ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL DEPARTMENT

FOR THE YEAR 1920

WITH THE GOVERNMENT REVIEW THEREON

BANGALORE
PRINTED AT THE GOVERNMENT PRESS
1921

Report of the Archæological Department.

No. G. 19385—G. M. 175-20-2, DATED 12TH APRIL 1921.

PROCEEDINGS OF THE GOVERNMENT OF HIS HIGHNESS THE MAHARAJA OF MYSORE.

GENERAL AND REVENUE DEPARTMENTS.

READ—

Letter No. C. 5, dated the 12th March 1921, from the Director of Archæological Researches in Mysore, forwarding the report on the working of the Mysore Archæological Department for the year ending 30th June 1920.

Order No. G. 19385—G. M. 175-20-2, dated 12th April 1921.

Recorded.

2. The Director made a short tour in the Hassan District, and in North India after attending the Poona Oriental Conference. His Assistant toured under his instructions in the Mysore District. This resulted in the discovery of 69 new records and of some artistic structures not noticed before. The number of villages visited was 94 in all.

3. *Work at Headquarters.*—The work done at headquarters is given in detail in paragraphs 41 to 57 of the report. Two sets of copper plates were examined during the year. One of them in the possession of Lakshmisena-Chattaraka Pattacharya of the Singangadde Jain Matha, received through Mr. B. Padmaraja Pandit of Chamrajnagar records a grant to a Jain Basti by the Ganga King Sripurusha and his son Saigotta-Sivamatha and the other a facsimile of a portion of which together with an incomplete copy, received through the same Pandit records a grant to a Jain Basti at Talkad in 807 by the Rashtrakuta Prince Kamba Deva.

Besides the two monographs on the Kesava temple at Belur and Lakshmidevi temple at Doddagaddavalli, a monograph on the temples at Halebid is under preparation. The printing of the translations of the Kannada texts of the revised edition of the Sravana Belagola Volume and of the General Index of the Volumes of the Epigraphia Carnatica did not make much progress.

About 40 photographs of views of temples were sold in the Archæological Office and some 40 copies of the Belur and Doddagaddavalli monographs were sold in England.

4. Government observe that the report has been submitted very late and direct that arrangements should be made to avoid such delay in future.

K. MATTHAN,
Offg. Chief Secretary to Government.

To—The Director of Archæological Researches in Mysore.
PRESS TABLE.

Ex.—C. R.

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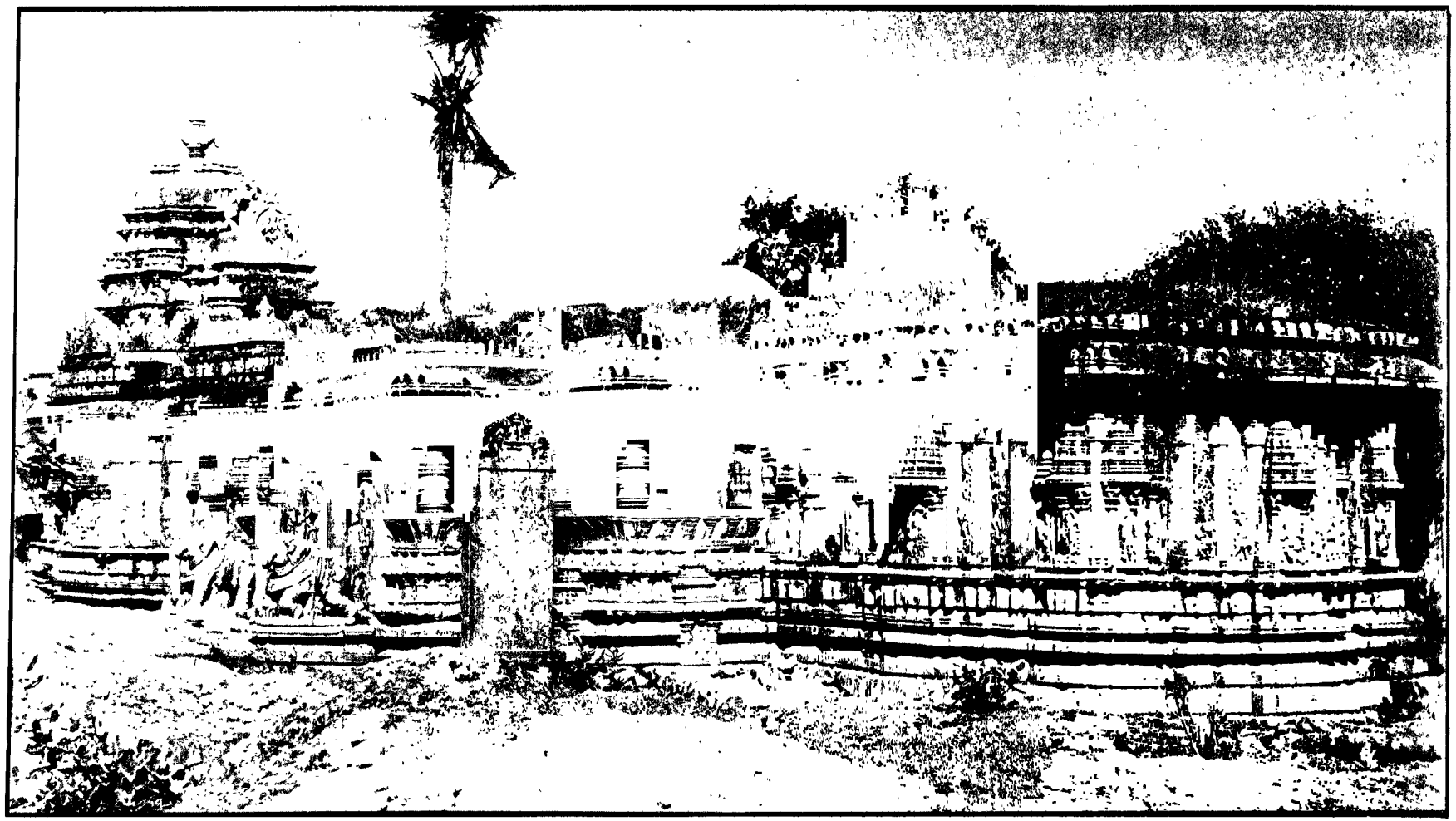


Mysore Archæological Survey

ARCHÆOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1920.

PART I.—WORK OF THE DEPARTMENT.

I availed myself of privilege leave for three months from the 20th May 1920 to the 20th August 1920. Mr. R. Rama Rao, B.A., my Assistant, was in charge of the current duties of the office during my absence.

2. In their Order No. 2424-9—Education 405-18-7, dated the 8th September 1919, Government deputed me to attend the Oriental Conference held at Poona on the 5th, 6th and 7th November 1919, and in their Order No. G. 9431-2—G. M. 106-19-2, dated the 30th October 1919, permission was granted to me to visit certain places of archæological interest in Northern India after finishing my work at Poona.

Establishment.

3. In Government Order No. G. 9805-6—G. M. 92-19-1, dated the 3rd November 1919, Dr. A. Venkatasubbaiya, my former Assistant, was permitted to resign his appointment.

4. By Government Order No. G. 21553-4—G. M. 133-19-4, dated the 19th March 1920, Mr. R. Rama Rao, B.A., the Probationer of the Department, was confirmed as Assistant to the Director of Archæological Researches in the grade of $150-\frac{25}{2}-200$ with effect from the 5th January 1920.

5. In Government Order No. G. 6966-9—G. M. 83-19-3, dated the 17th September 1919, Mr. B. Venkoba Rao, B.A., was appointed as Architectural Draughtsman in the Archæological Department on a pay of Rs. 150 per mensem on probation for one year. He reported himself for duty on the 22nd September 1919.

6. In their Order No. G. 15026-8—G. M. 87-18-3, dated the 5th January 1920, Government approved of the proposal that the two copyists might be borne on the establishment of the Archæological Department.

7. Mr. R. Rama Rao had privilege leave for 18 days. P. M. Gurusami Achari and Pandit Nanjunda Sastri had privilege leave for nearly 2 months each; Mr. T. Namassivayam Pillai for a little over 1 month; Pandit Venkannachar, S. Bommarasa Pandit, A. Srinivasarangachar and M. C. Tirumalachar for about 20 days each; M. A. Ramanuja Iyengar for 13 days; and A. Sesha Iyengar for 11 days.

Tours: Exploration, Inspection of Temples, etc.

8. Owing to pressure of work at headquarters and a Government Order directing that preference should be given to the work of revising the Mysore Gazetteer above all others, deferring fresh exploration and investigation work, it was not possible to make any tours properly so called during the year under report except a very short tour in the Hassan District and my North Indian tour for about a fortnight after attending the Poona Oriental Conference. The Assistant, the Architectural Draughtsman, the Photographer and Draughtsman, and the Head Pandit, however, made tours under my instructions especially in the Mysore District with the object of inspecting some buildings of archæological interest and of making a resurvey of the Mysore, Malvalli and Krishnarâjapêṭe Taluks. This resurvey has resulted in the discovery of 69 new records and of some artistic structures not noticed before. Revised copies of 58 incompletely printed inscriptions have also been procured.

9. A brief account will now be given of the short tours made by me during the year. The temples at Mysore have been noticed in my *Reports* for 1912 (para 38), 1916 (para 35), 1918 (para 45) and 1919 (paras 37 and 38). A few more notes are now added. The *Chitra-maṇṭapa* or painted hall in the Prasanna-Venkaṭaramaṇasvâmi temple containing the painted Vyâsa panel referred to in last year's *Report* (para 37; Plate IX, 2) has also paintings on the walls and the ceiling. There are likewise four painted doors, two single to the right and left of the Vyâsa panel and two double on the right and left walls, said to have once belonged to the Mysore Palace, which contain in the upper portion portraits of twelve Mysore kings in all with inscriptions giving their names and the period of their reigns, and in the lower portion figures of elephants. The period of the reign is given not only in years and months but also in multiples and fractions of *paṭṭas*, a *paṭṭa* denoting a reign of twelve years. The following table gives the names of the kings in the order of succession and details of their reigns :—

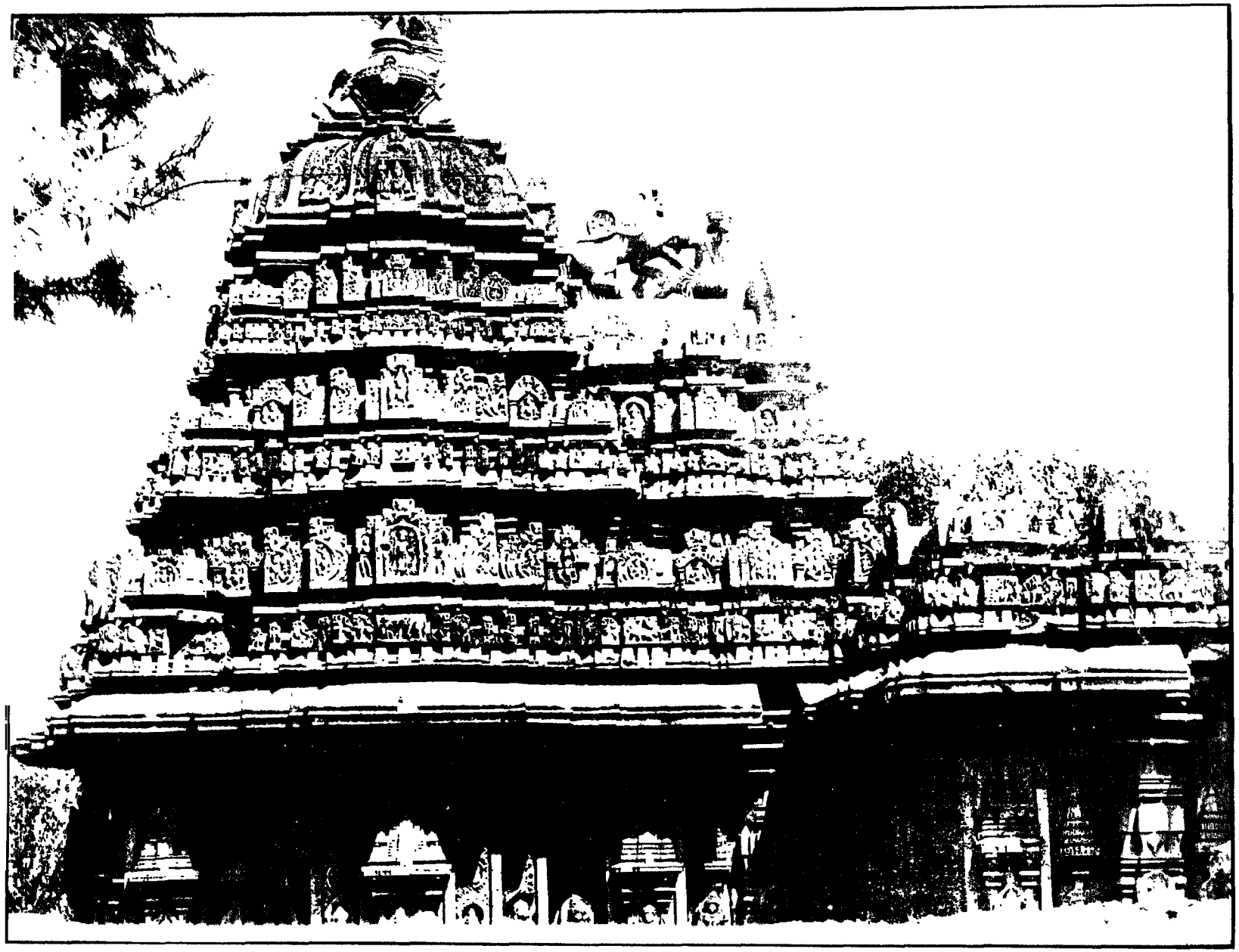
Mysore temples.

Portraits of Mysore kings.

No.	Name	Reign
1	Râja-Oḍeyar	Paṭṭa 3¼, years 39
2	Châma-Râja	,, 1½, ,, 20
3	Kanṭhîrava-Narasa-Râja	,, 1¼, ,, 20, months 5
4	Doḍḍa-Dêva-Râja	,, 1, ,, 13, ,, 6
5	Chikka-Dêva-Râja	,, 2½, ,, 31, ,, 8
6	Kanṭhîrava-Mahârâja	,, ¾, ,, 9, ,, 3
7	Doḍḍa-Krishṇa-Râja	,, 1½, ,, 18
8	Châma-Râja	,, 1, ,, 6
9	Immaḍi-Krishṇa-Râja	,, 2½, ,, 31, ,, 9
10	Nanja-Râja	,, 4, ,, 4
11	Beṭṭada Châma-Râja	,, ½, ,, 6, ,, 2
12	Khâsâ Châma-Râja	,, 1½, ,, 19, ,, 7

Besides the doors mentioned above there are also paintings on the walls representing places, temples, etc., with labels: on the right wall we have Âḷvâru-utpatti-sthaḷa (the birth-place of Nammâḷvâr, Tirunagari in the Tinnevelly District), Nava-Tirupati (nine holy places in the same district), the Virûpâksha temple at Hampe, Mêlkôte, Seringapatam, Ganjâm and so forth; and on the left wall the Chakrapâṇi temple at Kumbhakôṇam, Chennapaṭṭaṇa (Madras), Bêlûr, Nanjangûḍ, Śivagange, Kânchi, Châmuṇḍêśvari hill and so on. The ceiling depicts places, rivers and mountains in Northern India such as Kâśi, Paṇḍrâpur, Śrînagara, Alakanandâ, etc.

10. Above the niche on the south outer wall of the shrine of the goddess in the Varâhasvâmi temple is an inscription—*Maya-bhadra*—in characters of the 12th or 13th century. It is not clear what the expression means, whether it refers to the niche itself or to the artist who made it. There are also masons' marks and letters in several places on the building. In the *prâkâra* or enclosure of the Prasanna-Krishṇasvâmi temple is a small cell enshrining a figure of the sage Atri, the reason given for its existence being that the sage was the *gôtra-rishi* of the *âgamika* who set up the god in the temple. The sage is also the *gôtra-rishi* of the Mysore Royal Family. Almost all the metallic figures of this temple bear inscriptions on their pedestals stating that they were presents from Krishṇa-Râja-Oḍeyar III who built the temple. But the figures of the Śrîvaishṇava teachers Dêśikar and Jîyar form an exception, while the figures of the same teachers now found in the Varâhasvâmi temple bear inscriptions stating that they were presented to this temple by the abovementioned king. The reason given for this interchange is that the latter figures being considered too small were replaced by the former. In the shrine of Râmânujâchârya are kept three small stone figures of Paravâsudêva, Anantaśayana and Râjamannâr (a form of Krishṇa). The god in the Lakshmîramaṇa temple is Nambi-Nârâyaṇa, a form of Vishṇu holding the discus and the conch to the front in the lower hands. The cell to the right contains the goddess of the temple. Here is likewise a good figure, about 4 feet high, of Vêṇugôpâla (Plate XIX, 1) which is said to have been a special object of worship before the



SOUTH VIEW OF TOWER OF BUCHESVARA TEMPLE

PLATE III

BUCHESVARA TEMPLE AT KORAMANGALA

1. "CHAIN OF DESTRUCTION" PANEL

2. GAJENDRA-MOKSHA PANEL

Mysore Archæological Survey

Prasanna-Krishṇasvâmi temple was built. To the right in the *prâkâra* is a standing figure, about 2 feet high, with folded hands of Râja-Oḍeyar. An inscription in the temple states that he built the tower over the *mahâdvâra* or outer gate and that for him the god of the temple changed poison into nectar. The latter statement is in allusion to a tradition which says that Râja-Oḍeyar to whom the *archaka* of the temple served poisoned *tîrtha* at the instigation of some of his enemies, swallowed it and was not harmed in the least owing to his firm faith in the god. This temple appears to be the oldest in the city as evidenced by an inscription in Cole's garden which records a grant for the god in A.D. 1499 by order of Narasaṇa-Nâyaka, father of Krishṇa-Dêva-Râya of Vijayanagar.

A statuette of Râja-Oḍeyar.

11. The inscriptions in the Oriental Library were examined and identified at the request of the Librarian. They are 12 in number, 6 built into the walls inside and 6 outside. Of the inside inscriptions, 3 are on the east wall facing west and 3 on the west wall facing east. Of the former, the first is a Tamil record of Vijayanagar, dated 1411 (Hoskôṭe 149 of the Bangalore District); the second is a Noḷamba record, dated about 960 (Chintâmaṇi 43 of the Kôlâr District); and the third, a Hoysaḷa record, dated 1063 (Kaḍûr 161 of the Kaḍûr District). Of the latter, the first is a Hoysaḷa inscription bearing the dates 1078 and 1107 (Tipṭûr 105 of the Tumkûr District); the second, a Châlukya record, dated 1130 (Tipṭûr 104); and the third, a Chôḷa record, dated 1035 (Kôlâr 14 of the Kôlâr District). Of the outside epigraphs, one is on a pillar, a Chôḷa record, dated 1029 (Nelamangala 1 of the Bangalore District); and five are built into an embankment in front. Of the latter, one is a record of a Sênavâra chief, dated about 1060 (Chikmagaḷûr 76 of the Kaḍûr District); another, a Châlukya inscription, dated 1012 (Shikârpûr 287 of the Shimoga District); another, also a Châlukya record, dated 1043 (Dâvaṇgere 19 of the Chitaldrug District); another, a Hoysaḷa record, dated 1218 (Kaḍûr 129); and the fifth, also a Hoysaḷa inscription, dated 1184 (Tarîkere 15 of the Kaḍûr District). It is a pity that the slab containing an old record of the Ganga king Srîpurusha (E.C., III, Tirumukûḍlu-Narsîpur 1), which was kept in the Oriental Library, is not now forthcoming. Fortunately we have impressions and facsimiles of this epigraph.

Inscriptions in the Oriental Library.

12. During my short tour in the Hâssan District a few villages in the Hâssan Taluk were inspected. Ammanhallikoppalu has two temples, one dedicated to Dêvamma and the other to Bhûtappa. The object of worship in the former is an anthill, while that in the latter is a round stone. The latter is also known as Karibîra's temple. Mudugere has a ruined Îśvara temple which must once have been a grand Hoysaḷa structure. The only portions now left are the doorway of the *garbhagriha* or adytum, the door-lintel of the *navaranga* or central hall, a fine Nandi and an inscription stone. The remaining architectural members, of which a few are lying here and there, have been removed for building the Ânjanêya temple in the village, the Mudugere *kaṭṭe* or pond and the outlet of the Bommênhalli tank. Near the Ânjanêya temple is also lying a huge tiger apparently a part of the Hoysaḷa crest which once stood over the structure. The *garbhagriha* doorway is well carved and has Gajalakshmi on the lintel. The spaces between the tops of the jambs and the lintal on both sides are said to be always occupied by two cobras. During my visit I saw one over the right jamb. The villagers believe that this is evidence of the existence of treasure underneath the doorway. From the inscription mentioned above (E.C., V, Hâssan 69) we learn that the temple, named Eṛagêśvara in the record, was founded in 1155 by Eṛeyamaheggaḍe during the reign of the Hoysaḷa king Nârasimha I. There is besides another temple in the village, known as the Yôga-Narasimha, in a dilapidated condition. It is likewise a Hoysaḷa building consisting of a *garbhagriha* or adytum surmounted by a stone tower, a *sukhanâsi* or vestibule and a *navaranga* or central hall. The god is seated on a pedestal about 2 feet high, his *prabhâ* or halo being sculptured with the ten incarnations of Vishṇu. The *garbhagriha* ceiling is flat with nine blown lotuses. The *sukhanâsi*, whose doorway is flanked by perforated screens, has a large artistic ceiling. The *navaranga* is supported by four moulded pillars and twelve pilasters, and is adorned with nine beautiful ceilings of which

Places in Hâssan Taluk. Ammanhallikoppalu.

Mudugere temples.

the central one which is circular is about 5 feet deep with three concentric rows of lotus buds, while the others, except the front one which resembles the *garbha-griha* ceiling, are square and 3 feet deep with single lotus buds. The beams are also adorned with blown lotuses in the middle. Opposite to the god is a shrine where instead of the usual figure of Garuda there is an image of Lakshmî-Varâha said to have been set up about 200 years ago. The outer walls have no figure sculpture, but only pilasters. The temple had once an open veranda all round, but now only the pillars are left. No inscription has been found in the temple: it probably belongs to the close of the 12th or the beginning of the 13th century.

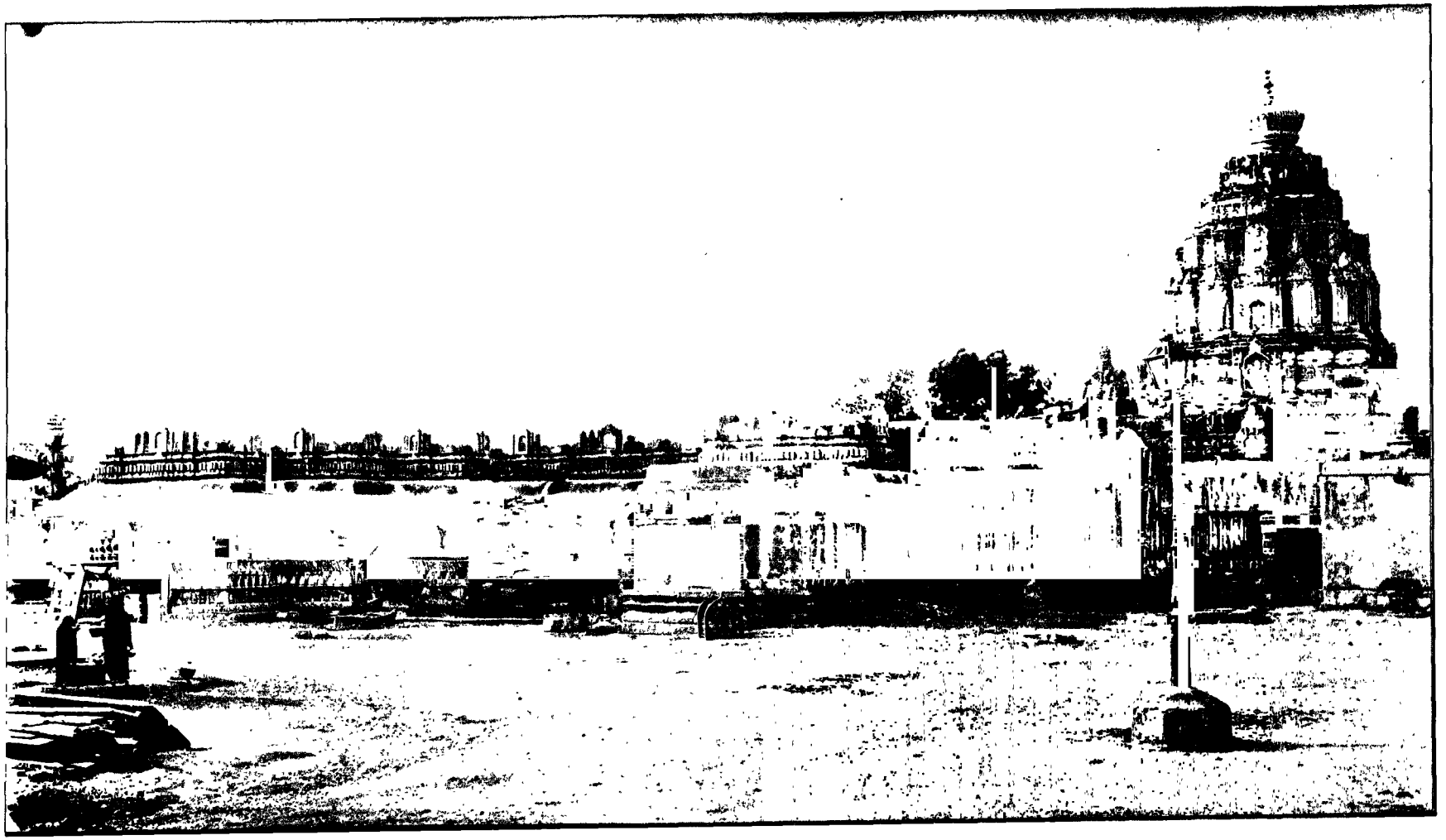
Manuscripts.

Among the manuscripts in the possession of Srinivasa-bhatta, the *archaka* of the temple, were found the Vaikhânasa works Sangraharatna, Ashṭâkshara-vidhi and Indratâḷa, as also Nîlagiri-mâhâtmya and Śvêtagiri-mâhâtmya. Jakkênhalli has a ruined Îśvara temple in the Hoysaḷa style consisting of a *garbhagriha*, a *sukhanâsi*, a *navaranga* and a *mukha-maṇṭapa* or front hall. The *sukhanâsi* doorway is flanked by perforated screens. The ceilings in the *navaranga*, of which only four are now left, are about 1 foot deep and have lotus buds. It is interesting to note that some of them are painted. There is likewise a ceiling left in front of the *navaranga* entrance. From the big inscription stone, measuring 9′ by 3′, in the temple (E.C., V, Hâssan 53-4) we learn that its name was Kâḷêśvara and that it was built in 1170 by the great minister Heggaḍe Kâḷimayya during the reign of the Hoysaḷa king Nârasimha I. To the north of the temple is a ruined *maṇṭapa* or hall containing a fine *vîragal*, about 5 feet high, in three panels adorned with pilasters at the sides. The top panel has a linga surmounted by a beautiful turret.

Jakkênhalli temple.

13. The Bûchêsvara temple at Kôramangala (Plate I) was briefly noticed in para 10 of my *Report* for 1909. It deserves more detailed notice. From an inscription in the temple, E. C., V, Hassan 71 we learn that it was consecrated by Bûchi-Râja on the day of the Hoysaḷa king Ballâḷa II's coronation in 1173, the first year of his reign. The temple faces east and consists of a *garbhagriha*, an open *sukhanâsi*, a *navaranga*, a *mukha-maṇṭapa* and a porch. The *garbhagriha* and *sukhanâsi* have flat ceilings of nine lotuses. The lintel of the *garbhagriha* doorway has Gajalakshmi in the centre. The *navaranga* has nine beautiful ceilings, each about five feet deep and six feet in diameter, except two which, though of the same depth, are square. The north ceiling has a figure of Krishṇa carved on the under surface of the central pendent. There are also six fine niches in the *navaranga*, 3 on the right and 3 on the left. The latter are now empty, while of the former one has Gaṇapati, one Sarasvati and one Saptamâtrikâḥ or the Seven Mothers, all exquisitely carved, Gaṇapati and Sarasvati showing marvellous workmanship. The Saptamâtrikâ panel has at the right end Dakshiṇâmûrti and at the left Gaṇapati. The *navaranga* doorway has also Gajalakshmi on the lintel. The *mukha-maṇṭapa* is supported by 32 pillars and adorned with 13 ceilings of flat lotuses. It has a veranda all round and two entrances facing north and south also with verandas on both sides. The entrance porches are supported by 8 pilasters: 4 of them at the sides of the two entrances are elegantly carved with scroll work, the east pilaster having 8 bands of scrolls. The south entrance has elephants at the sides and *drârapâlakas* or door-keepers with female chauri-bearers on the jambs. The outer walls of the *mukha-maṇṭapa* have a frieze of scroll work at the bottom, above this a frieze of turretted pilasters with intervening figures, and above this again a rail divided into panels, mostly uncarved, by single columns. Above the last runs a row of large images carved on single or double pilasters surmounted by beautiful turrets. The total number of the large images is 81, of which 29 are female. The gods and godesses of the Hindu pantheon represented by them are—Vishṇu 4; the same as Narasimha 2, one issuing from a pillar and one, ten-armed, tearing out the bowels of the demon Hiraṇyakaśipu; as Vêṇugôpâla 2, in one case surrounded by cows; as Navanîta-chôra (stealing butter) 1, as Kâḷiyamardana (punishing the serpent Kâḷiya) 1, as Gôvardhanadhara (lifting up the mountain Gôvardhana) 1, as Varâha 1, as Vâmana 1, as Trivikrama 1, as Ranganâtha reclining on the serpent Śêsha with Brahma on the navel-lotus and Lakshmi at the feet 1, and as Râma 1; Śiva 2; the same as Gajâsuramardana (slayer of the elephant demon) 1, as Umâmahêśvara (seated with Umâ) 1, and as Îśâna (the regent of the north-east seated on the

Kôramangal temples.



NORTH VIEW OF HARIHARESVARA TEMPLE

Mysore Archæological Survey]

2. THE GREAT LAMP-BEARERS AT SHWEDAGON, NORTH-WEST ENTRANCE

1. TWO INSCRIPTIONS, SECOND TO THE LEFT OF A PAGODA, SOLEIN, NEAR HAVAN, VIA ASSAM, BEYOND THE HILLS OF ARAKAN

bull with Pârvati) 1; Brahma 3, one, four-faced with Sarasvati at the side, holding a book and a rosary, and one with a single face and the same attributes; Gaṇapati 1; Bhairava 4, in one case with the attributes a skull and a sword, and a snake in the *jaṭâ* or matted hair; Dakshiṇâmûrti, dressed in a long coat and hood and holding a *chandrike* or disc 2; Lakshmaṇa 1, Garuḍa 1, Hanumân 1, and Sûrya 1; Sarasvati 1, Durgâ 1, Châmuṇḍâ 1. Vârâhi 1, and Môhini, a nude figure, 4. There are also figures of Arjuna shooting the fish, Râvaṇa lifting the Kailâsa mountain, Prahlâda undergoing various kinds of torture, and a Nâga couple. One of the figures of Prahlâda bears a label giving his name. The remaining figures represent attendants, players on musical instruments, etc. On both sides of the entrances the *jagati* or railed parapet of the *mukha-maṇṭapa* has three small niches and a frieze of turrets with intervening lions. The porch, too, has a good ceiling. The *garbhagriha* is surmounted by a well carved stone tower adorned with the Hoysaḷa crest (Plate II), the front panel showing a fine figure of Tâṇḍavêśvara.

14. Opposite to the front hall is a shrine of Sûrya the front porch of which has a ceiling of 9 lotuses. Sûrya is a well carved figure, about 5 feet high, flanked by female archers, the pedestal showing his seven steeds and Aruṇa, his lame charioteer. The *prabhâ* or glory has 12 seated figures, 6 on either side, all similar to one another, holding in both the hands some indistinct attributes, which represent perhaps the 12 Âdityas. Around the shrine on the outer walls is a row of large images, 32 in number, of which 19 are female. The deities represented are—Śiva, Umâmahêśvara, sixteen-armed dancing Gaṇapati, Dakshiṇâmûrti, Manmatha; Sûrya 4, one with a coiled serpent behind and 7 steeds on the pedestal; Durgâ and Môhini 2. There are also two compositions depicting *Gajêndramôksha*, the Purâṇic story of Vishṇu delivering an elephant from the jaws of a crocodile, and a chain of destruction—a double headed eagle or *gaṇḍabhêruṇḍa* attacking a *śarabha*, which attacks a lion, which in its turn attacks an elephant, the latter seizing with its trunk a huge serpent which is in the act of swallowing an antilope—with the figure of a sage wondering at the sight (Plate III). A similar panel of a chain of destruction occurs in the Kêśava temple at Bêlûr (see my *Monograph* on that temple, page 8). The remaining figures around the Sûrya shrine represent dancing, playing or decorating figures, drummers, chauri-bearers, etc. In the *prâkâra* stands a *vîragal*, about 3 feet high, with 4 panels, the 2nd from the bottom showing two warriors in celestial cars, the 3rd a linga and the 4th Umâmahêśvara in the centre flanked by Brahma to the right and Vishṇu to the left. It bears the inscription E.C., V, Hâssan 70, dated about 1180. There is also in the enclosure a shrine of Bhairava consisting of a *garbhagriha* and a *sukhanâsi* with ceilings of 9 lotuses. Bhairava, about 5 feet high, has a Vêtâḷa or goblin to the left. The Bûchêśvara temple richly deserves conservation. The *prâkâra* is thickly covered with rank vegetation and strewn with heaps of debris. These have to be removed. The roofs of the *garbhagriha* and *sukhanâsi* which are leaky have to be made water-tight by a coating of concrete and cement.

15. Near the Bûchêśvara are situated two ruined temples in the Hoysaḷa style, facing east, named Nâkêśvara and Gôvindêśvara, which were founded a few years earlier than the Bûchêśvara. The first, which according to E.C., V, Hâssan 76 was erected by Nâkimayya in about 1170 during the reign of the Hoysaḷa king Nârasimha I, consists of a *garbhagriha*, an open *sukhanâsi*, a *navaranga*, a porch, and, at some interval, a *mukha-maṇṭapa*. The *navaranga* has a fine doorway with two pierced square windows at the sides. The ceilings are deep and well carved, three of them showing figures on the under surface of the central pendents. One of these figures looks like Garuḍa and two like Vidyâdharas holding garlands. The central ceiling has Tâṇḍavêśvara in the middle with attendant musicians all round. The ceiling of the porch is a grand piece of workmanship. The outer walls show single or double pilasters surmounted by turrets with lotuses between double pilasters. The Nandi shrine in front, now empty, has a beautiful doorway and is adorned with pilasters on the outer walls. It consists of a *garbhagriha* and a *sukhanâsi*. The *mukha-maṇṭapa* is a fine structure supported by 24 pillars and adorned with 13 ceilings. The front ceiling is carved with 12 lotuses and the central with figures of the *ashṭa-dikpâlakas* or regents of the eight directions. The hall has verandas all round and two pavilions at the sides. On the outer walls runs a parapet with a rail at the top having flowers between single columns surmounted by an elegantly carved band and with a frieze at the bottom containing

figures with turrets at intervals. The Gôvindêśvara temple which, as stated in E.C., V, Hâssan 72, was erected in 1160 by Gôvinda-Râja, a minister of the Hoysaḷa king Nârasiṁha I, also consists of a *garbhagriha*, a *sukhanâsi*, a *navaranga*, and, at some interval, a *mukha-maṇṭapa*, a pillared veranda and a porch Hâssan 72 describes the temple as charming with its strongly built plinth and as supported by beautiful round pillars. The *sukhanâsi* doorway has perforated screens at the sides. The *navaranga* has small ceilings with lotus buds and a doorway beautifully carved with scroll work. The outer walls have only pilasters The porch which was built in about 1180 as indicated by an inscription, Hassan 74, on one of its beams has a fine ceiling with Châmuṇḍêśvari in the centre and the *ashṭa-dikpâlakas* around. The Ânjanêya temple at the village has a well carved *vîragal*, about 5 feet high, the bottom panel of which shows a hero holding his own cut off head in the left hand and a sword in the right.

North Indian tour.

16. I left for Poona on the 2nd November 1919 to attend the Oriental Conference to be held there on the 5th at 11 A.M. On the way I stopped for a few hours at Harihar and Kuḍachi. The Hariharêśvara temple at Harihar was described in my *Report* for 1912 (para 40).

Harihar temples.

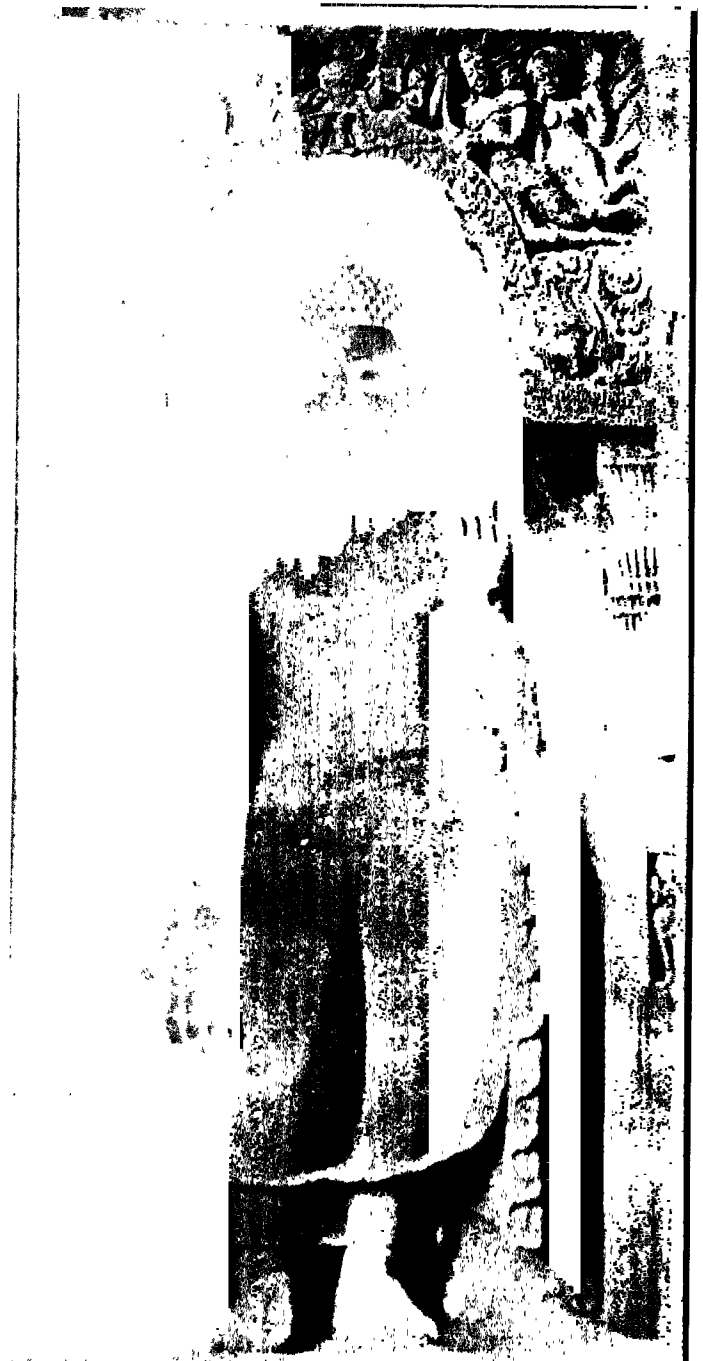
The *mukha-maṇṭapa* or front hall is a magnificent structure supported by 58 pillars and adorned with 43 ceilings. The pillars are of two sizes, 26 big ones in the interior and 32 smaller ones standing on the verandas all round. The ceilings, which are all flat, are carved with 9, 6 or 4 blown lotuses. The lamp-pillars at the sides in front of the hall (see last year's *Report*, Plate III, 2) are about 25 feet high with the pedestal which is 3 feet high. They have 7 rows of 4 protuberances each, one row in the four directions alternating with one in the intermediate points of the compass, the total number being 28. They have an octagonal base measuring 12 feet around. Plate IV gives the north view of the temple; the upper portion of one of the lamp-pillars may be seen at the left end. To the south of the hall stand two beautifully inscribed slabs, one of them about 12 feet high, adorned with fine sculptures at the top (Plate V, 1). The sculptures on both the slabs are mostly similar and it is worthy of notice that there are at the sides of the linga figures of both Nandi and Garuḍa to indicate the dual nature of the god of the temple as Hari and Hara combined. A fragmentary inscription was discovered on a pillar lying to the right of the east entrance of the hall. The hall of the Lakshmi shrine to the left of the Hariharêśvara temple is supported by 20 pillars, 4 big in the middle and 16 smaller on the verandas around, and decorated with 12 ceilings which are similar to those of the front hall of the main temple except the central one which is about 4 feet deep and has a beautiful lotus bud. The Dattâtrêya shrine at Harihar has a seated figure of the deity, about 2 feet high, with a modern inscription on the lintel of the outer doorway. The part of Harihar known as Brahmapuri has several small shrines such as the Sahasralinga, the Basavaṇṇa, the Venkaṭaramaṇa and the Gummaḷêśvara. The Sahasralinga shrine consists of a *garbhagriha* and a veranda of three *ankaṇas*

Kuḍachi.

built of fine dressed slabs and pillars. Opposite to it is the Basavaṇṇa shrine near which a new epigraph was copied. About a mile to the north of the Kuḍachi Station flows the river Krishṇâ with a fine bridge over it. The piers which are built at long intervals are more than 50 feet high.

Poona.

17. The Oriental Conference at Poona was opened by the Governor of Bombay. Delegates from all parts of India and from Burma and Ceylon attended the Conference. The exhibits consisting of some copper-plates and manuscripts which I had taken with me for the Exhibition held in connection with the Conference were handed over to the Secretary. On the second day I read a paper on the "Antiquity of the Kannaḍa Country and Language." I visited Chatuśśringi and the Pârvati Hill while at Poona. The former is a small hill about 2 miles to the north-west of the Vaidik-âśrama at Poona. There is a small temple of Pârvati on the slope of the hill and a shrine of Gaṇapati at the foot. The front hall of the temple is paved with glazed white tiles and adorned with globes, etc. At the foot of the hill are some fine lamp-pillars (Plate V, 2) resembling those at Harihar (see previous para). These are about 20 feet high with pedestals and have five or six rows of branches or protuberances in the four directions and the intermediate points of the compass.

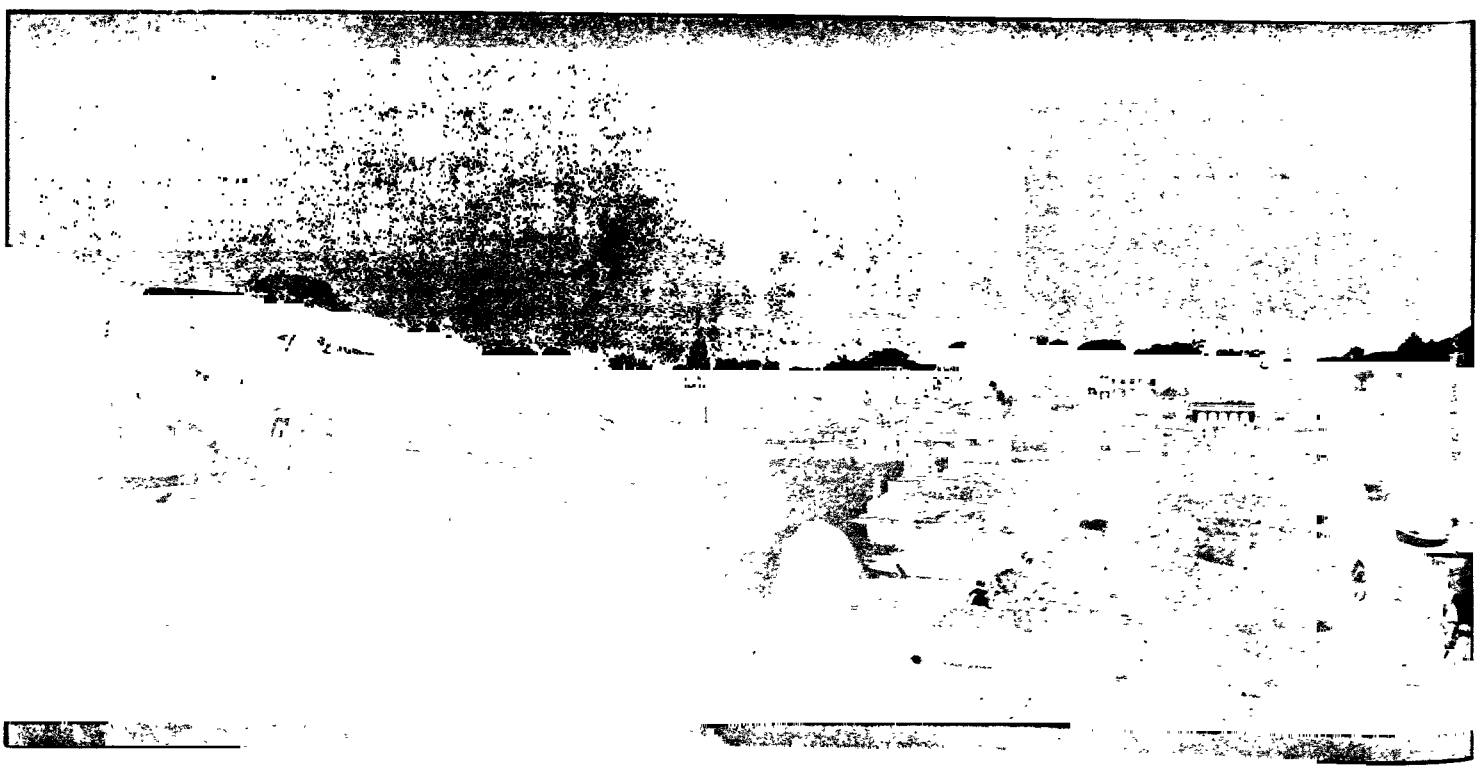


1. STANDING BUDDHA FIGURE IN CAVE 3

2. DAGABA IN CAVE 4

PANCHAVATI

1. SIDE VIEW OF KALARAMA MANDIR



2. VIEW OF THE GODAVARI WITH BUILDINGS ON ITS BANKS

Mysore Archaeological Survey.

Similar pillars were also noticed in some parts of the town. The Pârvati Hill, about 2 miles to the south-west of the Vaidikâśrama, has three temples dedicated to Siva, Kârtikêya or Subrahmaṇya and Vishṇu. The first has a seated silver figure, about 1½ feet high, of Śiva with gold figures, about ¾ foot high, of Pârvati and Gaṇapati seated on his thighs. Siva has for his attributes a trident, a drum, an axe and an arrow. At the sides of the entrance are Vaishṇava *dvârapâlakas* painted on the walls. In the enclosure around the temple are small cells enshrining marble figures of Sûrya, Pârvati, Vishṇu, Gaṇapati and Śiva (*panchâyatana*). There is likewise an additional Gaṇapati. Another shrine has a marble figure of Mahishâsuramardini and two shapeless stones said to represent Mahâkâḷi and Mahâsarasvati. The Kârtikêya temple is said to have suffered from a stroke of lightning. The original marble figure of the god, which was mutilated, has been replaced by a black stone figure. The Vishṇu temple is a fine structure surmounted by a large tower. The image of Vishṇu, about 5 feet high, is well carved and holds in the upper hands the usual discus and conch, in the right lower a mace and in the left lower a lotus. It is stated that the southern portion of the Vishṇu temple was bombarded during the Mahrâṭṭa war.

18. As stated before (para 2), Government granted me permission to visit certain places of archæological interest in Northern India after finishing my work at Poona, but the time allowed being only a fortnight, I could only pay hurried visits to Kârle, Elephanta, Kanhêri, Nâsik, Ellôra, Bâdâmi and Hampe, and was not able to visit Ajanta. About 3 miles from the Malauli Station are situated the Kârle caves. The Chaitya hall, facing west, is a wonderful excavation apsidal at one end with a *dâgaba* in the apse. It has 15 pillars on either side and 7 behind the *dâgaba*. Those on the sides are octagonal, except one which is sixteen-sided, bell-shaped at the top and vase-shaped at the base. The capitals have in front two elephants with a pair of figures, one male and one female, on their backs, also two female figures in some cases, and at the back two horses bearing single figures. The 7 pillars behind the *dâgaba* and the 4 in front are rather rudely executed. The hall is about 40 feet high and its front is a grand arch, about 15 feet high, with three arched entrances into the hall. The veranda in front has on the inner wall three pairs of figures, evidently husband and wife, with inscriptions above, on the inner side of the outer wall two more at the sides, and on the side walls three elephants surmounted by panels containing Buddha figures and miniature *dâgabas*. The *dâgaba* in the apse is popularly known as Dharmarâja's seat (Dharmarâjâkâ dêri). In front of the cave is a huge pillar with four lions on the top. The number of inscriptions noticed was 17 - 4 on the inside pillars, 10 in the veranda, 1 on the lion pillar and 2 on another pillar near it. The Buddha figures are mostly seated in the teaching pose (*dharmachakra-mudrâ*) with gazelles at the sides of the pedestal. The period of the cave is supposed to be the first century B.C. To the right of the cave are celled monasteries in two or three storeys with fine water cisterns in front.

Kârle caves.

19. An hour's journey by steamer from Bombay takes us to Elephanta. Every visitor has to pay a fee of four annas. The large cave is a grand hall supported by 35 huge pillars, of which 2 are gone, with *âmalaka* or cushion-shaped capitals. In the centre of the back wall is the celebrated Trimûrti figure seated in a shrine with Śiva accompanied by Nandi to the right and a pair of standing figures, evidently husband and wife, to the left. To the right of Śiva again is another figure of the same god seated with Pârvati, while on the wall opposite to it is a seated figure with its left hand resting on the head of a standing figure. To the left in the hall is a linga shrine with four doorways flanked by tall *dvârapâlakas*, about 15 feet high, all of which are mutilated except one at the south doorway. Opposite to the pair of figures mentioned above is a six-handed figure bearing a cup, a sword and other attributes. To the right of the hall is a *maṇṭapa* approached by a flight of steps flanked by lions in which there is a linga with a *pradakshiṇa* or circumambulatory passage, *dvârapâlakas* with dwarfs at the sides, and open verandas to the right and left supported by two pillars. Outside the hall there are to the left a linga and a figure of Buddha. The front has to the left Tâṇḍvêśvara and opposite to it to the right a seated figure with broken arms. Almost all the figures are Śaiva and of large proportions. The period of this cave is supposed to be the 8th century A.D.

Elephanta caves.

20. To reach the Kanhêri caves we have to travel from Bombay to the Borivli Station and then walk a distance of 6 miles through jungle. There are more than a hundred caves at Kanhêri, of different sizes and grades of architectural merit. Almost every one has one or two water cisterns or wells at the sides or in front of the entrance. A large number has stone benches either in the hall or in the cells or in front. Several have pierced windows. It was possible to visit only 37 caves in the time at my disposal and the following are a few hurried notes about them. Cave 1, about 40 feet high, is in two storeys. The front pillars are the hugest here. Number 2 is a big hall sculptured with Buddha and other figures. To the left is a *dâgaba* with figures on the surrounding walls. There is also another with figures on only one of the walls. This cave has two inscriptions. Cave 3 is a grand Chaitya hall, about 35 feet high, apsidal at one end like the one at Kârle (para 18), but inferior in workmanship. There are 11 pillars on either side and 8 behind the *dâgaba*. The front 6 pillars on either side have their capitals adorned with elephants and horses as at Kârle, the remaining 5 to the right have no vase-shaped base, while those to the left have neither the vase-shaped base nor the *âmalaka* capital with elephants, etc. Those at the back are plain shafts. The screen wall, pierced with three doorways, has Buddha figures above and pairs of figures below as at Kârle. At the sides of the veranda are gigantic standing figures of Buddha, about 20 feet high, elegantly carved, the left hand lifting up the drapery and the right pointing to the earth (Plate VI, 1). The front pillars bear inscriptions. The exterior shows the usual Buddhist railing. Outside there are two pillars at the sides with lions on their capitals, the left pillar having a figure seated akimbo on the coils of a serpent sheltered by its five hoods. To the left are two *dâgabas*, one of which is inscribed. Cave 4 has a *dâgaba*, about 12 feet high, with seated figures of Buddha in the teaching pose around the base (Plate VI, 2), and also similar figures on the circular surrounding wall. Number 5 has a worn inscription in two lines. Caves 9, 12, 13, 15, 17, 19, 20 and 85 have no figures. In Number 12 is an inscription to the right of the entrance in eleven lines, six lines above and five below. Cave 10 is a big hall with three doorways and two windows. The shrine opposite the entrance has a big seated Buddha figure in the teaching pose. The hall has cells all round. The veranda is supported by 8 pillars. Number 11 is a shrine with a *dâgaba* about 12 feet high.

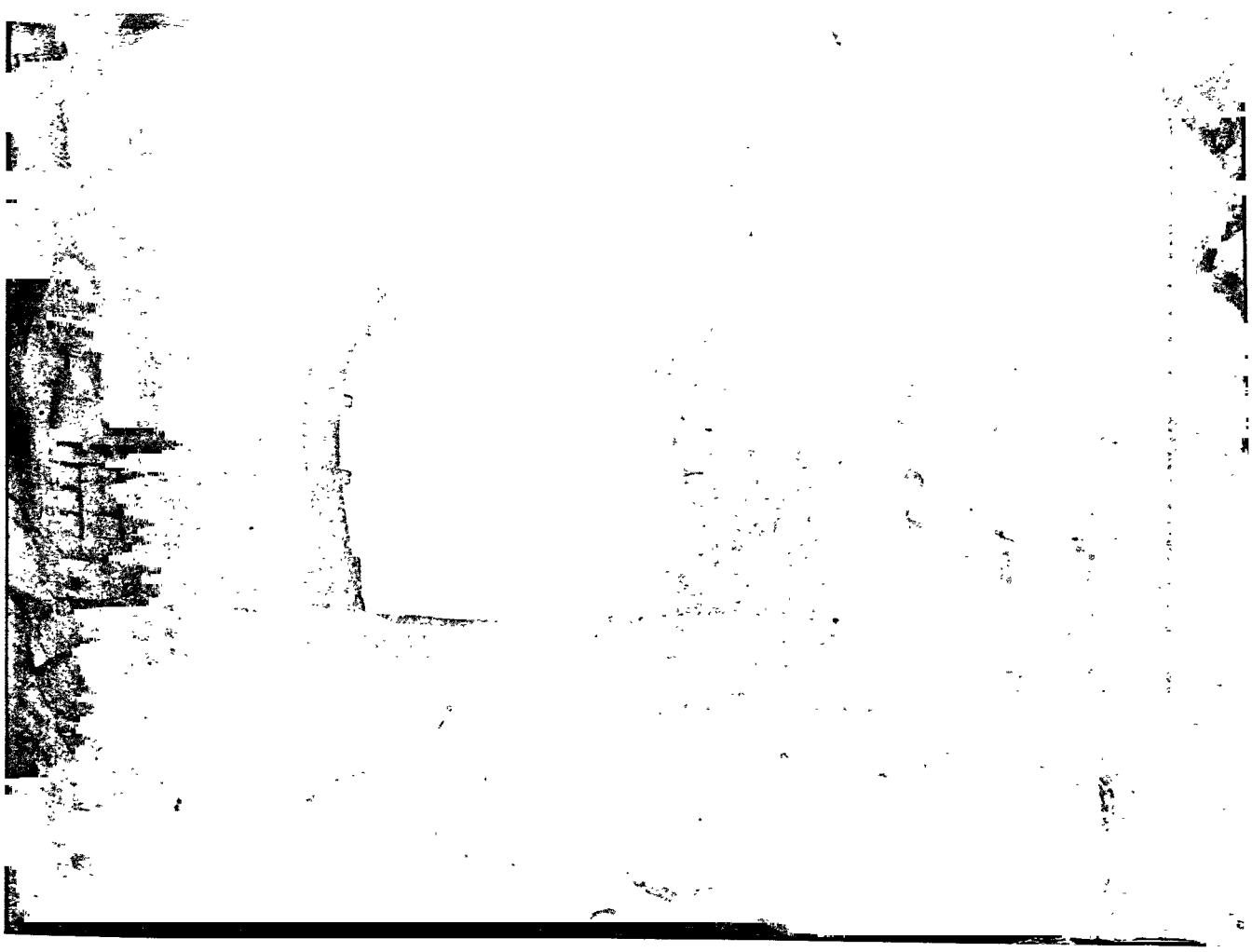
Kanhêri caves

21. In Cave 14 the shrine is empty. The veranda has four standing figures of Buddha, about 7 feet high, similar to those in the veranda of Number 3, but much smaller. The ceiling shows vestiges of painting, some Buddha figures being visible. Number 16 has a *dâgaba* about 10 feet high, and the hall of Number 17 has verandas on two sides. Caves 19 and 20 have a number of cells. Number 21 has a shrine with a seated Buddha in the teaching pose, and with similar but smaller figures on the side walls. To the left in the veranda is a seated Buddha in the meditative pose (*dhyâna-mudrâ*). Cave 29 has its hall sculptured with Buddha figures. Number 35 has a big hall measuring about 30′ by 40′ whose walls are carved with Buddha figures in the teaching pose seated on lotuses whose stems are supported by Nâgas, as also with standing Buddha figures pointing to the earth (*bhûsparśa-mudrâ*) similar to those in the veranda of Cave 3. It has three doorways and four cells. The veranda is supported by four huge pillars, its walls being sculptured with figures similar to those in the interior. In the left end is a male figure flanked by female figures, representing perhaps the donor. The front of Number 36 has inscriptions to the right and left. Cave 45 has a niche with a Buddha figure in the meditative pose, and two stone benches on two sides, one of them with a bevelled back. There is also a Buddha figure to the right in the veranda. The front of Number 48 has an inscription in five lines to the right. Cave 56 has an empty niche. To the right in front is an inscription in 11 lines and a Nâgari inscription on the left pillar. On both sides are stone benches in two tiers. The front of Number 59 has an inscription in three lines to the right above the water cistern. The left pillar inside Cave 64 has what looks like a Jina figure, apparently Pârśvanâtha, seated on the coils of a serpent canopied by its five hoods. The veranda is sculptured. Number 66 has its shrine, hall and veranda carved with good figures and miniature *dâgabas*. To the left in the hall is a male figure flanked by female figures, which

A Jina figure.

NASIK

1. FRONT VIEW OF CAVE 3



2. FRONT VIEW OF CAVE 18

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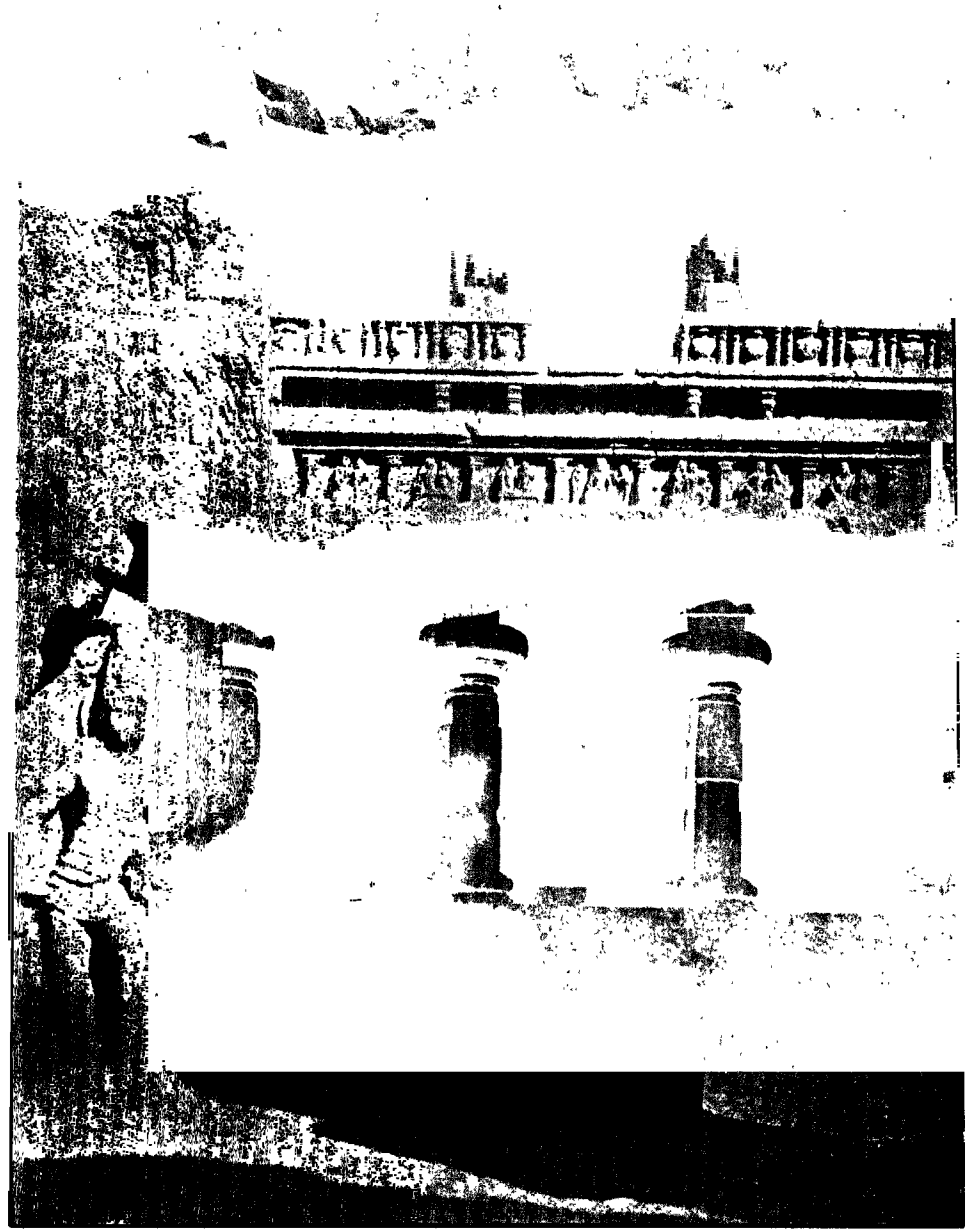
1. BHAIRAVA IN PORCH



2. SHRINE OF RIVER-GODDESSES

Mysore Archaeological Survey

probably represents the donor. Cave 67 has a shrine with a big seated figure of Buddha. The side wall of the shrine as well as the hall is carved with seated figures of Buddha in *dharmachakra-mudrâ* and with miniature *dâgabas*. Nâgas support the stems of the lotuses on which the Buddha figures are seated. Number 68 has a stone bench inside and an inscription in 7 lines to the right in front. Cave 75 has an inscription in 4 lines to the left of the entrance; Cave 76 has verandas on two sides of the hall and an inscription in 9 lines to the left of the entrance; and Cave 77 has likewise an inscription in 4 lines to the left of the entrance. Both the caves 76 and 77 have stone benches in front. Number 78 has a shrine with a big seated Buddha in the teaching pose. The pillars of its veranda have *âmalaka* or cushion-shaped capitals. Cave 79 has also a Buddha figure in the teaching pose in a niche. Number 81 has verandas on two sides of the hall, and an inscription in 12 lines to the right in front. Cave 83 has an empty shrine and five cells in a line. Number 84 has a Buddha figure in a niche. It will thus be seen that the sculptures, so far as the caves examined are concerned, are all Buddhist except perhaps a solitary Jina figure in Cave 64

Panchavaṭi.

22. Panchavaṭi, situated on the north bank of the Gôdâvari, is about 7 miles from the Nâsik Road Station. A pilgrim tax of four annas is levied at Nâsik. Two portions of the Gôdâvari at Panchavaṭi are known as Râma-kuṇḍa and Lakshmaṇa-kuṇḍa, and it is in Râma-kuṇḍa that pilgrims bathe. There are several good stone temples at Panchavaṭi, such as the Kâlârâma, Sundaranârâyaṇa, Râmêśvara, etc. The first, said to stand on the site of Râma's *parṇakuṭi* or hut of leaves, seems to be the largest of the *mandiras* or temples here (Plate VII, 1). It consists of a *garbhagriha*, a *navaraṅga*, a porch, a *prâkâra* with pillared veranda all round and a *mukha-maṇṭapa*. The style of architecture is what is known as North Indian. In the structures of this style the following are the chief noticeable features: the *garbhagriha* is surmounted by an elongated tower, the *navaranga* by a big dome and the porch by a similar but proportionately small dome. The Râmêśvara temple on the bank of the Gôdâvari, said to have been founded by Nâru Śankar, though a little smaller than the Kâlârama, is more elegantly carved. The porch and doorway are beautifully executed. By the side of Kâlârâma-mandir is a small cave known as Sîtâ-gumfâ, resembling in some degree the Ankle-maṭha at Chitaldrug (*Report* for 1909, para 1[illegible]) in which a descent by a flight of about 50 steps leads to a mandir enshrining Râma, Lakshmaṇa and Sîtâ. This is said to be the cave where Sîtâ was left when Râma had to fight with the demons Khara and Dûshaṇa. A fee of three pies is levied from visitors to the cave. The river with the buildings on its banks presents a charming appearance (Plate VII, 2). There are several more spots here connected with the scenes of the Râmâyaṇa story. About two miles to the east of Panchavaṭi is the *Sangama* or confluence of the Kapilâ and the Gôdâvari, near which is a small shrine where Lakshmaṇa is represented as cuttiug off the nose of Śûrpanakhâ. Among other interesting spots between Panchavaṭi and the Sangama are Rêkhâgangâ, a circular stream said to represent the *rêkhâ* or line drawn by Lakshmaṇa around Sîtâ's *parṇakuṭi* when he left her alone and went to help Râma, warning her not to go beyond the line; Sîtâ-pâda or foot prints of Sîtâ, believed to be the spot beyond the line where she was carried off by Râvaṇa: a mandir also marks the spot; a shrine of Panchamukhi (five-faced) Hanumân who holds a mountain and bears Râma and Lakshmaṇa on his shoulders: a small cave known as Lakshmaṇa-gumfâ in which Lakshmaṇa is represented in the form of Śêsha, the lord of serpents, with Râma and Sîtâ seated on his coils; Râmânujakûṭa-Râma-mandir enshrining very fine figures of Râma, Lakshmaṇa and Sîtâ, as also of Hanumân standing opposite to them; Lakshmi-nârâyaṇa-mandir in which Lakshmi holds a lotus in the left hand, the right hand being in the *abhaya* or fear-removing attitude; and the site of Lakshmaṇa's *parṇakuṭi* shown under a big banyan tree. It is said that Sânkhêḍa, about 14 miles from Panchavaṭi, was the place where Râma killed Mârîcha.

Nâsik caves.

23. The Nâsik caves are situated at a distance of about 7 miles from Nâsik. They are locally known as Pâṇḍava-gumfâ or Pâṇḍava-lênâ, and are 24 in number. Here, too, are some water-cisterns, but not so numerous as at Kanhêri. The following are a few notes about the caves made during my hurried visit. Cave 1 consists of a hall about 15 feet high and a veranda. Above the pillars of the latter are three horizontal friezes of crescents, flowers and animals, as also a creeper adorned with bulls, tigers, lions

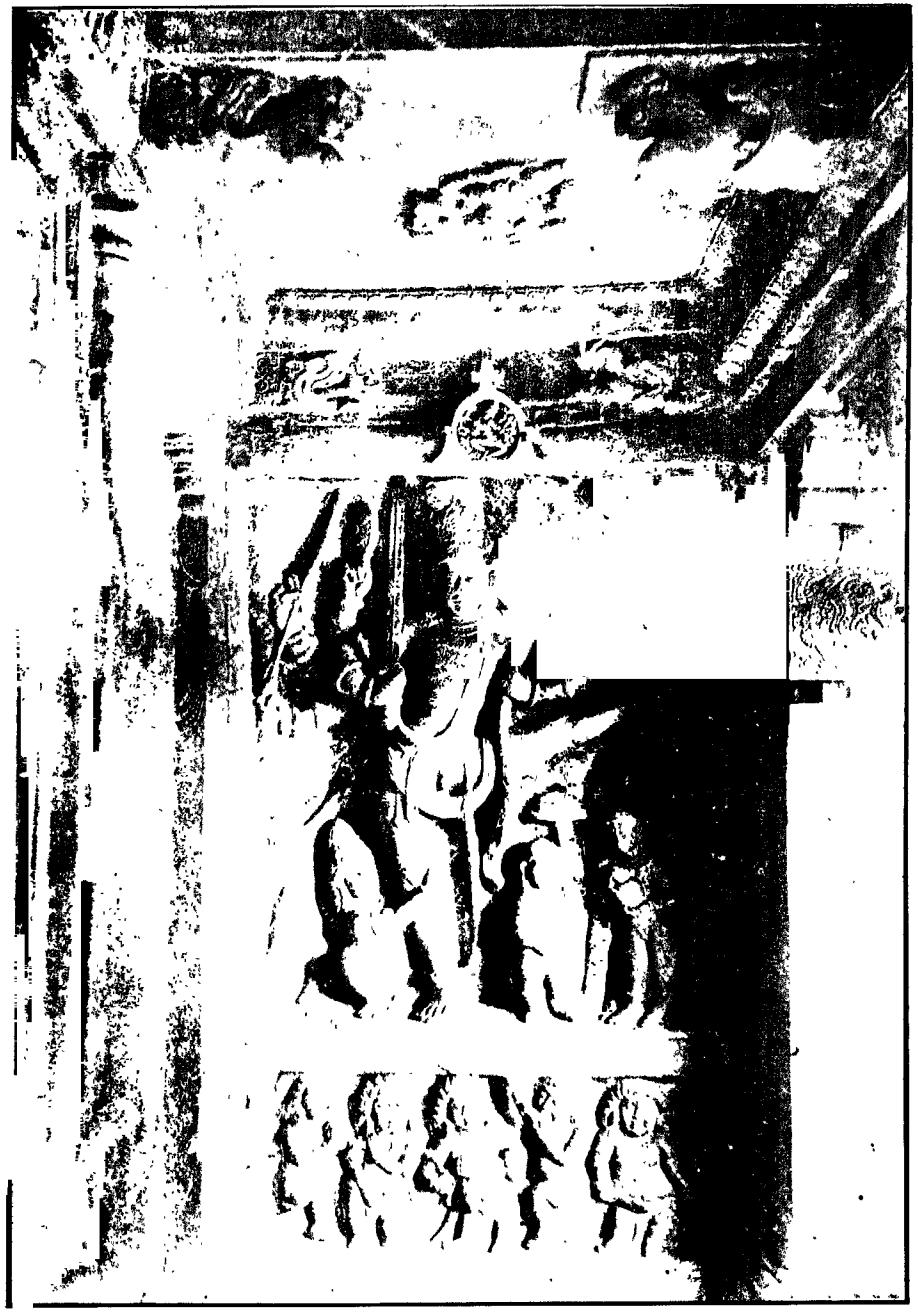
and so forth. In Cave 2 are three sets of Buddha figures with chauri-bearers, as also a seated and a standing figure of Buddha in *bhûsparśa-mudrâ*. Number 3 is a big hall, measuring about 45′ by 40′, with cells all round, 18 of which have stone beds. It has three entrances, the middle one having *dvârapâlakas* at the sides and sculptures on the jambs and pediment (Plate VIII, 1). Opposite the middle entrance is a *dâgaba* in low relief on the back wall flanked by chauri-bearers. The pillars of the veranda, which are octagonal, have *âmalaka* ornaments and bear on their capitals lions, birds, elephants and bulls. Above the pillars are friezes similar to those in Cave 1. The front shows the usual Buddhist railing supported by dwarfs. The right wall of the veranda bears a long inscription in 12 lines. Number 4 is a small cave with dilapidated pillars whose capitals bear elephants, etc. Cave 6 bears an inscription. Number 9 is a small cave with three or four cells. The pillars of the veranda bear on their capitals antelopes, bulls, elephants and lions. Cave 10 is a big hall with 16 cells. Opposite the entrance is a standing figure with the upper portion of a *dâgaba* over it. The six pillars of the veranda have *âmalaka* bases and capitals with lions, etc., on the latter. The walls of the veranda bear a big inscription. Number 11 is a small Jaina cave. Opposite the entrance is a seated Jina figure sheltered by the usual *mukkoḍe* or triple umbrella and flanked by a male figure seated on an elephant and a female figure seated on a lion, his attendant Yaksha and Yakshi. From the vehicles of the attendants we may infer that the Yaksha is Sarvâhṇa and the Yakshi Kûshmâṇḍini; and the Jina who is attended by these is Nêminâtha. The outer wall has a short inscription, beginning with the word *siddham*, with a *svastika* on both sides. Cave 12 has an inscription; Caves 13 and 14 have a few benched cells; Cave 15 has a seated figure of Buddha; and Cave 16 has in the upper storey three big seated Buddha figures flanked by chauri-bearers. Number 17 is a big hall with cells and a long stone bench. The four pillars of the veranda are adorned with the vase and *âmalaka* ornaments, and there is an inscription of 4 lines on the wall. Number 18 is a Chaitya cave apsidal at one end (Plate VIII, 2) like those at Kârle and Kanhêri. The hall, measuring about 30′ by 24′, is supported by 16 octagonal pillars of which 5 to the left and 4 to the right have the vase ornament, the rest being plain shafts. Two of the pillars to the left are inscribed on two faces. The *dâgaba* has a *prabhâ* or glory. The front of the cave has two arches about 30 feet high. Cave 19 has 6 cells with horse-shoe arches, and two perforated windows with an inscription over the left one. Number 20 consists of a shrine, a *sukhanâsi* or vestibule, a hall and a veranda. The shrine has a seated Buddha about 10 feet high with *dvârapâlakas* of the same height at the sides. The *sukhanâsi* has at the sides two Bôdhisatvas (Padmapâṇi), about 10 feet high, holding a rosary in the right hand and a flower with stalk in the left. The four pillars supporting the *sukhanâsi* are beautifully carved. The hall, which appears to be the biggest here, has 20 cells. The six pillars of the veranda have vase-shaped bases and small capitals with no figures on them. There is an inscription of four lines on the wall of the veranda. Below Cave 22 are figures of Hanumân and Gaṇapati with a modern Nâgari inscription in two lines. Number 23 has opposite the entrance a big Buddha figure flanked by chauri-bearers. At the sides are two more figures seated palm over palm like Jinas, but wearing a necklet. The veranda has at the sides two big Bôdhisatvas similar to those in Cave 20, and two Buddha figures pointing to the earth. The same figures are repeated in a cell. Outside are several Buddha figures, one of them in a sleeping posture, and the same is repeated in another place. Number 24 is a ruined cave whose veranda bears sculptures like those in the verandas of Caves 1 and 3, and also an inscription.

A Jaina cave.

24. On my way to Ellôra I stopped for a few hours at Daulatâbâd, now a ruined village, though at one time it was under the name of Dêvagiri the flourishing capital of the Sêvuṇa kings. The place has a fine hill fortress with a grand lofty minar, said to have been erected by Alâuddîn Bahmani, at the foot. It is said to be a *durga* or hill fort of seven lines of fortifications and to possess 52 doors and 53 widows. It has the usual baths, granaries and springs, and several *mahâls*. There are also several guns in different parts of the *durga*: one at the entrance bearing this inscription—Everhardvs. Splinter. Me. Fecit Enchvsal—and the date 1632; another higher up called Râṇi's Head, about 18 feet long; another still higher up called Kâlâ Tôp;

Daulatâbâd fort

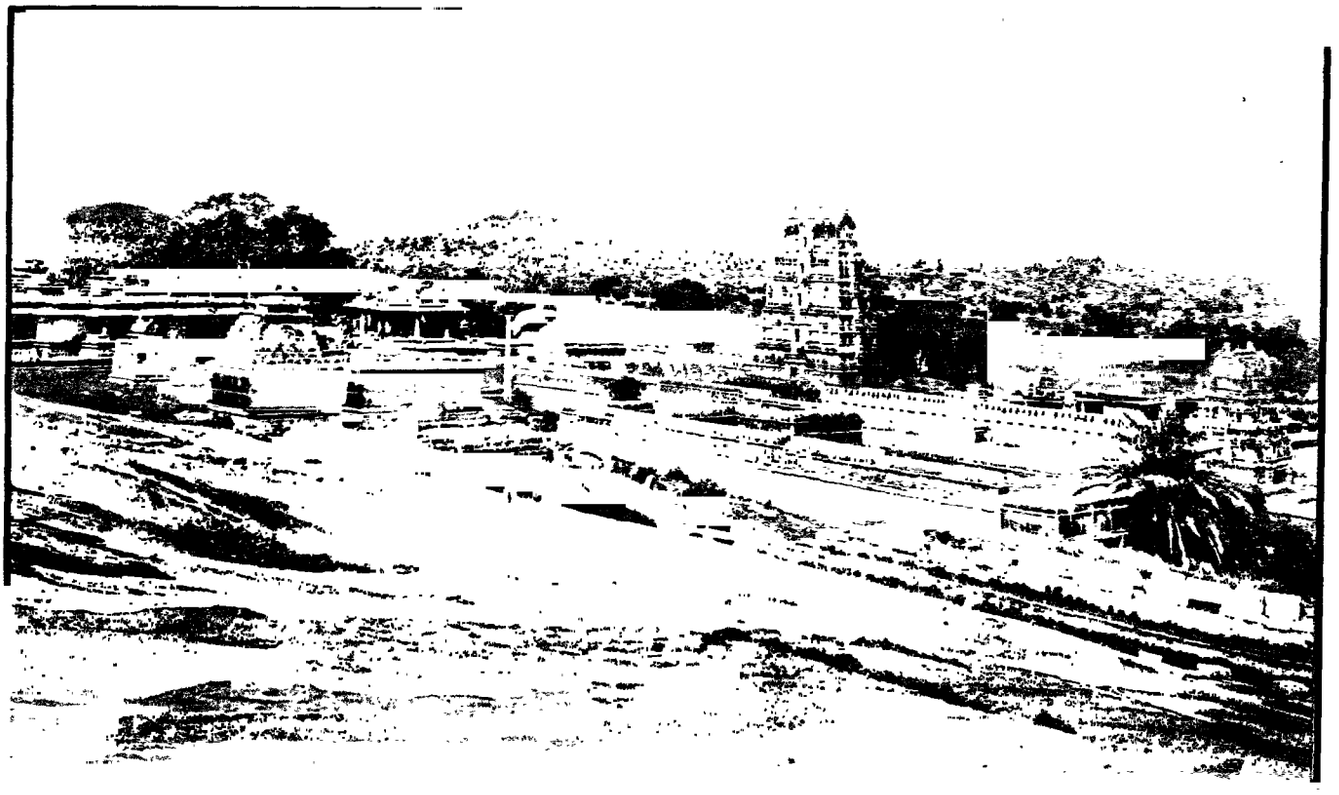
1. ARDHANARISVARA IN CAVE 1



2. TRIVIKRAMA IN CAVE 2

HAMPE

1. VIRUPAKSHA TEMPLE



2. TEMPLES ON HEMAKUTA HILL WITH VIRUPAKSHA TEMPLE

and a tower at the top called Dhûlthân, about 20 feet long, which bears an inscription in Nâgari and Gujarâti characters, the Nâgari part giving its name as *Śrîdurga* and the Gujarâti part giving the names of the makers Sônaji and Sanghaji who belonged to Gujarât. The first mahâl met with when going up is called China-mahâl; higher up is Sunêri-mahâl, and that at the top is known as Bâlâ Hisâr. There are very deep moats, a dark passage running a pretty long distance, a fine spring called Kauḍi Ṭâkâ and several caves. One of the last at the top has the foot-prints of Janârdana, said to be a sage, a disciple of Dattâtrêya, who used to visit by a subterraneous passage the Jyôtirmayalinga at Êrûl or Ellôra. Lower down, nearly at the foot, there is a bath for elephants, and also the tomb of Sâkaḍi Sultân Vali. At the foot are the Jumâ Masjid and Râmarâja's mahâl, Râmarâja being apparently the Sêvuṇa king of that name who ruled from 1271 to 1309. The walls of the structures at the foot have some Jaina and Hindu images built into them, which evidently belonged to temples no longer in existence. In the village is a *maṭha* known as Mânpuri-maṭha, which contains a number of Hindu tombs and is visited by a large number of devotees.

Ellôra caves.

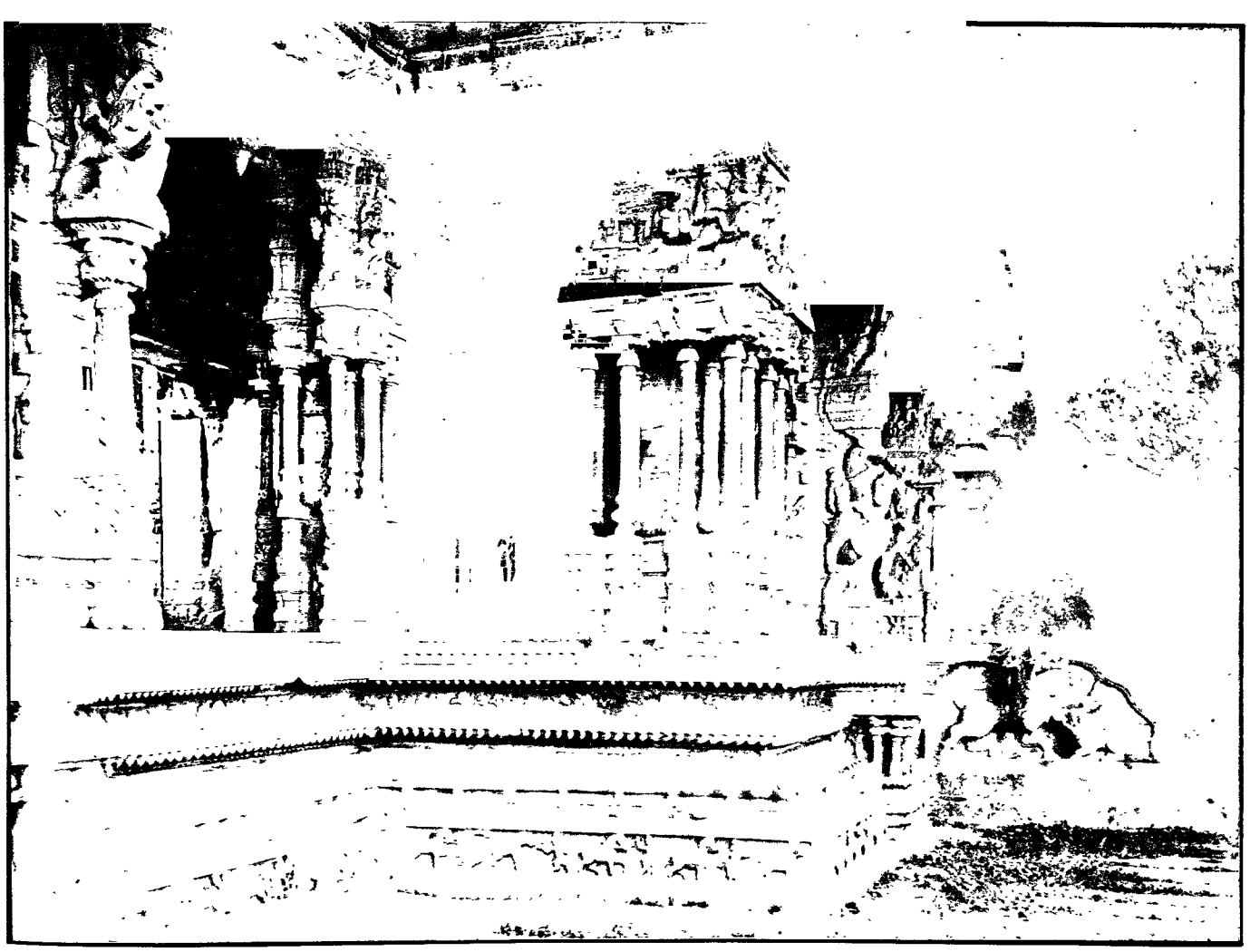
25. Ellôra is at a distance of about 10 miles from Daulatâbâd. On the way are Kâgazpur and Rauzâ or Kultâbâd. The latter is a fine place with a fort and a good number of old Muhammadan buildings of considerable architectural merit. There are 34 caves in all at Ellôra, and the following are brief notes on them. Cave 1 is a big hall with 8 cells. Number 2 consists of a shrine, a hall and a veranda. The shrine has a seated Buddha flanked by Buddha figures pointing to the earth, with *dvârapâlakas* about 10 feet high at the sides. The hall is supported by 12 pillars with *âmalaka* capitals. To the left in the hall are seated Buddha figures in *dharmachakra-mudrâ* or the teaching pose, the stem of the seat lotus being supported by Nâgas. There are also similar figures on the parapets to the right and left. To the right of the entrance is a standing female figure flanked by female figures, holding a creeper in the left hand, the right hand being in the *abhaya* pose. To the right in the veranda is a seated figure, apparently a Bôdhisatva, wearing *yaiñôpavîta* or sacred thread, his right hand bearing a flower and the left resting on the thigh. Caves 3 to 6 are similar to Number 2, but with a few variations. The hall of Cave 3 has 12 pillars and 12 cells. To the right in front is a Buddha figure in the teaching pose. To the right in the hall of Number 4 is a seated figure of Padmapâṇi flanked by female figures, holding in the right hand a rosary and in the left a flower with stalk. The upper storey has Buddha figures. Cave 5 has a big hall with 24 pillars and 20 cells, and Cave 6 has some female figures at the side. Number 7 is a hall with 12 cells. Cave 8 is in two storeys, the upper has a few cells and the lower a shrine like Number 2 and a *pradakshiṇa* or circumambulatory passage. To the left is a good female figure with a peacock. Number 9 has a seated Buddha figure like Cave 2. The lower outer wall has a male and a female figure seated with a child, apparently Pânchika and Hârîti. Number 10 is a Chaitya cave apsidal at one end like those at Kârle, Kanhêri and Nâsik, supported by 30 plain pillars. The *dâgaba* in the apse has a Buddha figure in front. There are figures all round above the pillars, and stone ribs inside the dome. The veranda in front is in two storeys: the lower has some cells and the upper gives a fine view of the interior. This is one of the best caves here. Cave 11 has three storeys: the first has a Buddha figure and a few cells; the second seated Buddha figures as in Cave 2 in three cells and also to the left; and the third also a Buddha figure like the first storey but with sculptured walls to the right. Number 12, also in three storeys, is larger, loftier and grander than Number 11 The first storey has a shrine with a seated Buddha and seated *dvârapâlakas*. There are also two more at the sides in the hall which has besides figures in nine panels, the front portion being furnished with cells. In the second storey there is to the left a seated Buddha with figures in 9 and 12 panels surmounted by a four-armed female figure flanked by similar figures; and to the right a Bôdhisatva flanked on the right by a Yaksha and on the left by a Yakshi, and another flanked by female figures, all seated. The walls are also carved with miniature *dâgabas*. The third storey has like the first a shrine with a seated Buddha, and *dvârapâlakas* with crossed hands. To the right and left are six female figures with nine Bôdhisatva figures above. The second *ankaṇa* or compartment has 7 Buddhas on either side, and the end has 5 Buddhas to the left and 4 to the right. This cave appears to be the largest here. Caves 14 to

29 are Śaiva. The side walls of Number 14 are sculptured with the figures of Umâmahêśvara (in three places), Varâha, Lakshmi, Durgâ (in two places), Tâṇḍavêśvara, Bhairava, Saptamâtrikâh, Râvaṇa lifting Kailâsa, and a Vêtâla. Cave 15 is in two storeys, both having a linga. In the upper storey the linga has at the sides Gaṇapati and Subrahmaṇya, and around figures representing mostly the *lîlâs* or sportive forms of Śiva and the incarnations of Vishṇu. Among other figures may be mentioned Bhairava, Tâṇḍavêśvara, Umâmahêśvara, Mârkaṇḍêya, Lakshmi, Râvaṇa lifting Kailâsa, Ranganâtha, and Vishnu delivering an elephant from the jaws of a crocodile. There is a Nâgari inscription in this cave.

26. Cave 16 is the celebrated Kailâsêśvara temple, one of the most marvellous, if not the most marvellous, of the excavations here. The main building is in two storeys, as also the surrounding verandas and structures. At the entrance is a fine water-cistern to the left and figures, mostly broken, on the walls on both sides of the entrance. Opposite the entrance is a good seated figure of Lakshmi in a lotus pond. The porch behind Lakshmi has a seated figure of Śiva accompanied by *dikpâlas* or the regents of the directions with a huge ten-armed standing figure, about 15 feet high, of Bhairava opposite to it (Plate IX, 1). There are two stairways leading to the upper storey, which consists of a *garbhagriha*, an open *sukhanâsi*, a *pradakshiṇa*, a *navaranga*, side porches, a front porch and a Nandi shrine. The *garbhagriha* has a linga. The ceiling of the *sukhanâsi* has a standing figure of Lakshmi flanked by three figures on either side, all in relief. The *pradakshiṇa* has five shrines. The *navaranga* is a magnificent hall with three entrances supported by 16 elegantly carved pillars, 16 pilasters and 4 double pilasters at the corners. The central ceiling has Tâṇḍavêśvara in relief as also Lakshmi. The front porch shows traces of painting, which are also noticeable in several other parts of the building. Above the plinth around the main building are carved huge elephants, lions and *yâlis*. At the sides stand two well carved lofty lamp-pillars and two big elephants facing each other. To the right is a fine *maṇṭapa* enshrining in three cells the river goddesses Gangâ, Yamunâ and Sarasvati (Plate IX, 2), the central figure, standing on a crocodile, representing Gangâ. The upper storey further on has the temple of the goddess Pârvati with a grand hall in front, open to the left, supported by 24 well carved huge pillars. The central ceiling has Tâṇḍavêśvara in relief; the right wall besides bearing the figures of Brahma, Vishṇu, Śiva, Narasimha, Gaṇapati, etc., also depicts in brief the story of the Mahâbhârata; and the left wall briefly delineates the story of the Râmâyaṇa in a single big panel. The upper storey to the left has eleven seated female figures besides Gaṇapati and another figure flanked by chauri-bearers. The female figures are evidently intended to represent the Seven Mothers, though the number is more than seven. The wall of the veranda of the upper storey shows figures representing Śiva's *lîlâs* and Vishṇu's *avatâras* besides those of Umâmahêśvara (in several places), Râvaṇa cutting off nine of his heads, etc.

27. To the right of Number 16 is a cave bearing no number, which enshrines a Trimûrti figure similar to the one at Elephanta. Numbers 17 to 24, 26 and 29 contain lingas. In Cave 17 there are at the sides of the linga Gaṇapati and Mahishâsuramardini. The pillars are adorned with bracket figures and two of them with figures at the base also. This is a fine cave, as also Number 21. Number 20 has a good doorway. The front pillars of Number 21 are adorned with bracket figures as in Cave 17. The right wall shows figures of Subrahmaṇya, Mahishâsuramardini, Râvaṇa lifting Kailâsa, and Śiva and Pârvati playing at dice, and also a panel representing Girijâkalyâṇa or the marriage of Pârvati; while the left wall has the Seven Mothers. At the sides of the veranda are female figures standing on a crocodile and a tortoise, representing the river-goddesses Gangâ and Yamunâ. In Cave 22 there are figures of Lakshmi at the sides; the *dvârapâlakas* are painted red; to the left are the Seven Mothers, and in front Nandi. Number 23 has in the left cell a Trimûrti figure behind the linga. The shrine in Cave 25 is empty. The *dvârapâlakas* hold a sword in the right hand. The ceiling in front shows Sûrya flanked by female archers, and Aruṇa, all in relief. To the left is a seated figure bearing in the left hand what looks like a money bag. May it be Kubêra? The veranda of Number 27 shows figures of Vishṇu, Śiva, Brahma, Ranganâtha, Varâha, Balarâma Kṛishṇa and Rukmiṇi. Cave 29 has lions at the sides of the stairway. The linga shrine has big *dvârapâlakas* as at Elephanta. Among other sculptures are a female figure standing on a tortoise (Yamunâ), Umâmahêśvara, Râvaṇa lifting Kailâsa, and the marriage of Pârvati. This Cave shows vestiges

1. SOUTH-WEST VIEW OF HAZAR-RAMA TEMPLE



2. PORTION OF MUKHA-MANTAPA OF VITHALA TEMPLE

of painting. Numbers 30 to 34 are Jaina caves. In almost all these the principal Jina figures represent Nêminâtha as indicated by the vehicles, namely, an elephant and a lion, of the Yaksha and Yakshi found in them, these being the proper vehicles of Sarvâhṇa and Kûshmâṇḍini, the attendants of Nêminâtha (see para 23). Number 31 is a grand cave with good pillars and an upper storey on three sides. There is a big elephant on a pedestal and a *mânastambha* in a shrine in the centre. In Cave 33 the upper storey has a grand painted hall supported by 16 huge but fine pillars with Jina figures all round. Number 34 consists of a *garbhagriha*, an open *sukhanâsi*, a *navaraṇga* and a porch. The *navaraṇga* has Yaksha and Yakshi at the sides, and seated and standing figures of Jina on the walls. To the left of number 34 is another Jaina cave bearing no number, but similar to Cave 34. The front pillars have below some figures 4 labels in Kannaḍa characters of about the 9th century giving their names. The figures represent some Jaina gurus, their names being Nâgaṇandi-goravaḍi, Davaṇandi-siddhânta-bhaṭâra and . . . . . bêla-bhaṭṭâraka. The language, too, is Kannaḍa.

28. As there was no time to visit the Ajanta caves, I proceeded to Bâdâmi *via* Manmâd and Hutgi. The Bhîmâ bridge on the way is similar to but larger than the one at Kuḍachi. Bijâpûr has an extensive fort around it and a large number of fine Muhammadan buildings several of which are visible from the Railway Station, one of them, the Gôl Gumbaz, a particularly good building, being situated near the Station itself. Bâdâmi, once the capital of the Western Chalukyas, has a hill fort and several ruined temples. The chief attraction of the place at present is the caves, 4 in number, locally known as Mênabasti. They gradually rise in level and are led up to by flights of steps. The lowest or the first cave is Śaiva: it enshrines a linga and is supported by 16 carved pillars. The central ceiling shows a Nâga and a Nâgi, that in front a five-hooded Nâga encircled by three coils, and those on either side a Nâga and a Nâgi. The right end wall has Harihara flanked by Lakshmi and Pârvati, and the left end wall Ardhanârîśvara flanked by a female figure and a Vêtâḷa or Bhṛingi (Plate X, 1). To the left in the veranda are Mahishâsuramardini, Gaṇapati and Subrahmaṇya, and the end wall shows Tâṇḍavêśvara, while the projection at the right end has a *dvârapâlaka*. A short inscription in Kannaḍa characters of the 6th or 7th century says that the cave is Śrî-Kaydasvâmi's shrine, Kaydasvâmi being apparently the name of the linga. The cave higher up or Number 2 is Vaishṇava. The front ceiling shows Vishṇu seated on Garuḍa, while the others have either a lotus in the centre and *svastikas* with a Gandharva pair at the corners, or *svastikas* without Gandharvas, or merely a Gandharva pair. To the right on the wall is Varâha and to the left Trivikrama (Plate X, 2), while the ends have *dvârapâlakas*. One of the pillars bears an inscription in Kannaḍa characters of about the 6th century which seems to record the name of a visitor—Magan Adamari. The rock above the cave and the one opposite to it bear a number of short inscriptions of about the same period as that of the one on the inside pillar recording the names of visitors, among which may be mentioned Śrî-Vabhya, Duṭṭuṭṭaga, Niddaga, Śrî-Aḷageṛe, Suraviman, Śrî-Bidamâga, Śrî-Kôḷimaṇḍi and Siṅgamañchi. At the sides of the entrance to the next higher cave or Number 3 are also to be found similar inscriptions, two of which run thus—Śikhevarmarâjan, Vikrantara Śivâmuruḷan. Cave 3, also Vaishṇava, is the largest and the most beautiful of the caves here. It is supported by 24 well carved pillars, the front ones being adorned with bracket figures. The ceiling in front of the shrine has *dikpâlas* in relief, the central one Subrahmaṇya, and the front one a Gandharva pair. To the left in the front *ankaṇa* or compartment are figures of Harihara, Narasimha, and Trivikrama at the end; and to the right figures of Varâha, Paravâsudêva, and Vishṇu at the end. Other ceilings of the front *ankaṇa* have mostly *dikpâlas* in relief. Some parts of the cave show traces of painting. There are three inscriptions on the pillars: one of them, a valuable early record, dated A.D. 578, says that the cave was caused to be excavated by the Western Chalukya king Mangalîśa to serve as a Vishṇu temple; the other two are modern records of the 16th century, one referring to the erection of a bastion in 1543 by a chief of the name of Koṇḍa-Râja, and the other to the consecration of a Viṭhala temple at Bâdâmi by some private individuals. On the rock outside the cave are several inscriptions in old characters. One of them repeats the grant of the village of Lanjigêsara by Mangalîśa to the cave temple and records a further grant to the garland-makers of the god. The others mostly record the names of visitors some of which run thus: Śrî-Guṇapâlan, Śrî-Âḍu-Âchârasiddhi, Śrî-Koṭṭalan, Siriga-

Bâdâmi caves and temples.

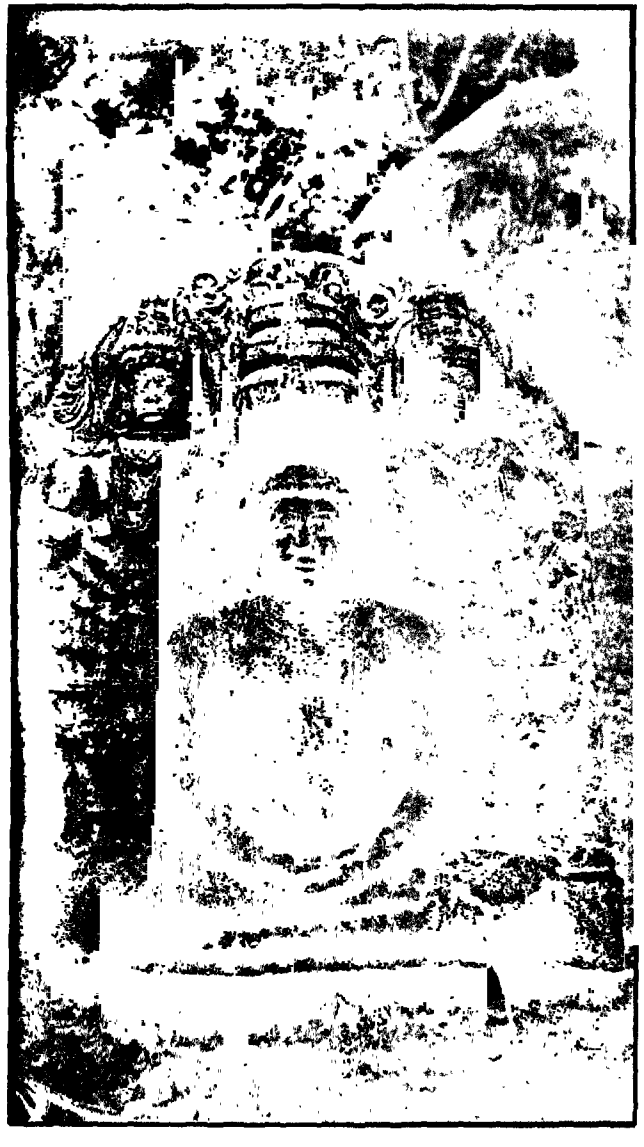
maṇḍi, Śrî-Beṇṇeyarâ-Vâdugôsi. Cave 4 is Jaina with Jina figures in the shrine and on the walls and pillars. The left wall of the veranda bears a Kannaḍa inscription in six lines in characters of the 11th century, which is an epitaph of Jakkavve, wife of Jinavarma and mother of Kalidêva, who died by the rite of *sallêkhanâ* or starvation. She is compared to former pious Jaina ladies such as Marudêvi, Vijaye, Lakshaṇe and Attimabbe. There are several more short inscriptions on rocks which I had no time to examine.

29. Among other temples noticed at Bâdâmi were the Virûpâksha, the Yallamma, the Mallikârjuna and the Bhûtanâtha, all Chalukyan in style. The *sukhanâsi* doorway of the Yallamma temple is adorned with perforated screens at the sides and the top. At the entrance is an inscription of the Châlukya king Jagadêkamalla, dated 1139, which states that the god in the temple called Yogêśvara was set up by two *daṇḍanâyakas* or generals named Mahâdêva and Pâladêva. The Mallikârjuna temple, which is in a dilapidated condition, has in the *prâkâra* a cell containing a figure of Vîrabhadra. The Bhûtanâtha temple is also adorned with perforated screens like the Yallamma. The Ranganâtha shrine near the *hoṇḍa* or tank has a good figure of the god with the incarnations of Vishṇu above. A sculptured rock in front of the Kôṭerâya temple bears several old inscriptions, one of which, meaning 'the praise of Gaṇava of the Varâṇḍas,' is engraved in three places. The Dattâtrêya temple has a modern Nâgari inscription dated 1804. An inscription on one of the pillars of an old temple on the hill to the north-east of the Dharmaśâlâ, dated 1543, refers to the erection of a bastion by Eṛa-Krishṇappa-Nâyaka. This is of some interest as Eṛa-Krishṇappa-Nâyaka was the head of the family of the Bêlûr chiefs. The caves and many of the inscriptions at Bâdâmi are noticed in the *Indian Antiquary*, VI (p. 354) and X (p. 59). Altogether the number of inscriptions cursorily noticed by me at Bâdâmi was 32.

30. The last place visited before returning to Bangalore was Hampe. The Virûpâksha or Pampâpati temple seems to be the largest here. It is a Dravidian building facing east with two *mahâdvâras* or outer gates, one on the east and one on the north, both surmounted by lofty *gôpuras* or towers, the east one being in nine storeys (Plate XI, 1). The pillars are adorned with lions and riders as at Nandi. Of the pillars supporting the front hall, eight, which are somewhat slender but elaborately carved, stand two in each direction. The ceiling of the front hall is painted with scenes from the Śaiva Purâṇas. There are two cells in the *prâkâra* enshrining the goddesses Pârvati and Bhuvanêśvari. The doorways of both are well carved, but that of the Bhuvanêśvari cell presents a charming appearance with its minutely carved sculptures. Its front pillars are adorned with bead work like those in Hoysaḷa temples, two of them having *kalaśas* or vases in relief in the upper panels in the four directions. Behind the Virûpâksha temple is a shrine containing a figure, about 1½ feet high, of Vidyâraṇya seated with the right hand in the teaching pose. This is said to be the site of his tomb. Five inscriptions were noticed in the temple. One of them near the front hall, dated 1509, states that Krishṇa-Dêva-Râya of Vijayanagar built the front hall and the smaller *gôpura* in front of it, repaired the larger *gôpura*, and granted a village for the god on the day of his coronation. There is also another copy of this record to the right of the east *mahâdvâra*. Two worn epigraphs at the sides of the north *mahâdvâra* record grants to the temple in 1236 and 1429 during the reigns of the Hoysaḷa king Sômêśvara and the Vijayanagar king Harihara III respectively. The remaining inscription, which is to the right of the Châmuṇḍêśvari shrine outside the north *mahâdvâra*, registers a grant to the temple in 1199 by Hâchale, wife of Chauḍaya, ruler of Kuṛugôḍu of the Kuntaḷa country and a descendant of Kalidêvarasa of the Phaṇi-vaṁśa or serpent race. This seems to be the oldest epigraph in the temple, and it names the goddess of the temple as Pampâdêvi or Pampâmbike. The temple must have existed before this date. To the right of the temple is a hillock known as Hêmakûṭa which has on it several temples such as the Prasanna-Virûpâksha, the Râmalinga and the Âñjanêya, and natural springs known as Râma-tîrtha and Bhîma-tîrtha. There are also two or three small but neat temples in the Hoysaḷa style (Plate XI, 2), said to be Jaina, though without any such indication. Two inscriptions were noticed on the rocks here, one of Harihara II dated 1397, and the other, of about 1400, stating that Bhaṭara-Bâchaya caused the flight of steps to be made. Opposite to the Virûbâksha temple at some distance is a good *maṇṭapa* supported by 12 elegantly carved plack stone pillars; and behind it a huge Nandi measuring 15′ × 12′ × 10′.

Hampe temples.

RUINED BASTIS AT BASTI-HOSKOTE



1 JINA FIGURE

2 ARCHITRAVE OF A DOORWAY

3. PILLAR

PLATE XIII

Mysore Archæological Survey

31. We may now proceed to notice briefly other temples and objects of interest. What is known as Kaḍale-Gaṇapati is a seated figure about 10 feet high; and that known as Sâsave-Gaṇapati, about 8 feet high, is seated in an open *maṇṭapa*. The Krishṇa temple is a good structure. It has two inscriptions, both dated 1515, one of which states that Krishṇa-Dêva-Râya set up in it a figure of Krishṇa brought from Udayagiri. The inscription stone and some pillars bear Tenkale *nâmam* on them. The huge Narasimha figure seated in the open has a *prabhâ* or glory and is canopied by the seven hoods of a serpent. An inscription close to it records the consecration of the god and the grant of a village by Krishṇa-Dêva-Râya in 1529. Some ruined Vishṇu temple close by, now known as the Chauḍêśvari and named in the board attached to it the Chaṇḍikêśvara, has an inscription, dated 1545, which states that during Sadâśiva's reign Râma-Râjayya's younger brother Timma-Râja's *daḷavâyi* or general Jangamayya built some temple, apparently the one in question. The Vîrabhadra temple has likewise an inscription of Sadâśiva's reign, dated 1545 The underground Śiva temple is also a good building. Near about it are two boulders known as Akkatangi-guṇḍu (Elder and younger sisters' Boulders). The Hazâr Râma temple is perhaps the most artistic structure here in view of its figure sculpture (Plate XII, 1). The *navaraṅga* is supported by four elegantly carved black stone pillars. The left wall of the *mahâ-dvâra*, as well as the inner sides of the outer walls, depicts the Râmâyaṇa story from the Bâlakâṇḍa to the end. The outer walls have 5 rows of figures, elephants, horses, infantry, dancing girls and partly Krishṇa's *bâla-lîlâ* or boyish sports. The row of dancing girls is in front of a seated queen, while the rows of elephants, horses and infantry are in front of a seated king. Five inscriptions were noticed in the temple: one in Nâgari characters in praise of Dêva-Râya I; one recording a grant of gold vessels for the god by queen Aṇṇala-Dêvi probably in 1416; one dated 1513 registering a grant of some villages for the god by Krishṇa-Dêva-Râya; and one dated 1521 recording a grant by Chikka Timmayadêva-mahâ-arasu's son Timma-Râja. The remaining epigraph is mostly worn. The temple was probably founded by or during the reign of Dêva-Râya I. The Navarâtri Dibba or platform is a beautiful structure with rows of elephants horses, camels, infantry, dancing girls and hunting scenes around the plinth. The Ranganâtha temple has a Telugu inscription of Sadâśiva's reign, dated 1545, recording a grant by Timmarâjugâru. Close by is a boulder known as Hoṭṭebêne-guṇḍu (Belly-ache Boulder), throwing a stone on which is believed to cure belly-ache.

32. The Achyutarâya temple is a large building with several *maṇṭapas* supported by pillars adorned with *yâḷis*, etc., and verandas all round. The *mukha-maṇṭapa* has a bearded figure dressed in a cloak and leaning on a staff, resembling figures of Kempe-Gauḍa noticed at Mâgaḍi and other places. The Garuḍa shrine has also at the sides two such figures, but without a beard. An inscription on the inner walls of the north *gôpura*, dated 1534, styles the god Tiruvengaḷanâtha. The *mahâdvâra* has on the right and left an inscription in Nâgari and Kannaḍa characters, dated 1539, which refers to the gift of Ânandanidhi by Achyuta-Râya. At some distance from this is a Vishṇu temple bearing the Vijayanagar crest on the wall of the *mahâdvâra*. It is not known why it is named a Jaina temple seeing that the figures of Hanumân and Garuḍa at the sides and the Vaishṇava *dvârapâlakas* afford clear evidence of its being a Vaishṇava structure. The building is in the Hoysaḷa style and has a frieze of scroll work around the *navaranga*. In front of it stands a *mâstikal* with a discus and a conch at the top. Opposite to this temple at some distance is a long white streak on a rock which is believed to represent the loose end of Sîtâ's garment which she let fall when being carried off by Râvaṇa. Near it is a reservoir known as Sîtâ's bath, as also a cave temple of Paṭṭâbhirâma. A little distance from this is the Tulâbhâra beam resting on two shafts in the shape of a *tôraṇagamba* or gateway. At the base of the east shaft are figures of Krishṇa-Dêva-Râya and his queens, this king having used it for making the Tulâbhâra gift. Further on stand four huge carved pillars intended probably for supporting a *gôpura*. Such pillars are also found at Mêlkôṭe and other places. The Viṭhala temple is perhaps the best structure at Hampe both on account of its neat proportions and fine carvings. It has three *gôpuras* on the east, north and south. The *mukha-maṇṭapa* is a magnificent hall with a row of horses around the plinth (Plate XII, 2). To its right and left are two good *maṇṭapas*, the former with a row of elephants and the latter with rows of swans

and dancing girls. The carved stone car in front stands for the Garuḍa shrine and bears a fine Tenkale *nâmam* above the figure of Garuḍa. In the *garbhagriha* is lying a mutilated figure of Nambi-Nârâyaṇa. In the *maṇṭapa* to the right in the *prâkâra* are some mutilated figures with labels on their pedestals giving their names among which are Vishṇu-mûrti, Vijaya-Kêśava-mûrti and Mâdhava-mûrti. On the upper step of the stairway in front is an inscription in characters of the 16th century stating that the door there was the one to be locked and sealed. Eighteen more inscriptions were noticed in the temple: 2 of Krishṇa-Dêva-Râya dated 1513; 9 of Achyuta-Râya dated 1531 (2), 1533, 1534, 1535, 1538 (2) and 1539 (2), the last two dated 1539 referring to his gift of Ânandanidhi; and 7 of Sadâśiva dated 1543, 1544, 1554, 1558, 1561, 1563 and 1564. Opposite to the Viṭhala temple stands another Vishṇu temple whose *navaranga* ceiling is a beautiful dome with a lotus bud in the centre surrounded by rows of swans and dancing girls. There is likewise a third row all round. To the north-east of the Virûpâksha temple is the Kôdaṇḍarâma also on the bank of the Tungabhadrâ, above which is a shrine of Sûrya-Nârâyaṇa, the god worshipped being Sudarśana or Vishṇu's discus in the shape of a human figure with 16 hands. Near it is a shrine containing a figure of Hanumân in a circular *yantra* or mystic diagram, known as Yantrôddhâraka-Prâṇadêvaru, said to have been set up by the Mâdhva guru Vyâsa-tîrtha, the founder of the *maṭha* at Sôsale in Tirumukûḍlu-Narsipûr Taluk. Close at hand is a covered passage between two huge boulders, known as Onake-gaṇḍi.

Anegondi.

33. The Ranganâtha temple and the Râja's palace and office were visited at Ânegondi. On a boulder to the left of the north bank of the Tungabhadrâ on the way to Ânegondi were noticed three inscriptions: one of them, dated 1383, is a Sanskrit record stating that Kumâra-Kampa, son of Harihara, made a ford for crossing the river; another, which appears to be dated 1453, registers a grant to the Ambigas or boatmen; and the third, dated 1556 in Sadâśiva's reign, seems to fix the ferrying charges. To the north of the village is an inscription near a Nâga stone to the left of the road, which bears the date 1436 and records a grant during the reign of Dêva-Râya II. To the east of Ânegondi is Nava-vṛindâvana or the nine tombs of Mâdhva gurus including those of Vyâsa-tîrtha and Vijayîndra. To the left of Sîtâ-sarôvara or Sîtâ's pond are Raghunandana-tîrtha's *maṭha* and *bṛindâvana*, and opposite to the latter a four-armed Hanumân bearing a discus and a conch in the upper hands. Vijayîndra and Raghunandana were the *svâmis* of the Râghavêndra-maṭha at Nanjangûḍ.

Hospet temples.

To the north of Hospet is a village named Anchanagudi, a corrupt form of Anantaśayana-guḍi, which takes its name from the Anantaśayana temple situated there. The latter is a lofty building with a barrel-shaped dome in mortar over the *garbhagriha* and a grand *mukha-maṇṭapa* supported by 48 pillars. The original figure of the god is not now forthcoming, and there are instead seated figures of Varâha and Narasimha and a few other mutilated images. The right wall of the *mukha-maṇṭapa* bears four inscriptions: one of them, a big Sanskrit record of Krishṇa-Dêva-Râya, perhaps the original of a copper plate grant, seems to register a grant by the king, the composer being Sabhâpati; two are the usual Nâgari and Kannaḍa inscriptions, dated 1539, recording the gift of Ânandanidhi by Achyuta-Râya; and the fourth dated 1549, registers a grant for the god during the reign of Sadâśiva. The Oḍakarâya (Anjanêya) temple at Hospet has three cells standing in a line: the middle one enshrines Hanumân, the right cell Paṭṭâbhirâma, and the left Yôgarâma, who is seated in the teaching pose with Lakshmaṇa and Sîtâ standing at the sides. Hanumân is said to have been set up by Vyâsa-tîrtha. It is stated that the temple was destroyed by Tippu and probably the image of Hanumân was also mutilated, which accounts for his name Oḍakarâya. It was subsequently restored by Dêśâyi Koṇḍappa, whose figure together with that of his wife Śêshamma is carved on the floor in a prostrating posture with labels giving their names. To the left in the *navaranga* is a cell containing a figure of Ranganâtha, an old image, set up about 50 years ago. Altogether the number of inscriptions noticed at Hampe was 49.

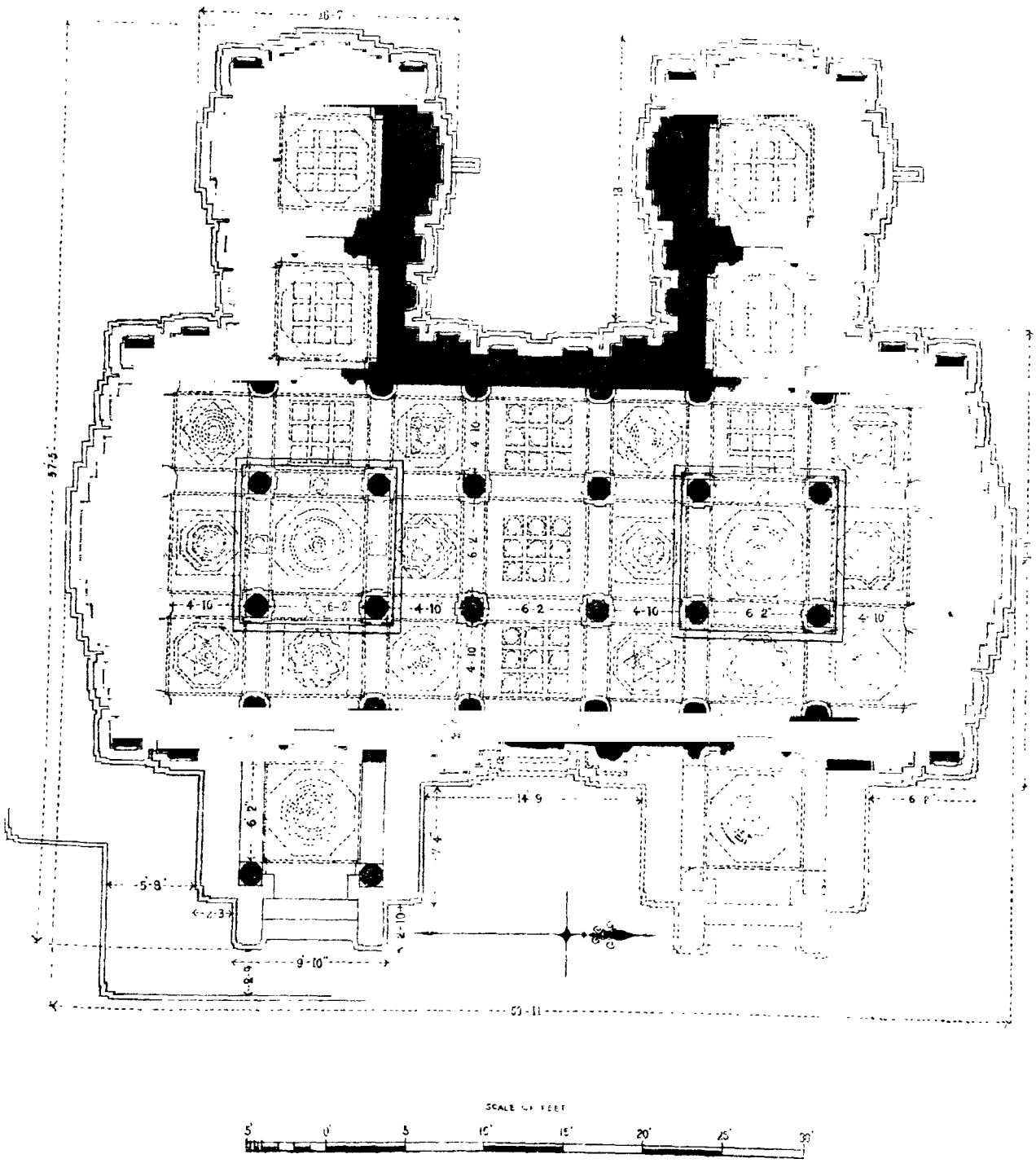
Private tours.

34. When I was at Tirupati on leave in February 1920 in connection with the Upanayanam or investiture with the sacred thread of my son, I noticed in the Śrînivâsa temple about 15 incriptions in Tamil, Telugu and Kannaḍa. In a cell to the south-east of the

PLAN OF

SANGAMESVARA TEMPLE

SINDAGATTA, KRISHNARAJPET TALUK



dhvaja-stambha or flag-staff are kept portrait statuettes of the father, mother and wife of Todar Mal, general and finance minister of Akbar, who died in 1589. These statuettes bear inscriptions in Nâgari and Telugu characters giving their names. The father was Lâlâ Khêvarâma, the mother Môhanadê, and the wife Pîtâbîbi. But Todar Mal's figure, which is stated to have been there some years ago, is not now forthcoming. A portion of the enclosed veranda in the second *prâkâra* is shown as the residence of Vyâsa-tîrtha while he worshipped the god for 12 years (see last year's *Report*, para 91). Close to it on the floor is a figure of Vyâsa-tîrtha with a label in modern characters giving his name, and this spot is said to be the place where once stood an inscription recording the grant of certain privileges to him. Of the other epigraphs, 8, dated 1512 (2), 1514 (4), 1523, and 1527, relate to the Vijayanagar king Krishṇa-Dêva-Râya and his queens; 1 to Vîra-Narasiṁha; 1 dated 1450 to Medinîmsaragaṇḍa Śrîpallaiyadêva-mahârâja; 1 dated 1514 to Nârâyaṇa-dêva of Kampasamudra; and 1 dated 1606 to Venkaṭapati-Râya I. There is also one dated 1396, recording a grant to Tiruvêngaḍa-jîyar. During my stay at Mêlkôṭe on leave in April 1920 in connection with the Ubhayavêdânta-pravartana-Sabhâ, I discovered and transcribed 10 new inscriptions at the Narasiṁha temple on the hill.

35. As stated in para 8 above, the Architectural Draughtsman and the Photographer and Draughtsman made a tour under my instructions in the Krishnarâjapêṭe Taluk of the Mysore District, and inspected and photographed a few temples of archæological interest. A brief account of these structures, as also of some places, mainly based on the notes of the Architectural Draughtsman, will now be given. Daṇâyakankaṭṭe consists of a ruined fort of which two gateways and a few mud walls are the only parts now left. It is stated that this was once the seat of a Pâlegâr. Immediately to the west is the *sangama* or confluence of the Kâvêri and the Hêmâvati. On the left bank of the latter is a small temple dedicated to Śiva under the name of Viṇâdharêśvara. Basti-Hoskôṭe consists of the two villages, Basti and Hoskôṭê, which are situated at a distance of about half a mile from each other. There is a lofty Jina figure, about 15 feet high, at Basti, now enshrined in a modern building, 6 feet by 8 feet, which has an archway in front to the whole height of the wall. There seems to have been once a big temple here traces of which are still visible. Several mutilated figures are lying here and there. To the north of the huge image are two seated Jina figures, one of which is flanked by chauri-bearers (Plate XIII, 1). The pillars in front of the image and one of the architraves of a doorway still standing show elegant workmanship (Plate XIII, 2 and 3). The pillars are adorned with ornamental bases and *âmalakas* at the top. A new inscription was found here, and impressions were also taken of two more, E.C., IV, Krishṇarâjapêṭê 36 and 37, which are incompletely printed. Mâvinkere also gave a new record. There are two temples in the Hoysaḷa style at Sindagaṭṭa, the Sangamêśvara and the Lashmînârâyaṇa, both in a dilapidated condition. The former is of some interest as being a double temple like the Hoysaḷêśvara at Haḷebîd and the Halavukallu-dêvasthâna at Arsikere (*Report* for 1918, para 43), though it goes without saying that it cannot compare with the Hoysaḷêśvara either in proportions or in ornamentation. The temple, which faces east, consists of two *garbhagrihas*, two *sukhanâsis*, two *navarangas* with a connecting corridor, and two porches one of which has now fallen down. Plate XIV gives its ground-plan and Plate XV, 1 the east view. The *sukhanâsi* doorways, which are well carved, have perforated screens at the sides and figures of Śiva on the lintels. The *garbhagrihas* and the *sukhanâsis* have flat ceilings. The *navarangas* with the connecting corridor are supported by 12 pillars and 20 pilasters and adorned with 21 ceilings of which excepting the 3 in the corridor and the two in front of the *sukhanâsi* doorways all the others are deep and artistically executed. The *navarangas* have also figures of Vishṇu, Gaṇapati, Subrahmaṇya, Sûrya and the Seven Mothers. As stated before the temple is in a dilapidated condition. One half of the east front including one porch and a portion of the south wall has fallen and the north wall is out of plumb. But as the structure is a good specimen of a double temple, examples of which are rare, it deserves preservation. Almost all the stones that formed the walls are lying on the spot and the villagers too seem

Daṇâyakan-kaṭṭe

Basti-Hoskôṭe.

Sindagaṭṭa temples.

to be willing to make a contribution towards the cost of the repairs. The Lakshmînârâyaṇa temple is, however, in a better state of preservation except for the outer wall which has been replaced by a plain modern wall. It consists of a *garbhagriha*, a *sukhanâsi*, a *navaranga* and a front veranda. The *sukhanâsi* doorway is well carved. All the ceilings of the *navaranga* are artistically executed in various geometrical patterns with central pendents.

Hêmagiri.

36. The Hêmagiri hill, situated on the left bank of the Hêmâvati, has a temple on the top dedicated to Venkaṭaramaṇasvâmi, popularly known as Ranga of Hêmagiri. The god, about 3 feet high, is flanked by his consorts Śrîdêvi and Bhûdêvi The *utsava-vigraha* or processional image is kept for safety in a village called Baṇḍuhole about a mile from the hill. An annual *jâtre* held in the mouth of April is attended by a large number of people from different parts of the State when thousands of cattle change hands. There are three temples at Sante-Bâchahalli, the Mahâlingêśvara, the Viranârâyaṇa and the Virabhadra, of which the first alone is in the Hoysaḷa style. This temple consists of a *garbhagriha* surmounted by a stone tower (Plate XV, 2), a *sukhanâsi* and a *navaranga*, the two former being in a fairly good state of preservation while the last has completely gone to ruin. The *sukhanâsi* has a well carved doorway with perforated screens and niches enshrining Gaṇapati and Mahishâsuramardini at the sides. There are also two niches adjoining the north and south walls which contain mutilated images. Some of the ceilings of the *navaranga* have disappeared, but those that are left show good workmanship. The Viranârâyaṇa temple enshrines a figure of Nambi-Nârâyaṇa flanked by consorts. The Brahmêśvara temple at Kikkêri was described in my *Report* for 1915 (para 27). Plate XVI shows three beautiful Nâga stones standing in the court-yard of the temple. In one of them a figure of Lakshmi is carved on the hood. At Ankanhalli are three *mâstikals*, one of white granite and the other two of blackstone. They were noticed in my Report for 1915 (para 26), but could not be reproduced in that Report for want of photographs. They are now shown on Plate XVII. The central stone shows a woman's arm, bent upwards at the elbow, with the hand raised and the fingers erect. Above the arm stands a discus on a pedestal. The meaning of the symbols on the lower portion is not quite clear. Usually the arm projects from an ornamental post as in the other two *mâstikals* at the sides These also show below the arm figures of the hero who fell and his wife who became a *sati*. In the top panel of the left stone we see the couple seated with folded hands in front of a linga. The meaning of this is that the wife after becoming a *sati* joined her husband and both of them went to Kailâsa. The Linga, however, does not appear on the right stone. In my *Report* for 1915 the Panchalinga temple at Gôvindanhalli was described in para 39 and its back view was given on Plate XII. It is a fine temple in the Hoysaḷa style containing five cells. Plate XVIII exhibits its front view.

Sante-Bâchahalli temples.

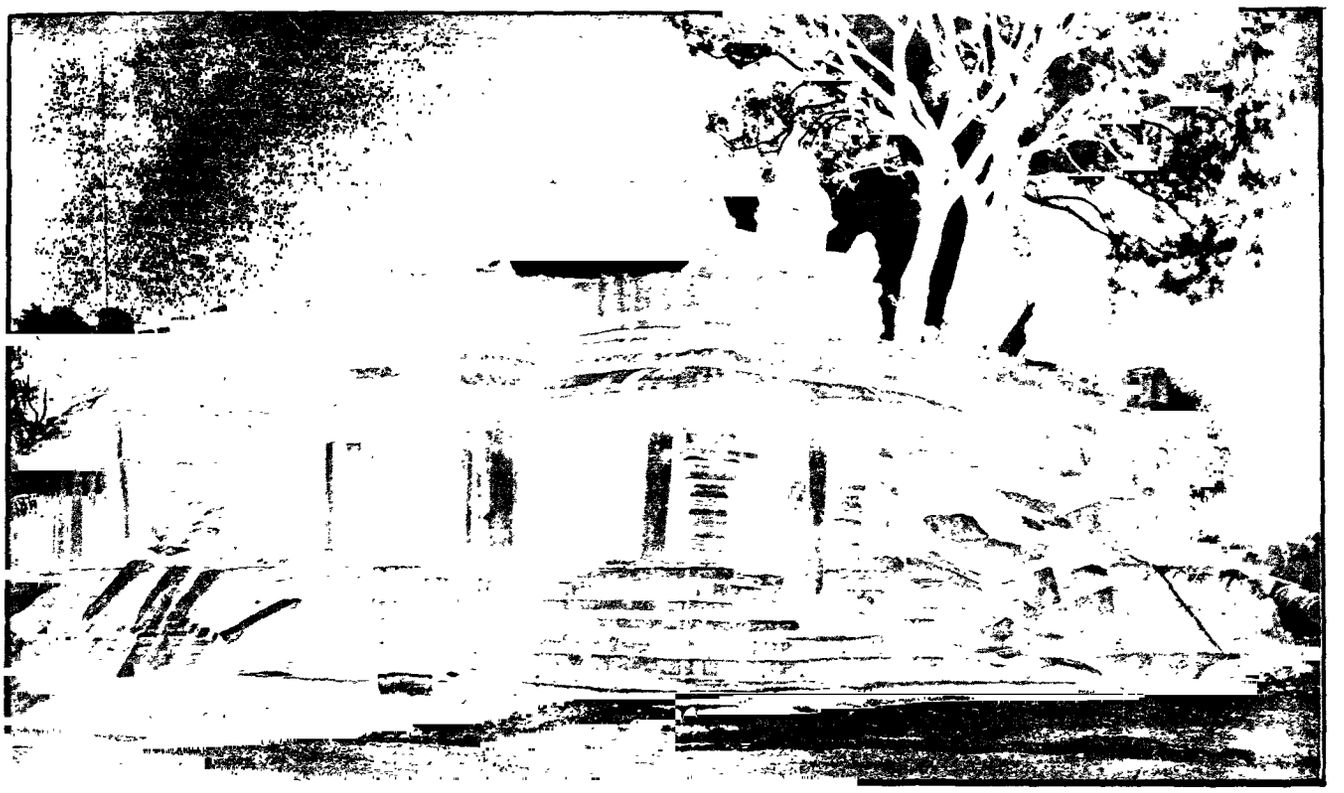
Kikkêri temple.

Ankanhalli.

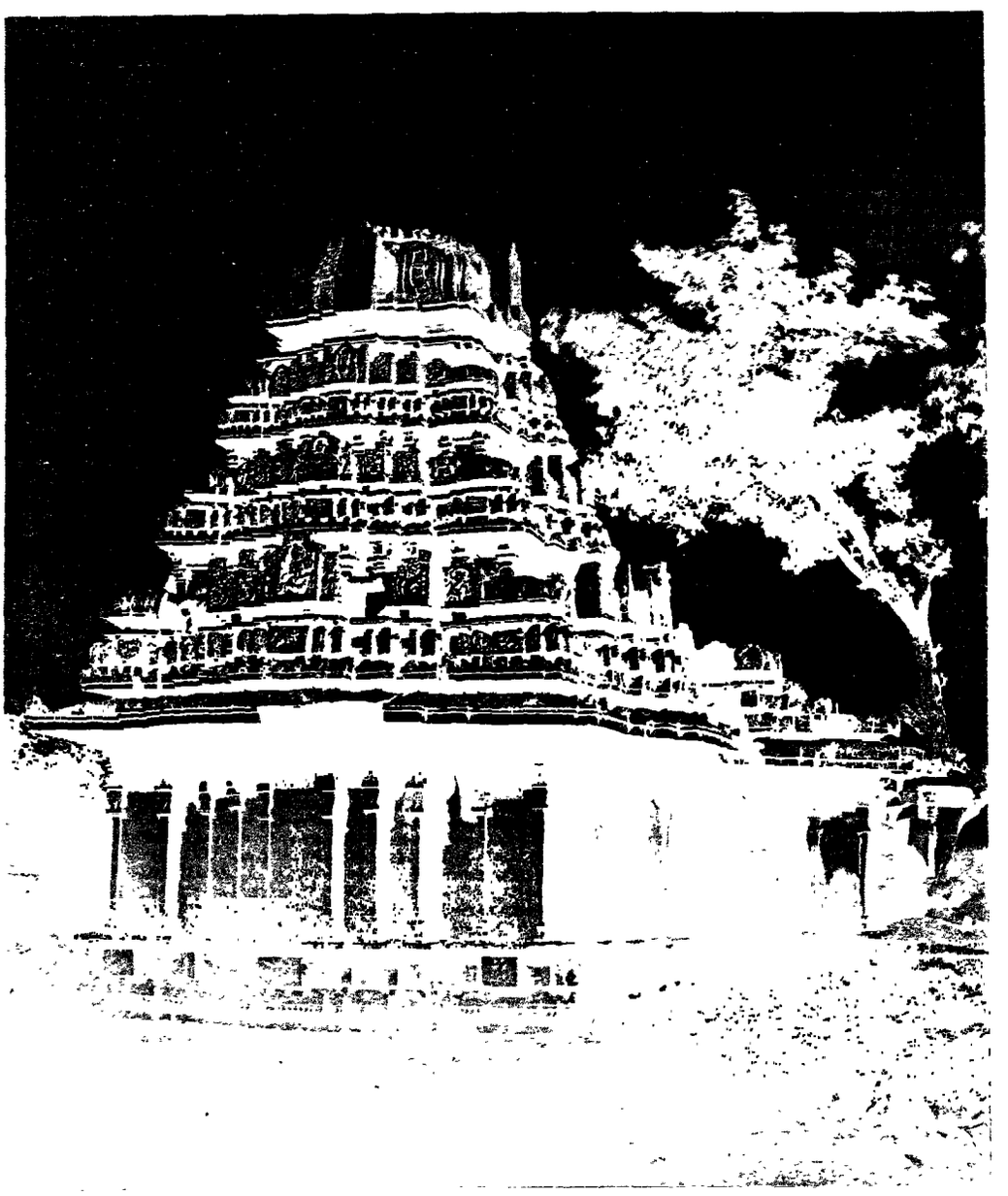
Gôvindanhalli temple.

37. The Assistant and a Pandit made a short tour in the Mysore Taluk and brought copies of 7 new inscriptions, as also revised copies of 6 printed ones. The Head Pandit made a long tour in the Maḷvalli Taluk under my instructions and the resurvey has resulted in the discovery of 60 new records. He has also brought revised copies or impressions of 50 imperfectly printed inscriptions. The previous survey of the Malvalli Taluk was made before or soon after the Department was formed and it is only in the nature of things that the first attempts were not completely satisfactory. The survey of the taluk may now be considered to be mostly complete. I have to acknowledge here the valuable assistance rendered by Mr. Arunachala Mudaliyar, Amildar of Malvalli Taluk, which greatly facilitated the work of the Head Pandit.

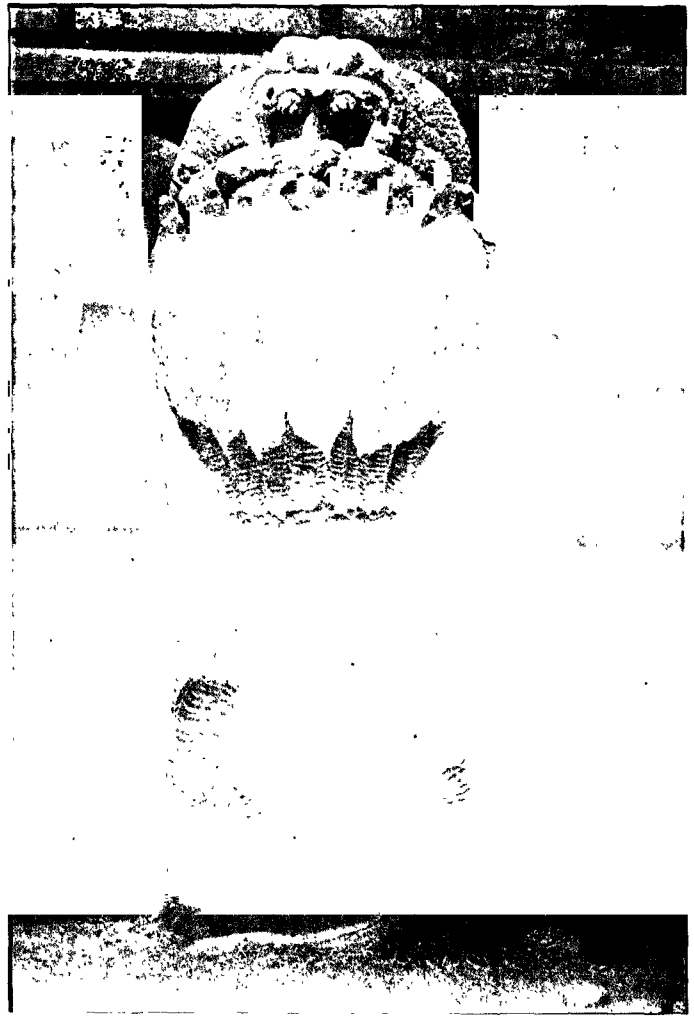
38. Other records examined during the year under report were two sets of copper plates relating to the Gangas and the Râshṭrakûṭas, which may be looked upon as important finds. One of them in the possession of Lakshmîsêna-bhaṭṭârakapaṭṭâchârya of the Singangadde Jaina maṭha at Narasimharâjapura, received through Mr. B. Padmaraja Pandit of Châmarâjanagar, records grants to a Jaina basti during the reigns of the Ganga king Śrîpurusha and his son Saigoṭṭa Śivamâra; and the other, a facsimile of a portion of which together with an incomplete copy



1. FRONT VIEW OF SANGAMESVARA TEMPLE AT SINDAGATTA



2. BACK VIEW OF MAHALINGESVARA TEMPLE AT SANTE-BACHAHALLI



THREE NAGA STONES

was received also from Mr. B. Padmaraja Pandit of Châmarâjanagar, registers a grant to a Jaina basti at Talkâḍ in 807 by the Râshṭrakûṭa prince Kamba-Dêva. Two more modern plates received from the Murgi maṭha of Chitaldrug, both dated 1796, record grants to two Lingâyat gurus by Vîra-Râjêndra, the Râja of Coorg.

39. Altogether the number of new records together with revised copies of printed inscriptions procured during the year was 146. Of these, 138 belong to the Mysore District, 5 to the Chitaldrug District, and 3 to the Kaḍûr District. The inscriptions in the South Indian Vernaculars noticed by me during my northern tour were 102—49 at Hampe, 32 at Bâdâmi, 15 at Tirupati, 4 at Ellôra and 2 at Daulatâbâd. If these are added to the above number the total will be 248. Of these, 25 are in Tamil characters, 5 in Nâgari, 4 in Telugu, and the rest in Kannaḍa. The number of villages inspected during the tours in the State was 94 in all.

40. While on privilege leave I examined the large number of palm leaf manuscripts, numbering about a hundred, in the private library of Mr. M. T. Narasimha Iyengar, B.A., Retired Assistant Professor of the Central College, Bangalore, living in Mallesvaram. They were found to contain several Sanskrit poems and dramas, a large number of Sanskrit and Tamil works bearing on the Viśishṭâdvaita philosophy, works bearing on logic, grammar, rhetoric, medicine, ritual, and Vêdânta, and commentaries on a good number of Sanskrit and Tamil works. Several of the works are unpublished.

Office work.

41. The two Monographs, one on the Kêśava temple at Bêlûr and the other on the Lakshmîdêvi temple at Doḍḍa-Gaddavalli, which were printed in June last, have been published as Nos. II and III of "Architecture and Sculpture in Mysore" in the Mysore Archæological Series. Another Monograph on the temples at Haḷebîd is under preparation.

42. The printing of the translations of the Kannaḍa texts of the revised edition of the Śravaṇa Beḷgoḷa volume has not made much progress, only 15 pages having been printed during the year.

43. The printing of the General Index to the volumes of the Epigraphia Carnatica is making very slow progress, only 8 pages having been printed during the year.

44. With regard to the revised edition of the Karṇâṭaka-Śabdânuśâsanam, an index of technical terms occurring in the work was prepared and sent to the press.

45. In connection with the Supplement to Volumes III and IV (Mysore) of the Epigraphia Carnatica, about 380 pages of the transliterations of the Kannaḍa texts were prepared and sent to the press, as also about 245 pages of the Kannaḍa texts relating to the Supplement to Volume IX (Bangalore). The Supplements to Volumes X and XII (Kolar and Tumkur), each consisting of about 500 newly discovered inscriptions, are also receiving attention.

46. Selections from the inscriptions concerning matters of historical and social interest did not make any progress during the year owing to pressure of other work.

47. An Index to the Annual Reports of the Department was prepared and sent to the press. A catalogue of the books in the Office Library is being got ready for the press.

48. A revised chapter on "Language and Literature" was written out and sent to the Compiler of the Mysore Gazetteer. Some preliminary work has also been done in connection with the other items required for the Gazetteer.

49. About 40 photographs of views of temples, etc., were sold at the Archæological Office. An order for about 350 photographs has been received from the "Museum of Fine Arts," Boston, Mass., U.S.A. Forty copies each of the Belur and Doḍḍa-Gaddavalli Monographs were sold in England through Messrs. Probsthain & Co., Booksellers, London.

50. The Photographer and Draughtsman prepared illustrations for the Annual Report for 1919. He went out on tour to Arsîkere and Krishṇarâjapêṭe

Taluks to photograph and sketch some temples of archæological interest. He also printed a number of photographs brought from tour.

51. The Draughstman prepared seven plates illustrating the temples at Haḷebîḍ, Sômanâthapur, Arsîkere, Bastihalli, Sindagaṭṭa and Sante Bâchahalli.

52. The Assistant Photographer acting for the Half-tone Engraver mounted the Half-tone blocks prepared for the Annual Report for 1919. He accompanied me on my North Indian tour and took photographs of a number of buildings and sculptures. He also printed a good number of photographs for the office file and for sale to the public.

53. A list of the photographs and drawings prepared during the year is given at the end of Part I of this Report.

54. The two copyists of the office transcribed the following works during the year :—(1) Padârthasâra by Mâghaṇandi (in part), (2) Maisûrarasara-vamśâvaḷi, (3) Râmâyaṇasâra-kâvya by the poetess Madhuravâṇi, (4) Râmâyana-sâra-sangraha by Venkaṭârya, (5) Śâlagrâma-lakshaṇa, (6) Ghaṭakarparabhêdi and (7) Daśârthara-sadîpikâ by Sudarśanâchârya. They also compared about 800 pages of trasnscripts.

55. A number of books and manuscripts received from the Huzur Secretary to His Highness the Maharaja and the Inspector-General of Education in Mysore was reviewed and opinion sent.

56. Dr. Farquhar of Oxford, Rev. Father A. M. Tabard, M.A., M.R.A.S., Rev. Father Lobo, Rev. H. P. Larsen, and Captain A. P. Marsden visited the office during the year.

57. The office staff have discharged their duties with diligence.

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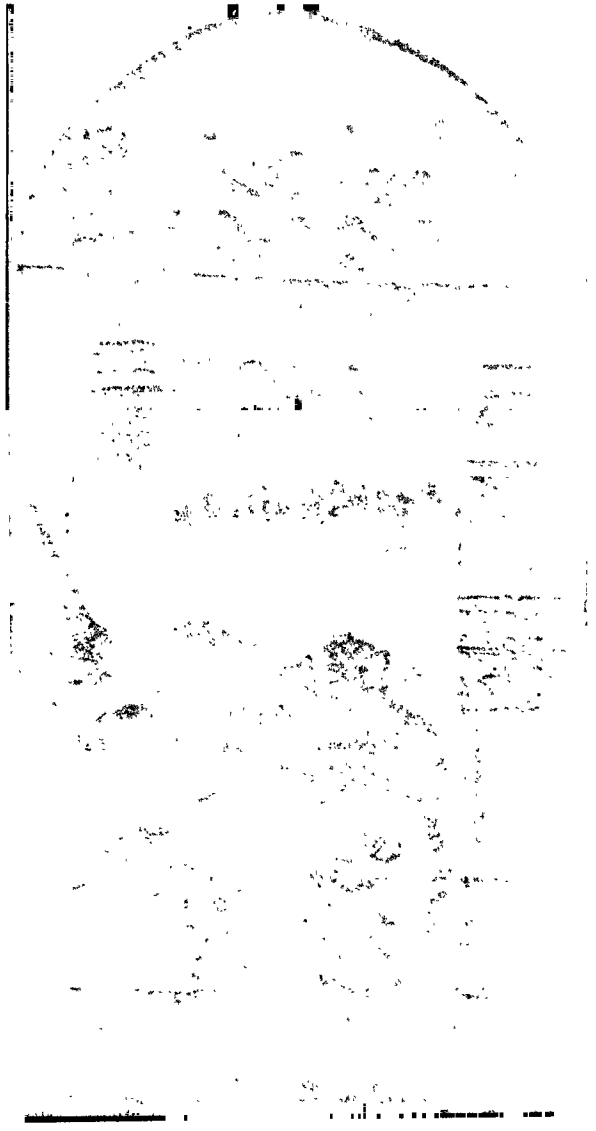
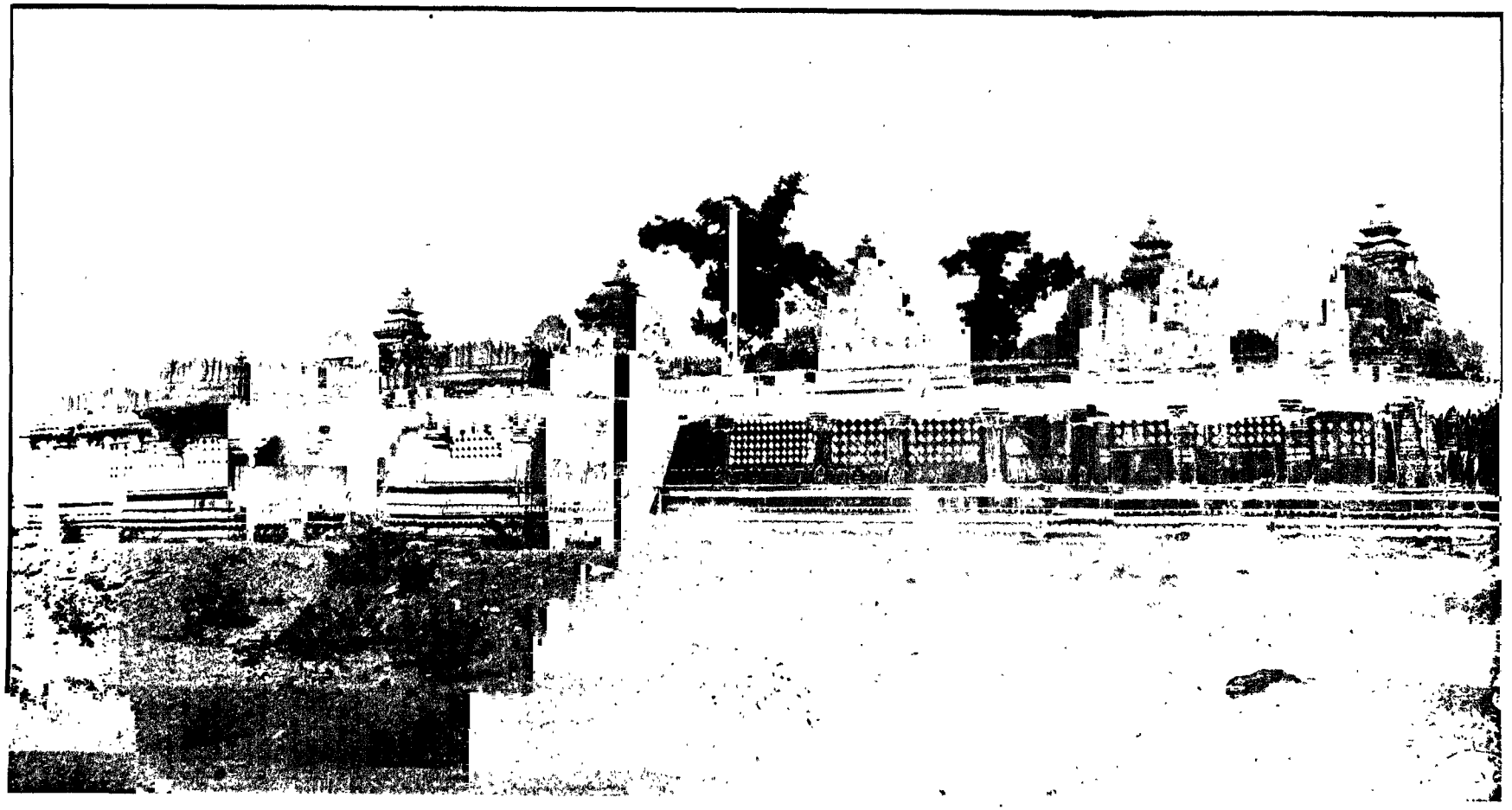


THREE MASTIKALS

Mysore Archaeological Survey



FRONT VIEW OF PANCHALINGA TEMPLE

Mysore Archæological Survey]

LIST OF PHOTOGRAPHS.

No.	Size	Description	Village	District or Province
1	12×10	Varadarajasvami temple, Varadaraja figure	Maddur ...	Mysore.
2	12×10	Narasimha temple, stone figures of Rama, Lakshmana, Sita and Hanuman ...	Do ...	Do
3	10×8	Narasimha temple, North-west wall ...	Do ...	Do
4	8½×6½	Narasimha temple, Figure of Yasodakrishna	Do ...	Do
5	6½×4¾	Narasimha temple, front gopura ...	Do ...	Do
6	10×8	Lakshmiramanasavmi temple, Figure of Venugopala	Mysore ...	Do
7	8½×6½	Lakshmiramanasvami temple, Figure of Raja-Odeyar	Do ...	Do
8	12×10	Panchalinga temple, Doorway inside ...	Govindanhalli ...	Do
9	do	Do do ...	Do ...	Do
10	do	Do Doorway with Dvara-palaka figure	Do ...	Do
11	do	Panchalinga temple, Interior view ...	Do ...	Do
12	do	Do West view ...	Do ...	Do
13	do	Do East view ...	Do ...	Do
14	do	Do West tower 1 ...	Do ...	Do
15	do	Do do 2 ...	Do ...	Do
16	do	Do do 3 ...	Do ...	Do
17	do	Do do 4 ...	Do ...	Do
18	do	Do do 5 ...	Do ...	Do
19	do	Do do 6 ...	Do ...	Do
20	do	Sangamesvara temple, East view ...	Sindagatta ...	Do
21	do	Do West view ...	Do ...	Do
22	do	Mahalingesvara temple, West view ...	Sante-Bachahalli	Do
23	8½×6½	Mastikal	Ankanhalli ...	Do
24	do	Do	Do ...	Do
25	do	Do	Do ...	Do
26	do	Do	Do ...	Do
27	do	Naga stone	Kikkeri ...	Do
28	do	Do	Do ...	Do
29	do	Copper plates (one set)	Aldur ...	Do
30	do	Do	Do ...	Do
31	do	Do	Do ...	Do
32	do	Do	Do ...	Do
33	do	Do	Do ...	Do
34	do	Do	Do ...	Do
35	8½×6½	Do seal	Do ...	Do
36	do	Do (another set)	Do ...	Do
37	do	Do	Do ...	Do
38	do	Do	Do ...	Do
39	do	Do seal	Do ...	Do
40	do	Lamp pillar at Chatussringi	Poona ...	Bombay
41	12×10	Elephanta cave Panels	Elephanta ...	Do
42	do	Do do	Do ...	Do
43	do	Cave No. 3, Figure to right of entrance ...	Kanheri ...	Do
44	10×8	Do Interior view ...	Do ...	Do
45	8½×6½	Do Panel to left of entrance	Do ...	Do
46	do	Cave No. 4, Stupa inside	Do ...	Do
47	12×10	Do Interior panel	Do ...	Do
48	do	View of Godavari river	Nasik ...	Do
49	do	View of Ramesvara temple	Do ...	Do
50	8½×6½	View of Wall do	Do ...	Do
51	do	View of Kalarama-mandir	Do ...	Do
52	12×10	Pandava Guha, Cave No. 3	Do ...	Do
53	8½×6½	Do do 18	Do ...	Do
54	do	Do do 18 (side view) ...	Do ...	Do
55	8½×6½	Do Cave No. 11, figure ...	Do ...	Do
56	do	View of Fort	Daulatabad ...	Hyderabad
57	do	Kailasa temple	Ellora ...	Do
58	do	Do	Do ...	Do
59	12×10	West view of Fort	Badami ...	Bombay
60	do	Cave No. 2, Figure of Paravasudeva, etc. ...	Do ...	Do
61	8½×6½	Cave No. 1, Panel	Do ...	Do
62	do	Cave No. 2 do	Do ...	Do
63	12×10	Vithala temple, View from south-east ...	Hampe ...	Madras

List of Photographs – (*Concld.*)

No.	Size	Description	Village	District or Province
64	$8\frac{1}{2} \times 6\frac{1}{2}$	Vithala temple, View from south-east ...	Hampe ...	Madras
65	do	Hazar Rama temple, South-west view ...	Do ...	Do
66	do	Krishna Temple, South-west view ..	Do ...	Do
67	12×10	Virupaksha temple, West view ...	Do ...	Do
68	$8\frac{1}{2} \times 6\frac{1}{2}$	Do do ...	Do ...	Do
69	do	View of Hemakuta Hill	Do ...	Do
70	do	Do do	Do ...	Do

List of Drawings.

No.	Description	Village	District
1	Detail of Chennakesava Temple (partly finished) ...	Somanathapur ...	Mysore.
2	Plan of Siva Temple	Arsikere ...	Hassan.
3	Detail of Hoysalesvara Temple	Halebid ...	Do
4	Ceiling of Parsvanatha Basti	Bastihalli ...	Do
5	Plan of Sangamesvara Temple (partly finished) ...	Sindagatta ...	Mysore.
6	Plan of Mahalingesvara Temple	Sante Bachahalli ...	Do
7	Plan of Halavukallu Temple	Arsikere ...	Hassan.

PLATE XX.

NARASIMHARAJAPURA PLATES OF THE GANGA KING SRIPURUSHA.

(I b)

1. svasti | jayati jagad-êka-bhânuḥ syâdvâda-gabhasti-dîpitaṃ yêna para-samaya-timira-pa-
2. ṭalaṃ sâkshâtkṛita-sakala-bhuvanêna || Nirgrantha-vratachâri-sûri-vachanân nistriṃśa-ya-
3. shṭyâ kṛitî yô duśchhêdam akhaṇḍayat pṛithu-śilâ-stambhañ jayâbhyudyataḥ jâtas tasya
4. kulê kulâchala-samaḥ Kâṇvâyanânvâgataḥ śrîmân Koṅgaṇi-râja ity asadṛiśa-
5. s tad-vaṃśajâḥ Kshatriyâḥ || êvam âdishv anêka-nṛipati-vṛishabhêshv atikrântêshu tad a-
6. nvayê vikrama-traya-vaśîkṛita-râja-lôkô Mâdhava-mahâdhirâjas tat-putraḥ

(II a)

7. Harir iva vaśîkṛita-ripu-rakshô-gaṇaḥ Hari-varmma-mahâdhirâjas tat-priya-tana-
8. yaḥ Vishṇur iva vyâpta-bhuvanô Vishṇu-varmma-mahâ-râjas tasya dvitîya iva
9. Mâdhavô Mâdhava-mahâdhirâjas tat-putraḥ avinîta-nṛipati-maṇḍalêshv Avi-
10. nîtas tat-putraḥ durvvinîta-Kalau Durvvinîtaḥ akâryyêshv avinîtô Mushkaras ta-
11. ṭ-putraḥ tasya vikrântânêka-parâkramaḥ Śrîvikramas tat-putraḥ sakala-guṇa-
12. gaṇâdhishṭhânaḥ śrîmân Śrîpurushaḥ rakshêt prabuddha-sarasîruha-châru-nêtraḥ

(II b)

13. śrî-Bhîma-kôpa-nṛipatiḥ pṛithivîm ananyâm yuddhêshu yasya bahuśô niśitâsi-
14. kṛitta-mâtaṅga-śôṇita-jala-snapitâ Jaya-śrîḥ || tad-anukûla-varttishv agra-gaṇyaḥ
15. Pasiṇḍi-Gaṅgânvayô Nâga-varmmâ Gaṅga-râja iti kṛitâbhishêkaḥ tat-syâlaḥ
16. Kadamba-kula-bhâskaraḥ śrî-Tuḷu-aḍi-nâmâchâbhyân Tagare-janapadê Mallava-
17. lli-nâma-grâmô dattaḥ | udaka-pûrvvam Toḷḷagrâma-chaityâlayasya taj-janapada-vâ-
18. sinaḥ ||| nirmmala-Kôśika-vaṃśan dharmmaparan châru-Maṇali-mane-oḍeyon valaṃ

(III a)

19. tammâ-kshêtrôchitamân samyagdarśana-viśuddhanum vaḷig ittân mukham âge Toḷḷa-
20. r-oḍeor sukhâḍhyar eḷpattaṟu-pradhânarum oḍâne nikhila-sâkshigaḷ avarê su-
21. karade nara-śâsanaṅgaḷ âydôr enduma | sva-dattaṃ para-dattaṃ vâ yô harêti
22. vasundharâ shashṭiḥ varsha-sahasrâṇi vishṭâyâṃ jâyatê krimiḥ ||
23. Śântisêne-abbegaḷ ittadu | Perbbâliyâ vaḷi | namô Jinêbhyaḥ ||

PLATE XXI.

NARASIMHARAJAPURA PLATES OF THE GANGA KING SIVAMARA.

A

(III b)

1. svasti śrîmat-Śivamârar pṛithuvî-râjyaṃ-keye Viṭṭarasaṃ Sinda-nâḍ eṇchâsirakkam eṛettanaṃ-keydu
2. Tagare-nâḍ eṛpattumân âḷvandu Toḷḷarâ chêdiyakke Karimâniyân koṭṭar adarkke Toḷḷarâ Kôsigaru
3. eḷpattaṛu-sândârum sâkshiyu nara-śâsanam âge idân aḷidon pañcha-mahâ-pâtaka-saṃyuktan akke
4. sva-dattaṃ para-dattaṃ vâ yô harêti vasundharâṃ shashṭi-varsha-sahasrâṇi vishṭhâyâṃ jâyatê kṛimiḥ ।
5. niravadyan Kṛishṇanâ nal-sutan uru-Raviyâ sûnu Kâmâlayaṇg âmara-putran Sêda-varmmaṅg amala-tanayan châru-Kâdamba-râjya-
6. kk arhan śrî-Mâdhavêndraṅg anagha-tanayan Vishṇu-râjan mahêchchhan sthira-Toḷḷar chêdiyakk end urutara-Karimânâkhyamân ottu koṭṭan ॥

B

(IV a)

1. svasti śrîmat-Śivamâra pṛithuvî-râjyaṃ-keye avarâ mâmaṅgaḷ Vijayaśakti-arasa ko-
2. ṭṭadu Dêvigeṛe â-keḷage aṛu-gaṇḍugaṃ vede maṇṇuṃ Koḷunuṅgiyâ ondu pâḷiuṃ
3. munde Nîriyâ uñchamuṃ koṭṭar Ayyagâḍarum Âjagiyarum Toḷiyavaḷḷi-yarum Mâma-
4. ddûrarum Goddemâṇiyarum Kiṛiyaggâmigarum Sindagâmigarum Poliki-gâmiga-
5. rum Gâṅgeye ayvadinvarum kâppum sâkshigaḷum âge mattum Pervvogu-ḷiyâ ma-
6. hâjanamum Gaṅgarasarâ magan Koṭṭugiḷiponu Magge-odeorum Kiṛuvugu-
7. ḷiyâ Vîṇeyarum Mâguḍiyâ nâḍarum ennevarum

(IV b)

8. kâppu sâkshiyum âge koṭṭadu Mûḷivaḷḷiyâ chêdiyake idâ-
9. n aḷidor pañcha-mahâ-pâtaka-saṃyuktan akkum sva-dattaṃ para-dattaṃ vâ yô rurêti
10. vasundharâ shashṭi-varsha-sahasrâṇi vishṭhâyâṃ jâyatê kkrimiḥ dêva-svan tu vi-
11. shaṃ ghôraṃ na visham visham uchyatê visham êkâkkinaṃ hanti dêva-svaṃ putra-pautrikaṃ
12. śrî-Beḷavara kâḍa Simvaram arasam idan aḷira
13. pañcha-maha-patakamra sayukta para-data vâ yô harêti vasu-

(V a)

14. dara shashṭi-varisha-sahasraṇi viṭṭaya jêtê kimi
15. eraḍu-phaḷḷiya ippatu-gaḍuga bede ara maṇu
16. i-daḷavayikâru basadige naḍagu melaya muva-
17. muvatu-gaḍuga bata sidhaya Muṛuganapanu adarake
18. sakshi Toḷala Kâsikar uḷpataṛa sadaru idan aḷira pañcha-mâ-pataka

PLATE XIX, 2.

Chamarajanagar Plates of the Rashtrakuta Prince Kamba-Deva. A.D. 807.

Third plate.

1. ..... ḍu-vishayê Vadaṇaguppe-nâma-grâmaḥ Tala .....
2. ti vijaya-skandhâvârê triṃśad-uttarêshv atîtêshu Saka-varshêshu Kârti .....
3. Paurṇṇamâsyâṃ Rôhiṇî-nakshatrê Sôma-vârê Koṇḍakundayânvayâ .....
4. ṇa-Kumâraṇandi-bhaṭṭârakasya śishyaḥ Eḷavâchâryya-guruḥ tasya śishyaḥ .....
5. prâṇi-hitaḥ sâkshât siddhântânugamôdvataḥ śântas sarvajña-kalpôya ....
6. smai taṃ grâmam adât sva-putra-śrî-Śaṅkaragaṇṇa-vijñâpanêna śrî-Kambadêvaḥ .....
7. .....

PLATE XXII.

1. Stone Inscription of Ganga-Gangeya at Danugur, Malvalli Taluk. A.D. 960.

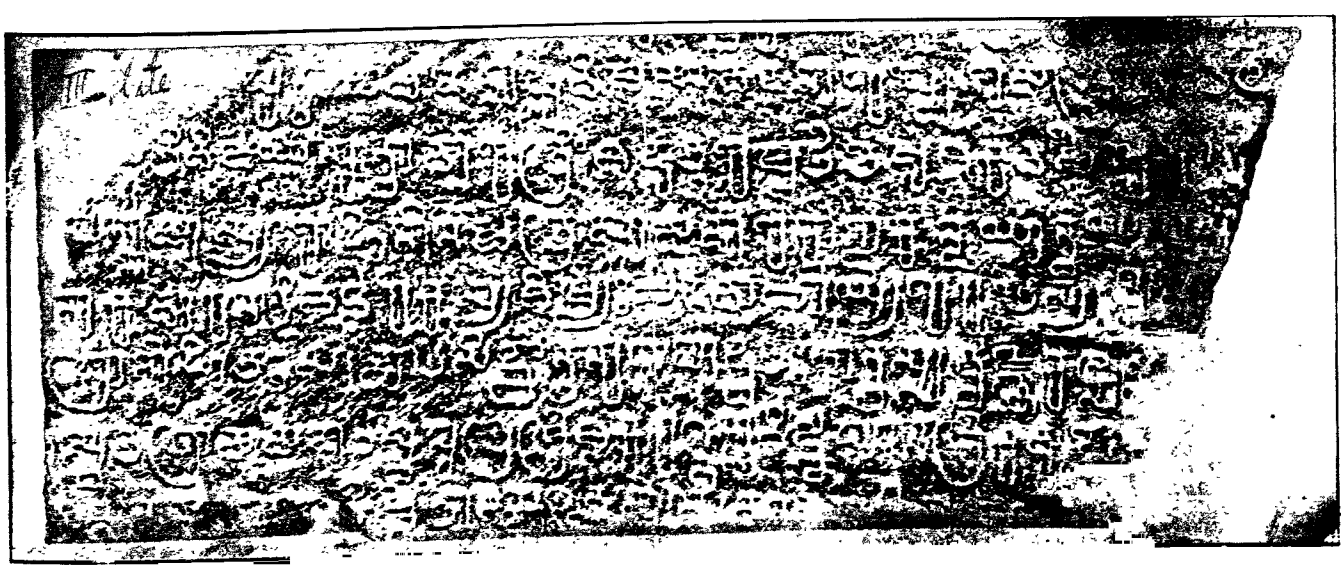
1. kara-nâgâshṭa-śataṅgaḷ âge Saka-bhûpâtita-saṃvatsaraṃ va-
2. rishaṃ mâḷdida Ravudram Âśvayujadoḷ chandrârkkar uḷḷannegaṃ dhare-mukhyânvaya-Nâcha-
3. maṅge mudadiṃ kal-nâṭu-koṭṭaṃ sitâkaram âgirppade Gaṅgan ûrjjita-Dhanur-nnâmâṅkita-
4. grâmamaṃ ‖ svasti Satyavâkyaṃ Gaṅga-Gâṅgêyaṃ Gaṅga-Nârâyaṇaṃ Jayaduttaraṅga śrîmat-Puṇi-
5. .... gaḍe-Mâchayya-pramukha-karaṇamaṃ besappa muttirppudu seṭṭi âdhi mukhya-sîmegaḷu nâḍ oḷa-
6. gaṇa Dhanugûraṃ kal-nâṭu goṭṭudû Siddûraṃ kiṟu-deṟeyoḷ tiru pugidu sikkalu maga tâ-
7. mu mâ . . ttiyoḷa naḍeyisa ..... gâvuṇḍa Biyaḷammaṅge moduvey-ole Dhaṇugûraṃ ka-
8. l-nâṭi gaḍiyoḷa ..... ge Kasavayyan akkaraṃ Nâgavarmmayyan akkaraṃ
9. ..... yyan akka ..... Mârayyan akkaraṃ maṅgaḷam aha śrî

2. Stone Inscription in old Characters but with a modern date at Hagalhalli, Malvalli Taluk.

1. bhadram astu Jina-śâsanâya Keḷale-nâḍa
2. Tippûra tîrtthada acharyaru śrî-mûla-saṅgada
3. Kranûrggaṇada Tintriṇika-gachchhada dhyâna-dhâraṇa maunânushṭâṇa-japa-samâdhi-sîla-guṇa-sandar appa-
4. n î-Mêgachandra-śiddhânta-dêvara śishyaru Kumudachandra-paṇḍita-dêvara sâdharmmigaḷu Śrutakîrtti-paṇḍita-dêvara Â-
5. dinâta-paṇḍita-dêvara guḍḍaṃ Châma-gâuṇḍaṃ Saka-varshaṃ śâ-
6. yirada-aṟu-nûṟa iṟpatt-ondaneya Îsvara-
7. saṃvatsarada mâgha-mâsada suddha-pakshada
8. triyôdasi Sôma-vâradandu śrî-Tippû-
9. r-ttîrtthada haḷḷi Hadarivâgila bhûmikâṟaṃ
10. Teḷḷara-kulada Eṟeyaṅga-gâvuṇḍana magaṃ

11. Dêva-gâvuṇḍaṃ âtana magaṃ Kâva-gâvuṇḍana ma-
12. gaṃ Châma-gâvuṇḍanu kalla-gâṇamaṃ mâḍisidaṃ
13. maṅgaḷam ahâ śrî ‖ Tippûr-tîrtthada haḷḷi hanneraḍa-
14. ṟa ûmmeyan oḍeyaṃ Paṇḍitôjana hasta-kausalyaṃ ‖ idan aḷidaṃ
15. Gaṅgeya taḍiyalu taṅgeḷu-kavileyaṃ Bâṇarâsiyaṃn aḷidaṃ ‖

1. VENUGOPALA IN LAKSHMIRAMANA TEMPLE AT MYSORE



2. CHAMARAJANAGAR PLATES OF THE RASHTRAKUTA PRINCE KAMBA-DEVA. A. D. 807.

PROGRESS OF ARCHÆOLOGICAL RESEARCH.

PART II.

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1. Epigraphy.

58. A large number of the new records copied during the year under report can be assigned to specific dynasties of kings such as the Ganga, the Châlukya, the Râshṭrakûṭa, the Chôḷa, the Hoysaḷa, and those of Vijayanagar and Mysore. There are also some records which relate to the chiefs of Ummattûr and Coorg. Among the epigraphical discoveries of the year, a set of copper plates received from Narasimharâjapura and a copy of another received from Châmarâjanagar are of some historical value. The former, relating to the Gangas, records grants to a Jaina temple during the reigns of Śrîpurusha and his son Saigoṭṭa Śivamâra and brings to notice for the first time a collateral branch of the Ganga family styled *Pasiṇḍi-Gangânvaya*. The latter, relating to the Râshṭrakûṭas, registers a grant in A. D. 807 to a Jaina guru named Vardhamâna by prince Kamba-Dêva when his victorious camp was at Taḷavanapura or Talkâḍ. The grant was made at the request of Kamba-Dêva's son Śankaragaṇṇa. A worn inscription at Kûḷigere, Malvalli Taluk, which refers itself to the reign of Satyavâkya Permânaḍi, is the earliest Ganga lithic record copied during the year. Its period may be about A. D. 870. Another at Kâḍukottanhalli of the same Taluk, dated A. D. 986, mentions a new ruler of the name of Gôyara. Two epigraphs at Basti-Hoskôṭe, Krishṇarâjapêṭe Taluk, state that the two ruined Jina temples there were built in about 1117 by Puṇisa, general of the Hoysaḷa king Vishṇuvardhana, and his wife Jakkavve. An inscription of the Vijayanagar king Achyuta-Râya, copies of which are found in Dâvangere and Hoḷalkere Taluks of the Mysore State, and at Hampe, says that in 1539 the king pleased Vishṇu by giving Ânandanidhi and thus making Kubêras of Brâhmans. There has been much speculation about the interpretation of Ânandanidhi which some scholars have taken to represent a bank or fund started by Achyuta-Râya for the benefit of the Brâhmans. But according to Hêmadri it is the name of a gift and has nothing to do with a bank or fund. Another inscription at Hampe, dated 1533, is of some interest as it contains a Sanskrit verse composed by a poetess of the name of Tirumalamma in praise of the Suvarṇamêru gift made by the same king. A copper plate inscription in the possession of the Lingâyat maṭha at Uḷḷamballi, Malvalli Taluk, records a grant in 1673 by the Mysore king Chikka-Dêva-Râja-Oḍeyar to Rudramunidêvârâdhya of the above maṭha for having presented *prasâda* from the Mallikârjuna temple at Śrîśaila, which, it is stated, helped the king in gaining undisputed possession of the kingdom.

THE GANGAS.

59. About half a dozen records relating to the Ganga dynasty were copied during the year. They include a set of copper plates recording grants during the reigns of Śrîpurusha and his son Sivamâra. Of the others, one refers itself to the reign of Satyavâkya Permânaḍi, one to that of Ganga-Gângêya, and one to that of Permâḍi. A few more inscriptions which from their palaeography clearly belong to the Ganga period, though they do not name any king of that dynasty, will also be noticed under this head.

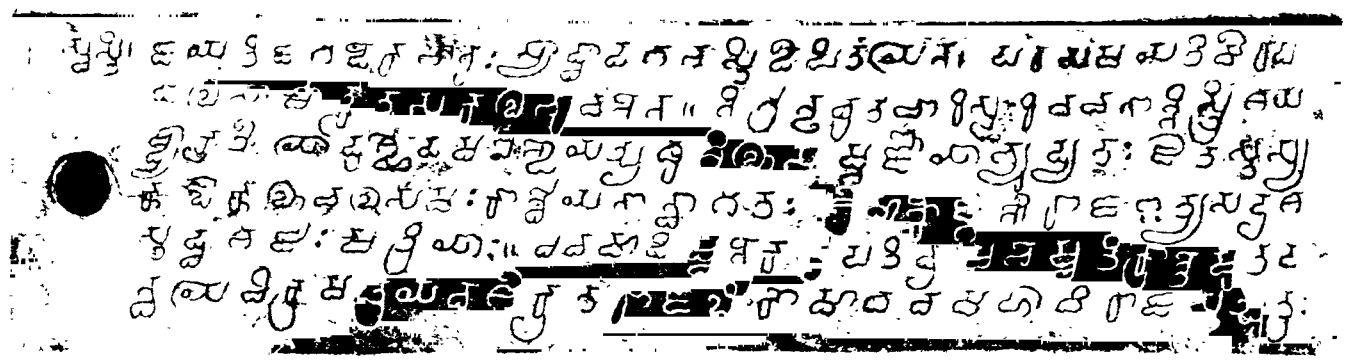
Śrîpurusha.

60. The plates referred to in the previous para (Plates XX and XXI) are five in number. Each plate measures 9" by 2¼", the first and last plates being inscribed on the inner side only. They are strung on a ring which is 3¼" in diameter and ¼" thick, and has its ends secured in the base of an oval seal measuring 1½" by 1". The

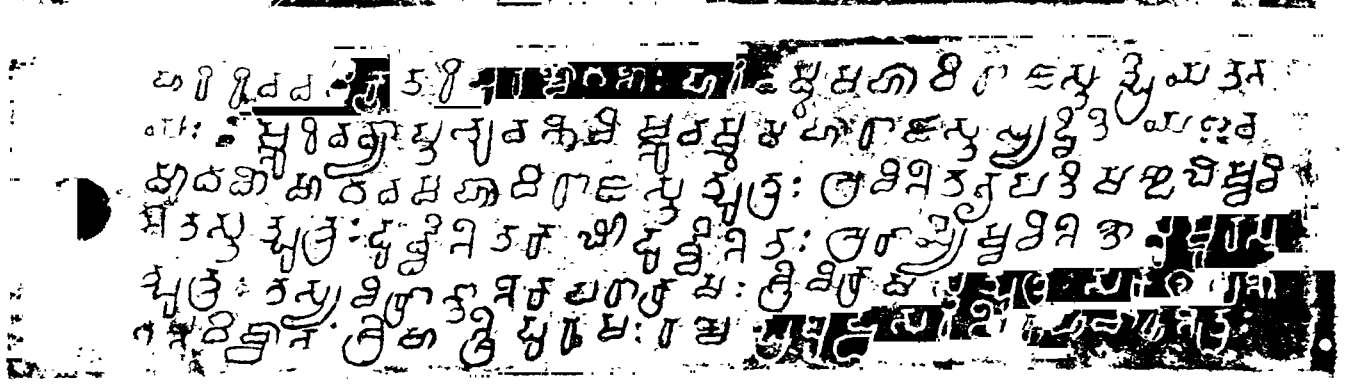
seal bears in relief an elephant standing to the proper right. The writing is in Haḷa-Kannaḍa characters. The plates contain three inscriptions engraved by different hands as evidenced by the difference in the forms of the characters. The inner side of the 1st plate, the two sides of the 2nd and the inner side of the 3rd contain one inscription which refers itself to the reign of Śrîpurusha; the outer side of the 3rd plate bears an inscription of the reign of Śivamâra, son of Śrîpurusha; and the remaining plates also have an inscription of the reign of Śivamâra. The set of plates is in the possession of Lakshmîsêna-bhaṭṭâraka-paṭṭâchârya of the Singangadde Jaina *maṭha* at Narasimharâjapura, and was received for examination through Mr. B. Padmaraja Pandit of Châmarâjanagar.

61. The language of the inscription of Śrîpurusha is Sanskrit with the exception of two *kanda* verses at the close (lines 18-21) and a final sentence (line 23) which are in old Kannaḍa; and, barring the two opening verses, another in the middle (lines 12-14), and an imprecatory verse at the end, the whole is in prose. The record is of some interest as possessing a few peculiarities not met with in the other grants of the dynasty:—(1) it does not open with the usual invocation of Padmanâbha, but invokes Jina; (2) it attributes the feat of cutting off a stone pillar not to Kongaṇi-Râja but to an ancestor of his; (3) it states that the descendants of Kongaṇi-Râja were Kshatriyas; (4) it does not mention Mâdhava as the son and immediate successor of Kongaṇi-Râja, but says that he succeeded him after several others had ruled; (5) it styles Vishṇugôpa Vishṇuvarma; (6) it makes Śrîpurusha the son of Śrîvikrama. The unusual names for kings, Avinîta and Durvinîta, which mean ill-behaved or wicked, are explained in this record by stating that they were so only in respect of *avinîta* kings and *durvinîta* Kali. A similar explanation is also given in the Tagare plates of Polavîra (*Report* for 1918, para 74). The plates also bring to notice, perhaps for the first time, a branch of the Ganga family known as Pasiṇḍi Gangânvaya, a chief of which, named Nâgavarma, unites with his sister's brother Tuḷu-aḍi of the Kadamba family to make the grant. The inscription bears no date. In spite of the peculiarities referred to above, I venture to think that this grant is a genuine record of about the close of the 8th century. Its language is not corrupt; its orthography is unexceptionable; its characters are free from blunders; and its execution is good throughout.

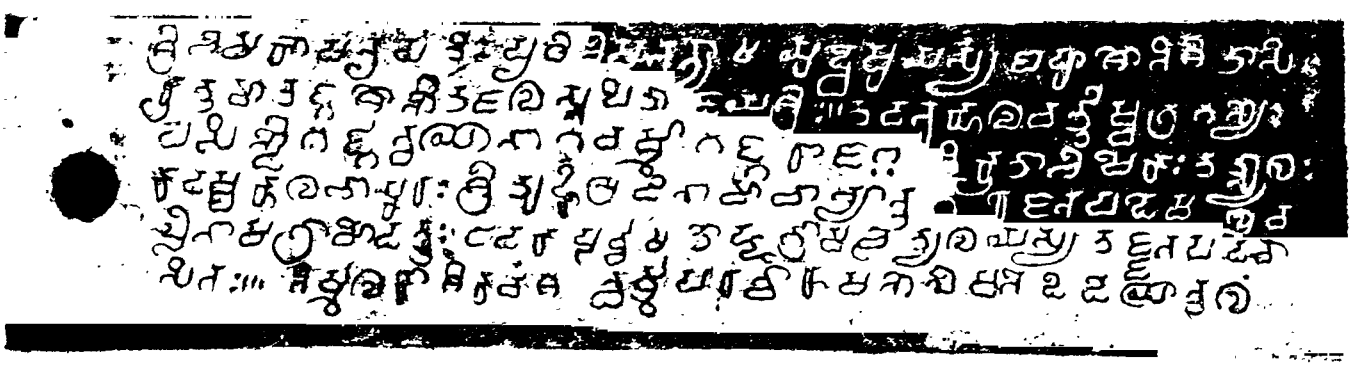
62. We may now proceed to examine the inscription in detail. As stated in the previous para, it opens with two Sanskrit verses. The first, which is in praise of Jina, may be rendered thus—"Victorious is the sole sun of the world who has witnessed all the worlds and who by the rays of the *syâdvâda* has illuminated the veil of darkness of the other creeds". Then the record proceeds to give the genealogy thus:—In the race of that fortunate one who, intent on victory, cut off by order of a Nirgrantha or Jaina sage a huge stone pillar with his sword was born the matchless Kongaṇi-Râja of the Kâṇvâyana-gôtra. His descendants were Kshatriyas. After many such kings had passed away arose in that line Mâdhava-mahâdhirâja who subdued kings by his three-fold prowess (*otherwise* three steps); his son who, like Hari, subdued the hosts of the demons his enemies, was Harivarma-mahâdhirâja; his dear son who, like Vishṇu, took possession of (*otherwise* pervaded) the world was Vishṇuvarma-mahârâja; his (son), like a second Mâdhava, was Mâdhava-mahâdhirâja; his son was Avinîta (who was so only in respect of the hosts of ill-behaved kings; his son was Durvinîta (who was so only) in respect of the wicked Kali; his son, *avinîta* in respect of evil deeds, was Mushkara; his (son) was the valiant Śrîvikrama; his son, the abode of all good qualities, was the illustrious Śrîpurusha, also known as Bhîmakôpa, who was the undisputed ruler of the whole earth and in whose battles the goddess of Victory was bathed in the water the blood of the elephants cut asunder with his sharp sword. The inscription then goes on to say that the chief of his friends (*anukûlavarti*) Nâgavarma of the Pasiṇḍi-Ganga family, who was anointed as Ganga-Râja, and his sister's brother, a son in the Kadamba family, named Tuḷu-aḍi, united in making a grant, with pouring of water, of the village of Mallavalli situated in the Tagare country to the *chaityâlaya* or basti in the Toḷḷa village situated in the same country. Then follow two Kannaḍa verses stating that the pious and virtuous Maṇali Mane-oḍeyon of the spotless Kôśika-vamśa made a grant of land, and that the seventy-six *pradhânar* (? great men) including Toḷḷaroḍeyon were witnesses to the grant and thus formed, as it were, inscriptions in the shape of men (*nara-śâsanangaḷ*). After



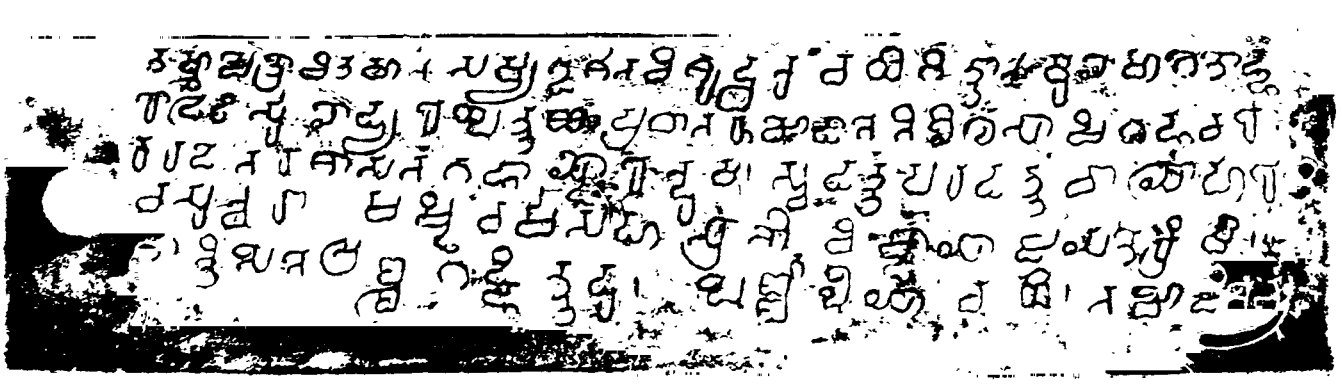
Ib



IIa



IIb



IIIa

A

IIIb

B

IVa

IVb

Va

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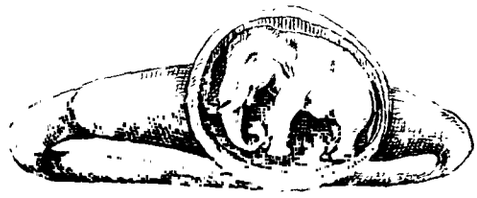


SEAL

the usual imprecatory verse *sva-dattam* etc. the record closes with the statement that Śântisêne-abbe made a grant and with the expression 'obeisance to the Jinas'. The inscription is not dated: its period may be about 780. The Tagare country or district is also mentioned in the Tagare plates of the Kadamba king Bhôgivarma (*Report* for 1918, para 71).

A stone inscription of the same king at Pûrigâli, E. C., III, Malvalli 87, now revised, states that while Śrîpurusha-mahârâja was ruling the earth, and Kundasatti-arasa was governing the Vaḍagare-nâḍu Three-hundred, and Singaḍi-arasa of Mudugondûr was governing Puvagâma, Chavuttan of Attigâl built the tank Konganikere and granted it to the *bôras* (? palankeen-bearers) who fought ? during the destruction of the village. Then follow these imprecatory sentences:—He who destroys this charity shall incur the sin of having destroyed Vâraṇâsi, tawny cows and Brâhmans. Even he who helps in the destruction shall incur the same sin.

Śivamâra.

63. Two inscriptions, of the reign of Śivamâra occur, as stated in para 60, at the end of the plates of Śrîpurusha dealt with in paras. 60 to 62. One of them (Plate XXI A) tells us that while the illustrious Śivamârar was ruling the earth, Viṭṭarasa, while governing the Sindanâḍu Eight-thousand and the Tagare-nâḍu Seventy, granted Karimâni to the *chêdiya* (*chaitya*) of Toḷḷar, and that Kôsigar of Toḷḷar and the seventy-six great men were witnesses to the grant and *nara-śâsanas* (see previous para.). After the usual imprecatory sentence and verse the record closes with a stanza giving the genealogy of the donor and mentioning the grant made by him. The genealogy is as follows:—The faultless Krishṇa; his good son Ravi; his son Kâmâlaya; his son Sêḍavarma; his son, worthy of the lovely Kâḍamba kingdom, Mâdhavêndra; his son the pure and noble-minded Vishṇu-Râja (or Viṭṭarasa), the donor. Viṭṭarasa, the feudatory of Śivamâra, was apparently a chief of the Kadamba family. The other inscription (Plate XXI B) states that during the rule over the earth of the illustrious Śivamâra his maternal uncle or father-in-law (*mâmangaḷ*) Vijayaśakti-arasa granted to the *chêdiya* (*chaitya*) of Mûḷivaḷḷi land that could be sown with 6 *kanḍugas* of seeds below Dêvigere and parts of the villages Koḷunungi and Mundenîri. The protectors of, and witnesses to, the grant were Ayyagâḍar, Âjagiyar, Toḷiyavaḷḷiyar, Mâmandûrar, Gondemâṇiyar, Kiṟiya-gâmigar, Sinda-gâmigar, Polki-gâmigar, and the fifty of Gânge, as also the *mahâjanas* of Pervoguḷi, Gangarasa's son Koṭṭugiḷipon, Magge-oḍeyor, Vîṇeyar of Kiṟuvuguḷi, and the inhabitants of Mâguḍi-nâḍu. Then follow the usual imprecatory sentence and two imprecatory verses, a supplementary grant closing with the same, and a further grant of land and taxes to some *basadi*, the witnesses being Kôsikar of Toḷḷar and the seventy-six great men. A noticeable peculiarity of this record is the use of the *bindu* over the letter to represent the *anusvâra* and to the right of the letter to show that the next one is to be doubled. Neither of these records is dated, but as Kôsikar of Toḷḷar and the seventy-six great men are mentioned as witnesses in all the three grants, it is reasonable to conclude that the period of Śivamâra's inscriptions is not far removed from that of Śrîpurusha's. It is very probable that Viṭṭarasa and Vijayaśakti-arasa of these records were close relatives of Kundasatti-arasa of Śrîpurusha's epigraph and belonged to the same family.

Satyavâkya Permânaḍi.

64. A worn inscription at Kûḷigere, Malvalli Taluk, is dated in the first year of Satyavâkya Permânaḍi's coronation which is stated to correspond with the cyclic year Vijaya. It seems to record an agreement between the *gâmuṇḍugaḷ* of Bhaṭṭâraka-Tippeyûr, and Duggayya, Mâḍayya and several others (named) on the one side and Paṭṭabe's son Nîtiga, Bâsakka's son Bîramaṇḍala, Chandakka's son Sagaramâra and some others (named) on the other side, but the details are not clear. The payment of a certain number of *gadyâṇas* and the measuring out of a certain number of *kanḍugas* of grain are mentioned. There is also the statement that in the absence of kings their queens were entitled to receive payment. The king referred to in this record is most probably Râjamalla II who succeeded Nîtimârga I in about 870. But the cyclic year Vijaya corresponds to 873. We have therefore to suppose that this is the correct date of his accession or take Vijaya as an epithet meaning 'victorious'. It is curious that in mentioning one

of the parties to the agreement the names of their mothers are given in each case. Two more epigraphs copied at Parasaiyanhuṇḍi, Mysore Taluk, and at Râvandûr, Malvalli Taluk, may belong to the same reign, though there is some variation in the titles applied to the king. The former states that while the supreme lord of the city of Kuvaḷâla, Satyavâkya Konguṇivarma-dharma-mahârâjâdhirâja was ruling the earth, Doragoṇḍa granted land to provide for a perpetual lamp for the god .... kêḷîśvara. The other inscription is too much worn to make anything out of it, the legible portion merely giving the name of the king, Konguṇi-mârâja, and mentioning the places Mêrumangala, Gangavâḍi, Vaḍagare-nâḍu, Perugâval and Kiṟugâval.

Ganga-Gângêya.

65. An inscription (Plate XXII,1) at Danugûr, Malvalli Taluk, dated 960, states that Ganga-Gângêya, who has also the other titles Satyavâkya, Ganga-Nârâyaṇa and Jayaduttaranga, granted in an assembly of his chief accountants and merchants, as a *kalnâṭṭu*, the village of Dhanugûr to Nâchama for as long as the sun and moon endure. Then follow the signatures of Kasavayya, Nâgavarmayya and several others. We know from other records that Ganga-Gângêya was a distinctive title of Bûtuga, younger brother of Râjamalla III.

Permâḍi.

66. A fragmentary *vîragal* at *bêchirâkh* Mâlâgâla, Mysore Taluk, which appears to be dated 1044, mentions a king Permâḍi and records the death of some one in battle. The king referred to here was probably one of the last rulers of the dynasty.

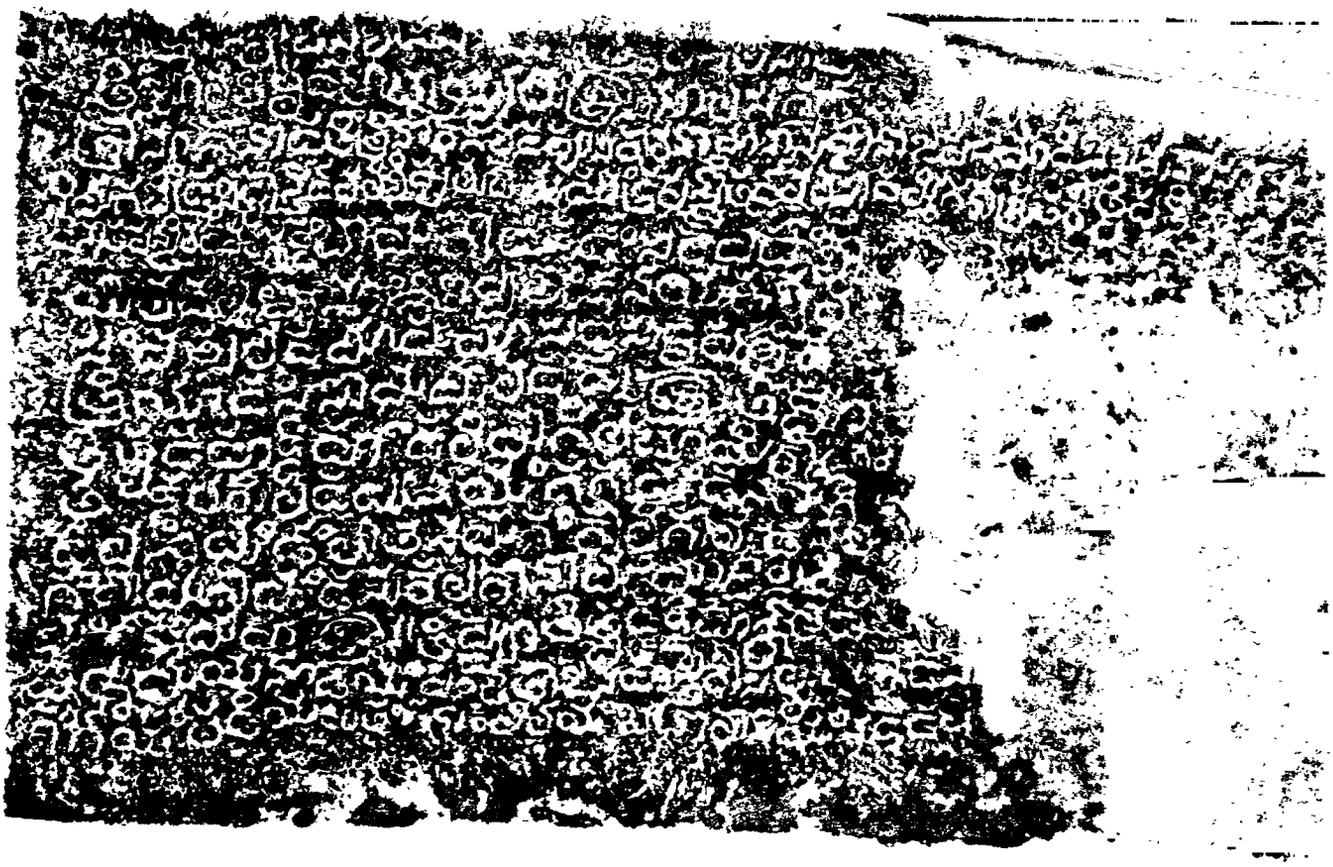
67. A few other epigraphs which, judging from their palaeography, are assignable to the Ganga period, may also be noticed here. A Jaina epitaph at Hullêgâla, E. C., III, Malvalli 36, now revised, records that Noḷamayya, having renounced wealth and every kind of attachment and having observed the vow, ascended to the highest place and obtained heaven and eternal bliss. The date of this epitaph may be about 950. A *vîragal* at Kyâtagaṭṭa, Malvalli 11, now revised, records the death of Sâmantayya's son Kuṇunga who is described as a Bhîma to the host of the Sakaras. The period of this record may be the same as that of the previous one. A worn epigraph at Kâḍukottanhalli, Malvalli 25, dated 986, which has now been revised, tells us that when Gôyara was ruling the kingdom, on Ballapa marching on Gangavâḍi, Arjuna-gâvuṇḍa's son (fought and fell). Ballapa here probably refers to the Châlukya king Tailapa. Another at Râvandûr, Malvalli Taluk, records the grant of *bittuvaṭṭa* by the three chiefs Asavayya, Duggayya and Noḷamba. The writer of the record was Îśvarayya, son of Sômayya. The date of this inscription may be about 900. Another at Seṭṭihalli of the same Taluk also records the grant of *bittuvaṭṭa* by Ariyamma-seṭṭi, son of Asevayya. Asevayya of this inscription is most probably identical with the one mentioned in the previous record.

The Chalukyas.

68. The Châlukya inscriptions noticed at Bâdâmi were referred to in paras. 28 and 29. There are two inscriptions of Mangalîśa in Cave 3, one, dated 578, on a pillar, and the other, of about the same period, on the rock outside. Both the records have been dealt with in the *Indian Antiquary*, VI and X. I shall only add a word or two about them. The pillar inscription states that the village Lanjîśvara was granted to the stone temple of Vishṇu, and the rock inscription repeats the same fact, only it gives the name of the village as Lanjigêsara with a slight variation. The point that has to be noticed here is that Lanjîśvara or Lanjigêsara is the name of the village that was granted and not of the god. In the 9th line of the pillar inscription occurs the expression *layaṇa-mahâ-Vishṇu-gṛiham*: *layana*, according to the dictionaries, means 'a place of rest', 'a house'; and *gṛiham* means the same. In Kannaḍa literature *nayana*, evidently a corrupt form of *layana*, occurs in the sense of a rock-cut shrine. So *layana* may be taken as a synonym of *kal-mane* (stone house) used in the rock inscription. The latter inscription mentions besides the grant of *ardha-visadi* to the garland-makers. The meaning of *visadi* is not clear. It may be supposed to be a corrupt form of *vimśati*, but this does not help us much. The remaining Châlukya record noticed by me at Bâdâmi is at the entrance to the Yallamma temple. It has also been dealt with

1. STONE INSCRIPTION OF GANGA-GANGEYA AT DANUGUR, MALVALLI TALUK.

A.D. 960.



2 STONE INSCRIPTION IN OLD CHARACTERS WITH A MODERN DATE (A.D. 1697)

AT HAGALHALLI, MALVALLI TALUK

Mysore Archæological Survey.

in the *Indian Antiquary*, VI (p. 139). It refers itself to the reign of Jagadêkamalla II and records the setting up of the god Yôgêśvara in 1139 by the *daṇḍanâyakas* or generals Mahâdêva and Pâladêva. I may add that it is not a Jaina record.

THE RASHTRAKUTAS.

69. Only one record relating to this dynasty was copied during the year. It is an incomplete copy of a copper plate inscription received from Mr. B. Padmaraja Pandit of Châmarâjanagar who prepared a facsimile of the third plate (Plate XIX, 2) and had scarcely time to copy out the inscription fully as the owner, a resident of some village in the Taluk, took the plates away with a promise that he would bring them again some other time, a promise which was not fulfilled. The Pandit, who is a retired official of this Department, does not know the owner of the plates, but has been making enquiries about him for some time without any result. The set seems to consist of 3 plates and judging from the facsimile each plate measures 7 "by 2¾". The available portion of the inscription, which is in Sanskrit, records a grant to a Jaina guru by Kamba-Dêva in 807. With regard to the date, the hundreds of years are not given: the portion reads *trimśad-uttarêshvatîtêshu Śaka-varshêshu*, thirty beyond Śaka years having passed, *sapta-śatêshu*, seven hundred, being left out. The copy opens thus:—He who meditated on the feet of the parama-bhaṭṭâraka mahârâjâdhirâja paramêśvara śrîmad-Dhârâvarsha-Dêva was the parama-bhaṭṭâraka mahârâjâdhirâja paramêśvara prithivîvallabha Prabhûta-varsha-śrîmad-Gôvindarâja Dêva. It then records that the son of Dhârâvarsha-Śrîvallabha-mahârâjâdhirâja, causer of joy to the whole world by his purity, good conduct and other virtues, abounding in mercy and beneficence, rejoicing in the worship of the lotus feet of Paramêśvara, Raṇâvalôka Kamba-Râja, when his victorious camp was at Taḷavana-nagara, granted, at the request of his son Śankaragaṇṇa, the village of Vadaṇaguppe, situated in . . . . naḍu-vishaya, to the kind-hearted, pious and learned Vardhamâna-guru, disciple of Eḷavâchârya-guru who was the disciple of Kumâraṇandi-bhaṭṭâraka of the Koṇḍakundânvaya, for the Śrîvijaya-vasati founded at Taḷavana-nagara (Talkâḍ). Kamba-Dêva's title Raṇâvalôka is also given in the Maṇṇe plates (E. C., IX, Nelamangala 61) which record a grant by him in 802 to a Jaina basti at Maṇṇe founded by Śrîvijaya-Râja, a *mahâ-sâmanta* of Prabhûtavarsha or Gôvinda III. Judging from the name it is very likely that the basti at Talkâḍ to which Kamba-Dêva made the grant was also founded by the same Śrîvijaya-Râja. The date hitherto known for Kamba-Dêva was 802, the one given in the Maṇṇe plates, but the present inscription supplies a later date, namely, 807. It also affords evidence of the Ganga country having been in the possession of the Râshṭrakûṭas at that period.

THE CHOLAS.

70. A Tamil epigraph at Danugûr, Malvalli 74, now revised, appears to relate to the Chôḷa dynasty. It is mostly worn, and from the prefix Râjâdhirâja of some expressions occurring in the record we may infer that it is probably an inscription of that king's reign. It records an agreement made by merchants, soldiers and others, the details of which cannot be made out. The epigraph states that the refuges of the whole world, possessed of five-hundred *vîra-śâsanas*, adorned with many virtues such as truth, purity, good conduct, tranquillity, heroism and so forth, descended from Vâsudêva and Mûlabhadra, (the inhabitants of) the 18 cities, ... Vêḷâpura and the 64 *Ghaṭikâsthânas* who are the children of Paramêśvari of Ayyapoḷil, the *śeṭṭis* and śeṭṭis' sons who are the children of Châmuṇḍêśvari, ... the 300 chiefs of victorious parasols, horse soldiers, the Vêḷaikkâṟas of the right hand, soldiers of the great army, bearers of the golden shield, ... the 1,700 of the direction, having assembled in the temple of Kavaṟai-Îśvaram-uḍaiyâr at Taṇuganûr of Râjêndra-Śôḷa-vaḷanâḍu in Muḍigoṇḍa-Śôḷa-maṇḍalam along with the *nagara* and *nâna-dêśi*, entered into some agreement The officer Śôḷaśikâmaṇi-mûvênda vêḷâr is named at the end. Ayyapoḷil is Aihole in the Kaladgi District. E. C., III, T.-Narsipûr 138 is a similar Tamil inscription, perhaps of the same reign, and E. C., IV, Heggaḍadêvankôṭe 17, of 1033, is a similar Kannaḍa record of Râjêndra-Chôḷa's reign. The period of the present epigraph may be about 1050.

THE HOYSALAS.

71. A good number of Hoysaḷa records in Kannaḍa and Tamil was copied during the year. They begin in the reign of Vishṇuvardhana and end in the reign of Ballâḷa III, covering a period of nearly 220 years from about 1117 to 1337. Some printed inscriptions which have now been revised will also be noticed under this head.

Vishṇuvardhana.

72. Two epigraphs at Basti-Hoskôṭe, Krishṇarâjapêṭe Taluk, belong to the reign of Vishṇuvardhana. One of them, E. C., IV. Krishṇarâjapêṭe 37, now revised, after wishing prosperity to the Jina-śâsana, records that, while the mahâmaṇḍaḷêśvara, Tribhuvanamalla, capturer of Taḷakâḍu, bhujabaḷa-Vîra-Ganga-Vishṇuvardhaṇa-Poysaḷa-Dêva was ruling the Gangavâḍi 96000 including Kongu residing at Taḷakâḍu and Kôḷâlapura, his servant, the great minister and general Puṇisamayya built the Mûlasthâna-basadi of Vishṇuvardhana-Poysaḷa-Jinâlaya situated to the south of the stone basadi erected by his wife the daṇḍanâyakitti Jakkiyabbe, and granted to it, with exemption from all imposts, the villages Mâṇikavoḷal and Mâvinakeṛe of Môdûr-nâḍu. He also granted, with pouring of water, to all the basadis of Mâṇikavoḷal Jakki-goḷaga, *dharma-goḷaga* and one *haṇa* for every village in Môdûr-nâḍu, three *koḷagas* of paddy and one sheaf for every threshing floor, and one *mâna* of oil for evey oil-mill. A verse states that his favorite deity was Jina, his guru Ajita and his lord Poysaḷêśa (Vishṇuvardhana). Jakki-goḷaga was apparently a *koḷaga* of paddy given in the name of his wife Jakkiyabbe. *Dharma-goḷaga* is a *koḷaga* of paddy set apart for charitable purposes. Puṇisa was a celebrated general of Vishṇuvardhana and a devout Jaina. An account of his exploits is given in E. C., IV, Châmarâjanagar 83 which is dated 1117. The period of the present record may be about the same. The other inscription which is at the same place consists of a verse in praise of Puṇisa's wife: it says that the only women that could compare with her were Sîte and Rukmiṇi. The engraver of the record was Châvâchâri.

Nârasimha I.

73. There are four records of this king's reign. One of them at Basti-Hoskôṭe, E. C., IV. Krishṇarâjapêṭe 36, dated 1165, which has now been re-examined, states that, while the mahâmaṇḍaḷêśvara, Tribhuvanamalla, capturer of Taḷakâḍu Kongu Nangali Gangavâḍi Noṇambavâḍi Banavâse and Hânungal, bhujabaḷa-Vîra-Ganga-pratâpa-Hoysaḷa-śrî-Nârasimha-Dêva was in the residence of Dôrasamudra ruling the kingdom in peace and wisdom, the great ministers Hergaḍe Śivarâja and Hergaḍe Sômeya granted, with pouring of water, certain taxes (named) to Hoysaḷa-Jinâlaya of Mâṇikkavoḷal in order to provide for gifts of food to ascetics. The engraver of the epigraph was Mallôja, son of Chendakavôja of Mâṇikkavoḷal, who, it is interesting to note, challenges people to find a mistake in his work. The record closes with obeisance to Vîtarâga (Jina). Another at Hullahalli, E. C., III, Malvalli 52, now revised, which is a *vîragal*, records the death during a cattle-raid in 1171 of Śâla-gâvuṇḍa, son of Manche-gavuṇḍa's Âla-gâvuṇḍa of Antaravaḷḷi in Keḷale-nâḍu, during the rule of (with usual titles) Bhujabaḷa-Vîra-Ganga-Hoysaḷa-śrî-Nârasimha-Dêva. The stone was set up by Kêti-gâvuṇḍa, son of Sâla-gâvuṇḍa. Another at Chikka-Arasinkere, Malvalli Taluk, dated 1171, states that while (with usual titles) the bhujabaḷa-Vîra-Ganga, pratâpa-Hoysaḷa-chakravarti, śrî-Nârasimha-Dêva was ruling the kingdom in Dôrasamudra, the great minister, *sarvâdhikâri*, Mâchayya and a few other officers (named) of the customs department made a grant for the god Mâde-dêvaru of Kiṛiyarasanakeṛe, the *agrahâra* of the great minister. To the conquests mentioned in the first inscription are added here Uchchangi and Halasige. The fourth record at Muṭṇahalli of the same Taluk, also dated 1171, is fragmentary, the right side of the stone being broken. It seems to record a grant to some temple in ..... naga-chaturvêdimangala of Vaḍagare-nâḍu. Among the titles applied to the king occur—obtainer of the band of five great instruments, crest-jewel of the *maṇḍaḷikas*, gratifier of the world by Hiraṇyagarbha and other gifts. Vaḍagare-nâḍu is the *nâḍu* or district situated on the north bank (of the Kâvêri).

Ballâla II.

74. There are about half a dozen records of this king, three of them being *vîragals*. One of the latter at Kaḍalavâgilu, Malvalli 27, dated 1192, which has now been revised, states that, during the rule over the earth of (with usual titles) Bhujabaḷa-Vîra-Ganga-Vishṇuvardhana-śrî-vîra-Ballâḷu-Dêva, Perumâḷu-nâyaka of Kaḍalavâgilu in Baḍagundu-nâḍu, son of.....nâḍâḷuva Chaṭaya-nâyaka, fought in the battle with the Polagas and, having rescued.....during the destruction of the village, attained the heaven of heroes; and that a *koḍange* was granted for him. The sculptures on the stone were carved by.. .... Another at the same place, Malvalli 29, now revised, which bears the same date, records the death during a cattle-raid of the champion over adulterers, unflinching hero, Kâmeya-nâyaka of Kaḍalavâgilu in Baḍabagundu-nâḍu, son of Sôsali-nâḍâḷuva Magara-Chikeya-nâyaka, during the rule of Ballâḷu-Dêva. The stone was got prepared by the glory of his family Râti-nâyaka, the virtuous son of Kâcheya-nâyaka, and the sculptures carved by Maṇḍaḷikâchâri, son of Puradâchâri. Another at Boppasandra of the same Taluk, which appears to be dated 1196, tells us that Bîre-gauḍa, son of Kâleya of Bappasamudra near Tippûr included in Keḷale-nâḍu, having rescued cattle, fell. An incomplete inscription at the same place, Malvalli 44, gives merely the titles of Ballâḷa II. Another at Kalkuṇi of the same Taluk, Malvalli 117, now revised, records that during the rule of Ballâḷa-Dêva Madiraja-hegaḍe of Hiriya-Kâḷukaṇi in Baḍagare-nâḍu having erected a temple and set up the god Baḍara-Nâgêśvara, all the *prabhu-gavuṇḍugaḷ* of Baḍagare-nâḍu and the chief of the *nâḍu* built the Balasamudra tank, set up boundary stones in the middle and granted 20 *gadyâṇas* and some *kaṇḍugas* of land for the god. A supplementary grant of 4 *salages* of wet land by certain *gavuṇḍugaḷ* is also mentioned. An incomplete Tamil inscription at Maralhalli, Malvalli 103, dated 1199, which has now been re-examined, tells us that the mahâmaṇḍaḷêśvara, Tribhuvanamalla, mahârâjâdhirâja, paramêśvara, sun in the sky of the Yâdava family, crest-jewel of rectitude, pratâpa-chakravarti, śrî-vîra-Vallâḷa-Dêvar made a grant in order to provide for offerings of rice and decorations for the god Irâjarâjîśvaram-uḍaiya-nâyanâr of Taḷaikkâḍu *alias* Râjarâjapuram.

Sômêśvara.

75. There are four records of the reign of Sômêśvara. A worn Tamil *vîragal* at *bêchirâkh* Kadaballi, Malvalli Taluk, dated 1233, refers itself to the reign of śrî-vîra-Sômêśvara-Dêvar and records the death of some one in battle. An inscription to the right of the north *mahâdvâra* of the Virûpâksha temple at Hampe, dated 1236, seems to record the grant of some money to the temple. Another at Antarvalli, Malvalli Taluk, bearing the date 1237, states that the refuge of the whole world, favorite of earth and fortune, mahârâjâdhirâja paramêśvara, lord of the excellent city of Dvârâvati, sun in the sky of the Yâdava family, crest-jewel of the all-knowing, king of the hill chiefs, champion over the Malepas, terrible to warriors, fierce in war, unassisted hero, Śanivârasiddhi, Giridurgamalla, a Râma in firmness of character, a lion to the elephants his enemies, uprooter of the Magara kingdom, raiser up of the Pâṇḍya kingdom, establisher of the Chôḷa kingdom, niśśanka-pratâpa-chakravarti, Hoysaḷa-śrî-vîra-Sômêśvara-Dêvarasa granted, with pouring of water, from the year Hêmaṇambi (1237), the village Antaravalḷi for the god Râmêśvara. Another at Gauḍagere, Malvalli 50, now revised, which is dated 1253, records the grant of 4 *salages* of land, as a *dêvamânya*, by (with titles as given above) Hoyisaṇa-śrî-vîra-Sômêśvara-Dêvarasa to the *paṭṭaṇasvâmis* Tivaḍi-seṭṭi, Sivarâtri Kaṅgâḍi-seṭṭi, Masaṇitamma and others (named) of Gavuḍagere. An epigraph at Sâhalli, Malvalli 51, now revised, which appears to be dated in 1254 and records the grant of Sâvehalḷi, a hamlet of Gauḍagere, to Kâḷila-gauḍa, son of Anka-gauḍa, with the condition that he should pay certain sums of money (details given) year after year, by Appâjapa of the Kâḷaḷêśvara temple and the *gauḍu-paṭṭaṇasvâmis* of Gauḍagere, may belong to the same reign.

Nârasimha III.

76. About half a dozen inscriptions of this king were copied during the year. One of them at Kalkuṇi, Malvalli Taluk, which appears to be dated 1258, states that, while the pratâpa-chakravarti Hoyisala-śrî-Nârasimha-Dêvarasa was ruling the earth, the officer Harihara and the *mahâ-praje-gâvuṇḍugaḷ* of Baḍagare made a grant of land with exemption from all imposts for.....of Kalkaṇi. This charity

was to be maintained by the kings of the country. Another at Husagûr of the same Taluk, which seems to be dated 1268, records a grant by Chaṭṭoḍeya, son of Sênâpati of Ânebasadi of Taḷekâḍu, to Mâra-gauṇḍa's son Mancha-gauṇḍa and others during the rule of the pratâpa-chakravarti vîra-Narasinga-Dêva. Another at Kirugâvalu, Malvalli 113, now revised, which bears the date 1272, seems to register a grant as a *dêvadâna* for some god of Sômanâthapura by a certain *mahâpradhana*. A *vîragal* at Beṇḍaravâḍi, Malvalli Taluk, dated 1274, tells us that while vîra-Nârasimha-Dêva was ruling the earth, Araḷi-gavuḍa, son of Masaṇagavuḍa of Baṇḍaravâḍi, and Siriya-gavuḍa fought and fell during an attack on their village by their agnates. The latter's son Araḷi-gavuḍa set up the stone. Another at Hullêgâla of the same Taluk, which seems to be dated 1279, records that Kariya-Mâragavuḍa, son of Kempa-Kêtagavuḍa of Hullavangala, a hamlet of Antravaḷḷi of Keḷale nâḍu, fought and fell during the destruction of the village Hullavangala caused by an attack of Nârasinga-dêva, chief of Hebbeṭṭa, and that some land (specified) was granted to his son Chokka as *nettaru-goḍage* A Tamil epigraph at Dodda-Arasinkere of the same Taluk, which appears to bear the date 1283, states that a grant of *pon* was made to the temple of Mâdhavap-perumâḷ at Araśankiṟai in Vaḍakarai-nâḍu with the condition that out of the interest on the sum at the rate of one *pâgam* for each *pon* a perpetual lamp was to be burned before the god. A *vîragal* at Kiragasûru of the same Taluk, dated 1285, records that during the destruction of the village Tenkaṇahaḷḷi Mârappa, son of Perumâ-gavuṇḍa of Kiṟugatûr, and Aḷiya Mâde fought and fell displaying almost equal valour.

Ballâḷa III.

77. There are several records referring themselves to the reign of Ballâḷa III. An inscription at Sujalûru, Malvalli Taluk, which appears to be dated 1297, states that, while the pratâpa-chakravarti Hoysaḷa-bhujabaḷa-śrî-vîra-Ballâḷa-Dêvarasa was ruling the earth, all the *mahâjanas* of the great *agrahâra* Sarvajña-Prasanna-chennakêśavapura *alias* Âlugôḍu granted, when Râmaṇṇa of Gobûru was holding the office of *hegaḍe*, certain lands as a *haṭṭa-goḍage* to the *mahâjanas* and *seṭṭis* of Gobûru on certain conditions which cannot be clearly made out. There is also a supplementary grant of land as a *seṭṭi-goḍage* to four *seṭṭis* (named) with exemption from the fines *tappu* and *tavuḍi* with the remark that the property of the elder brother should go to the younger and that of the younger to the elder. Another at Sômanhalli of the same Taluk, dated 1300, seems to record an agreement between Periyaṇa-Sambudêva and other *sthânikas* of the Bâbêśvara temple at Talekâḍu *alias* Râjarâjapura and certain seṭṭis of Bûdihâḷ, a *dêvadâna* village of the god Bâbêśvara. A worn Tamil epigraph at Muṭṇahalli, Malvalli 98, now revised, is dated 1303 and registers a grant of land in Kuḍangaippaḷḷi by Kâttudayapallai Kûttâvaḷa-baṭṭan of Taḷaikkâḍu *alias* Râjarâjapuram. Another at Bannahalli, Malvalli 122, which has now been revised, records a partition deed given in 1313 to Mallappanâga-paṇḍita in the presence of the great minister Dâdiya Sômeya-daṇṇâyakka's son Kâḷânji Gummaṇa by the seven *puras*, and the *sthânapatis* of the five *maṭhas*, of Taḷaikkâḍu *alias* Râjarâjapuram, and several others (named), who acted as arbitrators. There was a dispute between Malliyaṇṇa's son, Mallapanâga-paṇḍita, *sthânapati* of.....nganvaśadi, and Śênâpati-Paṭṭâṇḍai's son, Vaṇavan, *sthânapati* of Ânaivaśadi, in respect of some villages and a sum of 1,320 *gaḍyâṇas* received on various occasions, some during the time of king Nârasimha III, some during the time of Râyappa and some at other times (specified). The arbitrators assembled together and sending for both the parties brought about a reconciliation by an equal division of the villages and the sum of money. Further, as Ânaivaśadi-âḷvar and Veḷaikkâṟśvaram-uḍaiyâr were not on good terms, it was decided that the villages should be amicably divided; that Ânaivaśadi should receive interior villages, gardens, trees overground, wells underground, and a proper share of the houses in the Aḍaippâri street in exchange for the houses already taken possession of by Kuḷandach-Chênâpati; and that an equal division should be made of Mallipaḷḷi situated near Takkûr in Tenkarai which had been granted for the worship of the god. Thus did the arbitrators grant a stone *śâsana* to Mallappanâga-paṇḍita. By their direction Vâśu-Nârâyaṇan wrote the deed. Then follow signatures of Vairavan and the *sthânapatis*. The engraver was Śâvôja. An epigraph at Husagûru of the same Taluk, dated 131.., states that the seven *puras*, and the *sthânapatis* of the five *maṭhas*, of Taḷakâḍu *alias* Rajarâjapura, and Âdidêvarasa of

Ânebasadi and others made a grant of land to certain *gauḍas* (named) in connection with the ? repairs of Ânebasadi. Another Tamil inscription at the same village, bearing the same date, records the grant of certain lands (specified) by Ariya-piḷḷai *alias* Śênâpati, the *sthânapati* of Ânaivaśadi at Taḷaikkâḍu *alias* Râjarâjapuram, and Śivana-gâmuṇḍan of Puśukûr in the southern division of Kiḷalai-nâḍu, to Kômâḷi, the accountant of Puśukûr, to be enjoyed by him and his descendants. Another record at Jôḍi-Chandahalli, Malvalli 77, now revised, which appears to be of about the same period as the previous one, tells us that the officer Kâḷânchi Gummaṇṇa, the seven *puras*, five *maṭhas*, merchants and all the *praje-gauṇḍugaḷ* (several named) of Taḷakâḍu *alias* Râjarâjapura, gave a *śâsana* embodying certain concessions to four *paṭṭaṇasvâmis* (named) for founding a new town to the east of Chandahaḷḷi. For one year from the date of the inscription they had to pay no taxes; during the second year a small tax in case they had sufficient income; and thenceforward two *haṇas* for every house. The last inscription at Tigaḍahalli, Malvalli 109, which has also been now re-examined, records the grant of a village as a *pura* in 1337 by Mallappa, son of Nâga-paṇḍita, the *sthânapati* of the five *maṭhas* of Taḷakâḍu, to Mârabhakta and several others (named), the share of each being specified. The conditions of the grant were that the grantees should pay a small sum of money up to 1339, a slightly increased sum up to 1342, and thenceforward a consolidated sum. They had also to make an annual payment of one *gadyâṇa* for the god Chandranâthasvâmi. The grant was written by Mallapa, son of the *sênabôva* or village accountant Basavaṇṇa. Then follows the signature—*Śrî-Vîtarâga*—of the donor Mallapa.

VIJAYANAGAR.

78. A large number of inscriptions relating to the Vijayanagar period was copied during the year. They begin in the reign of Harihara II and end in the reign of Venkaṭapati-Râya I, covering a period of nearly 230 years from 1378 to 1606. They include a record of Kumâra-Kampa, son of Harihara II, and one of Aṇṇala-Dêvi, probably a queen of Dêva-Râya I.

Harihara II.

79. There are four inscriptions of this king's reign. One of them at Kundûru, Malvalli Taluk, dated 1378, states that during the rule of Vîra-Harihara-mahârâya .....nkada-ayyagaḷu made a grant of land for the maintenance of a perpetual lamp in the temple of the god of gods, the Mûlasthâna god of Kundûr. Another at Boppasandra, Malvalli 42, now revised, which seems to be dated 1388, records that, while Hariharêśvara was ruling the earth in peace and wisdom, a celestial tree sprung from the .... viḍanga lineage, a celestial jewel of the Baḍavâra family, purifier of the Gautama-gôtra, helper of the poor, a garland of love to royal bards, ..., Bhaṭṭa-Bâchiyappa's son Bukkaṇṇa of the lineage of Tiḷḷas granted, with all rights and taxes (named), free from all imposts, the village Boppasamudra, a hamlet of Hâdaravâgilu, excluding former grants for the office of Gauḍa and for the deities of the village, to Kampaṇṇa, Chavuḍappa and others on condition of the payment of an annual rental of 40 *carahas*. The grant was to continue for as long as the lineage of Tiḷḷas, the lineage of Bukkaṇṇa, and the moon and the sun endured. The violators of the agreement were to be considered as traitors to the feet of Harihara-Râya and to Râmabhadrâdêvi-avve, apparently the queen. Then follow signatures of the parties and witnesses. The writer of the grant was *sênabôva* Basavaṇṇa. Among the taxes mentioned are the tax on the threshing floor, the tax on houses, *kiṛikuḷa*, *bêḍa-binugu*, *grâma-gadyâṇa*, *mêḍi-deye*, *daḷaviḷi*, the tax on carts, *hâḍara*, *hombaḷi*, *daṇṇâyaka-svâmya*, *nôṭa*, *nenapu*, *maḷabraya*, the good ox, *nalleṇḍige*, *kûḷu*, *koṭṭige*, *sollage* and *mallige*. Another on a rock to the south of the storeyed gateway on the Hêmakûṭa hill to the south of the Virûpâksha temple at Hampe, which appears to bear the date 1397, records a grant of land by the king for the god Jaḍeyaśankara. The fourth at Hinikal, Mysore 12, now re-examined, registers a grant on the first lunar day of the month of Mâgha in the cyclic year Pârthiva (1405) during the rule of Vîra-Hariyappay-Oḍeyar by the customs-officer Timmaṇṇa in order to provide for lamps and offerings of rice for the god Nannêśvara.

Kumâra-Kampa.

80. A Sanskrit inscription consisting of three *anushṭubh* verses engraved on a boulder to the right on the north bank of the Tungabhadrâ on the way to Ânegondi

from Hampe, dated 1383, records that on Wednesday the seventh lunar day of the bright fortnight of the month Madhu (Chaitra) in the year Rudhirôdgâri corresponding to the Śaka year reckoned by the moon, the fires, the sky and the Vêdas (1304) prince Kumâra-Kampa, son of Harihara, made an easy ford for crossing the Tungabhadrâ. It does not seem to be known from other records that Harihara had a son named Kampa, though we learn from E. C., IV, Châmarâjanagar 64, of 1380, and E. C., V, Bêlûr 52, of 1381, that he had a minister of that name.

Bukka II.

81. An epigraph at Boppasandra, Malvalli 45, now revised, states that while Vîra-Bukkaṇṇa-Oḍeyar was ruling the earth Hiriyaṇṇa of Tippûr made a grant of land to some one of Hâdaravâgilu. The record bears no date: its period may be 1405 or 1406.

Dêva-Râya I.

82. An inscription on the basement of the Hazâr-Râma temple at Hampe consisting of a Sanskrit verse says: "Just as Vâṇi was gracious to Bhôja-Râja, Tripurâmbâ to Vatsa-Râja and Kâli to Vikramârka, just so is Pampâ now gracious to king Dêva-Râya." The record bears no date. There is, however, another inscription just close to it which tells us that Aṇṇala-Dêvi presented gold vessels for the god in the year Durmukhi. It is very probable that Durmukhi here represents 1416. May Aṇṇala-Dêvi be a queen of Dêva-Râya I ?

Harihara III.

83. An epigraph to the left of the north *mahâdvâra* of the Virûpâksha temple at Hampe, dated 1429, appears to record a grant of land for the god by Harihara. The donor is evidently the son of Dêva-Râya I.

Dêva-Râya II.

84. There are four records of Dêva-Râya II. One of them near a Nâga stone to the left of the road to the north of Ânegondi, dated 1436, seems to register a grant of land for some god during the rule of Dêva-Râya-mahârâya. Mention is incidentally made of Bayiravadêva of Âneyasandi of Hastinâvati. Âneyasandi is probably the old form of Ânegondi. Another at *bêchirâkh* Mâdâpaṭṇa, Malvalli Taluk, states that, while the mahârâjâdhirâja paramêśvara, śrî-vîra-pratâpa-Dêva-Râya was ruling the earth, by order of his *daṇṇâyaka* or general, Râyaṇṇa and the *gâvuṇḍugaḷ* of Taḷakâḍu-mâgaṇi granted in 1439 certain taxes (named) for the god Kîrti-Nârâyaṇa. Another at Kyâtanhalli of the same Taluk, bearing the same date, tells us that, while (with usual titles) the elephant hunter Dêva-Râya-mahârâya was ruling the earth, Perumâḷadêvarasa, the officer of Taḷakâḍu, granted, as a charity of the great minister Lakhaṇṇa-daṇṇâyaka and Kêtayya, the village Kêtanahaḷḷi and certain taxes (named) in order to provide for the *pavitra* festival and perpetual lamps for the god Kîrti-Nârâyaṇa of Taḷakâḍu. The last at Kiragasûru of the same Taluk, dated 1440, says that, having been informed that the income from the former grant was quite insufficient for the proper conduct of the services in the temple of the god Vaidyanâtha at Taḷakâḍu *alias* Gajâraṇyakshêtra situated on the bank of the great river Kâvêri flowing westward, the great minister Lakhaṇṇa-daṇṇâyaka, for the long life, health and prosperity of the king, passed an order to the effect that the customs-duties (specified) amounting to 6 *gadyâṇas*, which were being paid to the palace customs office at Beḷakavâḍi by the village Kiṟugusûr which belonged to the above-mentioned temple, should thenceforward be paid to the temple itself, and communicated it to Râyaṇa-oḍeyar of Paṭṭaṇa. On receiving the order from the latter officer, Perumâḷedêva of Taḷakâḍu wrote the grant and gave it to the temple. Then follow these imprecatory sentences:—Those who violate this charity shall be traitors to Śiva. They shall go to the lowest hell. The daṇṇâyaka mentioned in the second inscription noticed above is no doubt Lakhaṇṇa-daṇṇâyaka.

Mallikârjuna.

85. A worn epigraph at Dâsandoḍḍi, Malvalli Taluk, dated 1463, seems to record a grant by the *mahâjanas* of Kundûr during the rule over the earth of śrî-vîra-pratâpa-Mallikârjuna-Râya-mahârâya. A Tamil inscription at the west end of the north wall of the first *prâkâra* of the Śrînivâsa temple at Tirupati, dated 1450, which registers a grant of money for the god by the mahâmaṇḍalêśvara,

mêdinîmîsaragaṇḍa, *kaṭṭâri-sâḷuva*, Malagangayadêva-mahârâja's son Śiṛu-Mallaiyadêva-mahârâja, may belong to the same reign.

Vira-Nârasimha.

86. An inscription at the east end of the right wall of the *mahâdvâra* of the Śrînivâsa temple at Tirupati, which consists of a Sanskrit verse, states that king Vîra-Nrisimha-Dêva, having weighed himself against gold, made the Vênkaṭa hill equal to Mêru with the gold weighed against him in the balance. The reference is to the Tulâbhâra gift made by the king.

Krishṇa-Dêva-Râya.

87. There are many records of the reign of Krishṇa-Dêva-Râya in Kannaḍa, Tamil and Telugu. The earliest of them, dated 1509, which stands in front of the *mukha-maṇṭapa* or front hall of the Virûpâksha temple at Hampe, states that Krishṇa-Dêva-Râya built the *mukha-maṇṭapa* and the smaller *gôpura* in front of it, repaired the larger *gôpura* over the east *mahâdvâra*, and granted on the day of his coronation the village Singinâyakanahaḷḷi to provide for offerings of rice for the god. (See also *Epigraphia Indica*, I, 351). There is also a copy of this inscription to the right of the east *mahâdvâra* of the same temple. Two Telugu epigraphs on the north wall of the first *prâkâra* of the Śrînivâsa temple at Tirupati, dated 1513, record grants to the temple by the king's queens Chinnâjiyamma and Tirumalamma. An inscription in the Hazâr-Râma temple at Hampe, which bears the date 1513, registers the grant of 6 villages to the temple by the king for the spiritual welfare of his parents Narasaṇa-Nâyaka-Oḍeya and Nâgâjiyamma. Two more records, of the same date, on the basement of the Viṭhala temple at the same place register grants to the temple by the king, in one case for the spiritual welfare of his parents and in the other for providing offerings of rice for the god. Four inscriptions, two in Kannaḍa and one each in Tamil and Telugu, on the south and east walls of the second *prâkâra* of the Tirupati temple, all dated 1514, refer to the king's victory over Pratâparudra-Gâjapati and his capture of Udayagiri-durga and record that after his return from the expedition the king along with his queens paid a visit to Tirupati on his way to Vijayanagar and presented jewels, etc., to the god. Two records in the Krishṇa temple at Hampe, dated 1515, tell us that the king set up in the temple the image of Krishṇa that he brought from Udayagiri. Another in the Hazâr-Râma temple at the same place, which bears the date 1521, refers to the king's former grant and records that Chika-Timmayadêva-mahâ-arasu's son Timma-Râja made a grant to the temple for the spiritual welfare of his father and Kônâjiyamma, his mother. A Tamil epigraph at the entrance to the Vyâsarâya-maṭha at Tirupati, dated 1523, states that by order of the king and (his subordinate officer) Nârasimharâya-mahârâyar, the *tânattâr* or managers of the temple granted a house and certain honors to the breaker of the pride of false disputants, Vyâsatîrtha-śrîpâda-uḍaiyar (see last year's *Report*, para 91). Another on the left outer wall of the *mahâdvâra* of the Tirupati temple, dated 1527, records a grant by the king for the god. An inscription near the Narasimha image at Hampe, which bears the date 1529, tells us that the king set up the image and granted the village Krishṇâpura. The last on the right wall of the *mukha-maṇṭapa* of the Ananta-śayana temple near the same place, is a big Sanskrit record, probably the original of a copper plate grant, which records towards the close the bestowal of the office of accountant on some one by the king (*sthala-lêkhakatâm adât*). It was composed by Sabhâpati. An inscription on the east basement of the first *prâkâra* of the Tirupati temple, which registers a grant for the god in 1514 by Nârâyaṇadêva, son of Timmaṇṇa, the *tantrâdhikâri* of Agrahâra-Kampasamudra in the Paḍavîḍu kingdom, may be assigned to the same reign.

Achyuta-Râya.

88. There is a good number of inscriptions of this king. One of them at Neṭṭakallu, Malvalli Taluk, dated 1532, states that, while śrî-vîra-Achyuta-Râya-mahârâya was ruling the earth, seated on the throne at Vidyânagara, the lord of the Ummattûr kingdom, hunter of elephants, *gêṇânka-chakrêśvara*, *javâdi-kôḷâhaḷa*, *arasanka-sûnegâṛa*, a Hanumân in crushing enemies, the mahâmaṇḍalêśvara śrî-vîra-Mangapa-Râya's son Malla-Râja-Oḍeyar granted the village Neṭṭakallu in Danugûru-sîme belonging to Taḷakâḍu-sîme, as a *sarvamânya*, with all the usual rights, to Chikka Sâdippa, son of Sâdippa-oḍeyar of Danugûr in Taḷakâḍu-nâḍu.

The signature of the donor—*Śrî-Sômêśvara*—comes at the end. The chief of Ummattûr mentioned here does not appear to be known from other records. Another at Boppasandra, Malvalli 43, now revised, which is dated 1537, records the grant of the village Bopasamudra of Maḷavaḷi-sthaḷa by Vâraṇâsi Virupaṇṇa-ayya, the agent for the affairs of the king, to Nanjayya-hebbâruva, son of Nârasimha-hebbâruva of Maḷavaḷi. Another at Haṇakuḷa of the same Taluk, bearing the same date, tells us that.... raṇa-nâyaka made a grant of land for the god Vaidyanâtha of Taḷakâḍu for the merit of some nâyaka (name gone) of Taḷakâḍu-sîme. The grant was written by.... raṇa nâyaka. The record closes with the signature of Nanja-Râya-Oḍeyar, probably the Ummattûr chief of that name. A chief of the name of Sâḷuva-Narasimha is also mentioned in the inscription, though the context is not clear. Another at Bommanhalli, Malvalli 75, dated 1542, which has now been revised, records that Vîraṇa.... granted, as a tax-free *gauḍa-goḍage*, with all the usual rights, the village of Bommanahaḷi in Dhanugûr-sthaḷa belonging to Taḷakâḍu-sîme which had been favored to him as an *umbaḷi* by the king, to Chika-Sâviyapa, son of Sâviyapa.

89. Of the remaining records of this king, two on the basement of the Viṭhala-temple at Hampe, dated 1531, record grants for the god, in one by the king and in the other by the establisher of the Vêdic path, Tâḷavâka Tirumalayya of the Bhâradvâja-gôtra and Âśvalâyana-sûtra. Another at the same place refers to the Suvarṇamêru gift made by the king in 1533 in the presence of the god Viṭhalêśvara and contains a Sanskrit verse in praise of it composed by the poetess Ôduva (the reader) Tirumalamma. Another at the same place, dated 1534, registers a grant for the merit of the king and of Chikka-Râya. Another again at the same place, which is dated 1535, says that Chikka-Timmapa made a grant of money to provide for offerings of rice for the god. Two more at the same place, dated 1536, register money grants for the god, in one case for the merit of the king and of Chikka-Râya as in the epigraph of 1534 noticed above. An inscription on the inner walls of the north *mahâdvâra* of the Achyutarâya temple at Hampe, which bears the date 1534, tells us that the temple, dedicated to Tiruvengaḷanâtha, was erected by Hiriya Tirumalarâja-oḍeya, son of Lakkarâja-oḍeya, and that the village of Achyutarâvapura was granted to it. Two more inscriptions, or rather a Kannaḍa and a Nâgari copy of an inscription, consisting of two Sanskrit verses, engraved on the outer *mahâdvâra* of the same temple, dated 1539, are of some interest. These copies are also engraved in several other temples at Hampe and its neighbourhood, namely, in the Viṭhala temple at Hampe, in the Anantaśayana temple at Anchanguḍi, and in the Paṭṭâbhirâma and Chikka-Hûḍe temples at Kamalâpura. Further, the two verses are also found in two places, namely, Harihar (Dâvangere 24) and Nîrugunda (Hoḷalkere 123), in the Chitaldrug District of the Mysore State. After specifying the date the first verse states that king Achyuta, by giving Ânandanidhi, made Dhanadas (Kubêras) of Brâhmans and pleased Mâdhava (Vishṇu). The second verse says in a rhetorical way that the nine *nidhis* or treasures cannot compare with the king's Ânandanidhi. Dâvangere 24 opens with this sentence—The two verses in praise of Ânandanidhi made by (with usual titles) Achyuta-Dêva-mahârâya are written below. There has been much speculation among scholars about the meaning of Ânandanidhi. According to Mr. Rice it was a bank or fund started by the king for the benefit of the Brâhmans, and according to Dr. Hultzsch it was probably the name of the king's treasury or of a village granted by him to the Brâhmans. According to Hêmâdri, however, it is the name of a gift or *dâna*, and the details about it are given on pages 583 to 588 of his Dânakhaṇḍa. The first verse merely means that by receiving this gift, which was in the shape of a potful of money, the Brâhmans became very rich.

Ânandanidhi.

Sadâśiva.

90. There are also many records of the reign of Sadâśiva. One of the earliest on a pillar in Cave 3 at Bâdâmi, dated 1543, records the construction of a bastion by Koṇḍarâja-mahâ-arasu. Though the king is not named in this record, we know that Koṇḍarâja-mahâ-arasu was a subordinate of his (see *Report* for 1907, para. 46). Another, of the same date, on a pillar of the temple on the hill to the north-east of the Dharmaśâlâ at the same place, also refers to the construction of a bastion by Eṛa-Krishṇappa-Nâyaka, bearer of Sadâśiva's betel-bag, under the superintendence of Koṇḍarâja. Eṛa-Krishṇappa-Nâyaka (1524-1566) was the head of the

Bêlûr family of chiefs in Mysore. A third, of the same date, on the besement of the Viṭhala temple at Hampe, records the grant of a village for the god by Tirumalatâtâchârya. Another at the same place, dated 1544, registers the grant of two villages for the god by Kônêṭi-Timmarâja for the merit of his father Koṇḍarâja. The latter was probably the grandfather of his namesake mentioned above. Another at the Chauḍêśvari temple at Hampe, which bears the date 1545, states that Jangamayya, the *daḷavâyi* or general of Timmarâja, younger brother of Râmarâja, erected some temple. Another, of the same date, at the Ranganâtha temple at the same place, records a grant by Timmarâju for the spiritual welfare of his parents Vallabharâju and Vengaḷamma. A third, of the same date, at Kâḍukottanhalli, Malvalli Taluk, registers the grant of the village Kotanahaḷi together with its hamlets to some one by the mahâmaṇḍalêśvara Tirumalarâjayadêva-mahâarasu. The king is not named in this record; but the donor was apparently Aḷiya-Râmarâja's younger brother who was a subordinate of the king. An inscription at the Anantaśayana temple at Anchanguḍi near Hampe records a grant for the god in 1549. Another at Dâsandoḍḍi, Malvalli Taluk, dated 1554, states that Bâdura Maluka-oḍeya granted, as a *koḍage*, with all the usual rights, the village Âchanahaḷi of Kundûru-sthaḷa belonging to Taḷakâḍu-sîme which had been favored to him by Sadâśiva-Râya and Râmarâjayya, to Chandraśêkhara-oḍeyar, the *prabhu* of Taḷakâḍu-sîme. Another at Mârehalli of the same Taluk tells us that Bâdura Malluka-ayya granted certain taxes (named), which were being paid to the palace, for the supreme god of gods Amritêśvara in the year Sâdhâraṇa. From the previous record we may conclude that Sâdhâraṇa represents 1550. An epigraph on a boulder to the right on the north bank of the Tungabhadrâ on the way to Ânegondi from Hampe, dated 1556, seems to fix the ferrying charges to be received by the boatmen. Of the other records of this king in the Viṭhaḷa temple at Hampe, one, of 1554, records the erection of a *maṇṭapa* for the swinging festival of the god by Udayagiri Timmarâja, son of Kônêṭaya and grandson of Âravîṭi Râmarâja-Koṇḍayadêva; another, of 1558, registers the gift of a village for the god by the king; another, of 1561, states that Kônêṭi-Koṇḍarâjadêva-mahâ-arasu made a grant to his spiritual preceptor Śrîrangâchârya, son of Kandâḷa-Bhâvanâchârya; another, of 1563, records a grant of land for the god; and the last, of 1564, registers the grant of a village for the god by Srînivâsâchârya. Kônêṭi-Koṇḍarâja is the same as the one that built the bastion at Bâdâmi (see above). He was the son of Kônêṭirâja and grandson of Peda or Hiri (senior) Koṇḍarâja. It was at his solicitation that Râmarâja requested Sadâśiva to make the grant recorded in the British Museum plates of 1556 (*Epi. Ind.*, IV, 21).

Venkaṭapati-Râya I.

91. A Tamil inscription around the Varadarâja shrine in the first *prâkâra* of the Śrînivâsa temple at Tirupati, dated 1606, records a grant by Venkaṭapati-Râya I to provide for offerings of rice for the god.

UMMATTUR.

92. Two of the Ummattûr chiefs, Malla-Râja-Oḍeyar and Nanja-Râya-Oḍeyar, were referred to in para 83 when speaking of Achyuta-Râya. An epigraph at Honniganhalli, Malvalli Taluk, mentions an earlier chief Immaḍi-Râya-Oḍeyar. It records that the mahâmaṇḍaḷêśvara, śri-vîra-Immaḍi-Râya-Oḍeyar granted, as a tax-free *koḍage*, Honniganahaḷi, a hamlet of Banniyûr belonging to his kingdom, to Mâchapa-gauḍa of Banniyûr in the cyclic year Yuva. As this chief, who had also another name Sôma-Râya-Oḍeyar, ruled up to 1482, we may take the year Yuva to represent 1455.

COORG.

93. Two copper plate grants received from the Lingâyat Murgi *maṭha* of Chitaldrug relate to Vîrarâjêndra, Râja of Coorg. They consist of only one plate each, measuring 17″ by 9¼″ and 15″ by 8¾″ and are both dated 1796. Both have at the end the donor's initials *Śrî-Vî* in Kannaḍa, and his signature, *Veer Rajender Wadeer*, in English which is rather peculiar. One of them states that the râjâdhirâja râja-paramêśvara prauḍha-pratâpa apratimavîra-narapati, ruler on the jewel throne of the kingdon of Koḍagu, disciple of the svâmi of the Siddâpura-maṭha who was a follower of the doctrines of the occupier of the spiritual throne of

the maṭha in the Upper Cave at Śivagange, a Vîraśaiva by faith, Vîrarâjêndra-Vaḍeyar of the Bhâradvâja-gôtra Âśvalâyana-sûtra and Rik-śâkhâ, son of Linga-râjêndra-Vaḍeyar and grandson of Appâjêndra-Vaḍeyar, granted, with all the usual rights, five villages (named) with a revenue of 69 *varahas* and a produce of 700 *baṭṭis* of paddy, to Śântavîra-svâmi, the celibate deputy (*charamûrti*) of Mahanta-svâmi of Koḍali who was the celibate deputy of the great Murigi-svâmi, on the occasion of his visit to the Mahadêvapura-maṭha, in order that he might acquire eternal merit and that his forefathers might abide in Śivalôka for ever. The svâmi was to feed Jangamas at the maṭha and give his blessings to the donor on the occasion of Śiva worship. The other, which is mostly similar in contents, records the renewal of a former grant by the same chief. It tells us that (with titles as given above) Vîrarâjêndra-Vaḍeyar gave a copper plate to Niranjanadêva of the Abbi-maṭha, the celibate deputy of Śântavîra-svâmi who was the celibate deputy of Murigi-svâmi, Śântamallikârjuna-svâmi, and Mahanta-svâmi of Koḍali, registering the re-grant of three villages (named), two of which had been granted to the Abbi-maṭha in 1728, and the third on the occasion of Doḍḍa-Virûpâksha-svami's visit to Maḍikêri, by the donor's great grandfather Doḍḍa-Vîrappa-Oḍeyar. By order of the chief the grant was written by his private secretary Śambaiya. These two inscriptions form Nos. 13 and 14 in the revised edition of "Coorg Inscriptions."

MYSORE.

94. There are about half a dozen records relating to the Mysore kings. They include a copper plate inscription of Chikka-Dêva-Râja-Oḍeyar, and range in date from 1672 to 1859.

Doḍḍa-Dêva-Râja-Oḍeyar.

95. An epigraph at Sasyâlapurâ, Malvalli 38, now revised, which is dated 1672, states that the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa *birud-ent-embavara-gaṇḍa*, *dharaṇî-varâha*, worthy occupier of the throne of Paśchimaranga-dhâni (Seringapatam), Dêva-Râja-bhûpâla of Mysore, on a representation made by Gangâdharayya of the Maḷavaḷi-samsthâna, who had set up the god Gangâdharêśvara, that a grant was necessary for the upkeep of the temple, granted the village of Sasiyâlapura of Maḷavaḷi-sthaḷa belonging to the throne of Mysore for the services of the god. Another worn inscription at Manchanhalli, Malvalli 69, bearing the same date, which has now been re-examined, seems to register the grant of a village for feeding Brâhmans. It gives the usual titles of a Mysore king and mentions incidentally Narasa-Râja-Oḍeyar, but the king to whose reign it belongs cannot be made out. Judging from the date, it must also be a record of Doḍḍa-Dêva-Râja-Oḍeyar.

Chikka-Dêva-Râja-Oḍeyar.

96. A copper plate inscription in the possession of the Lingâyat maṭha at Uḷḷam-baḷḷi, Malvalli Taluk, dated 1673, refers itself to the reign of this king. It consists of only one plate measuring 14½" by 9½". After invocation of the god Mallikârjuna of Śrîśaila in company with his consort Bhramarâmbâ, and of Śambhu, the record tells us that while (with usual titles) the possessor of the insignia of among others the conch, the discus, the *makara*, the fish, the *śarabha*, the *sâḷva*, the *gaṇḍa-bhêruṇḍa*, the boar, Hanumân, Garuḍa, the elephant-goad, the axe and the lion, ornament of the Yâdava family, Chikka-Dêva-Râja-Vaḍeyarayya of the Âtrêya-gôtra Âśvalâyana-sûtra and Rik-śâkhâ was ruling the earth seated on the jewel throne at Śrîrangapaṭṭaṇa of Kuruvanka-nâḍu belonging to the Maisûru city of the Hoysaḷa-nâḍu, on the holy occasion of a solar eclipse, for the pleasure of the supreme god of gods, emperor of deities, Mallikârjuna in company with Bhrama-râmbâ, made a grant of 212 *varahas* to Rudramunidêvârâdhya, a partial incarnation of Rêvaṇârâdhya who was the lord of the Rêvaṇârâdhya-maṭha at Hullambaḷḷi situated to the north-west of Muḍudore, a Kailâsa on earth, in Gajâraṇya-kshêtra, a substitute for Kâśî-kshêtra, in order to provide for the paraphernalia and expenses of the svâmi's annual pilgrimage to Śrîśaila. It is stated as a reason for the grant that the *prasâda* of the god Mallikârjuna of Śrîśaila presented by the svâmi to the king enabled him to gain undisputed possession of the kingdom. The paraphernalia consisted of 5 *kambis* or bamboo laths for carrying burdens, a musical band, a Nandi flag, parasols, chauris, a palankeen with bearers and a number of retainers. Among the expenses is included the annual fee (18 *varahas*) for a Brâhman who

was to perform Mṛityunjaya-japa in the Mallikârjuna temple every day naming the *nakshatra* or asterism under which the king was born. The grant closes with the signature of the king —*Śrî-Krishṇa.*

Krishṇa-Râja-Odeyar. III.

97. There are two inscriptions of the reign of this king. One of them on the wall of the *mukha-maṇṭapa* of the Mahâlingêśvara temple at Lingâmbudhi, Mysore Taluk, dated 1828, records that Lingâjammaṇṇi of Krishṇa-viḷâsa, the lawful queen of the lord of the excellent city of Mahîśûra, râjâdhirâja mahârâja vîra-narapati śrî-Krishṇa-Râja-Vaḍeyar, for the pleasure of Châmuṇḍêśvari, erected a tempie with a *prâkâra* and a *vimâna* or tower adorned with a golden *kalaśa* or pinnacle, set up in her name the god Mahâlingêśvara together with the goddess Lingâmbâ, built a new tank named Lingâmbudhi to the south of the temple, and had an order issued by the king to the Mahiśûru-tâlôku to the effect that land of the revenue value of 250 *varahas* below the tank should be made over to the temple, as a *sarvamânya*, in order to provide for offerings of rice, lamps, car festival and so forth. The other over the doorway of the Bungalow at Âlanhalli of the same Taluk, states that the building, named Manôranjana-mahalu, was caused to be erected in 1859 together with a choultry by Muddu-Krishṇâjammaṇṇi of Samukhatoṭṭi-Sannidhâna, the lawful wife of the king.

MISCELLANEOUS INSCRIPTIONS.

98. Some of the inscriptions which cannot be assigned to any specific dynasty of kings will be noticed under this head. An epigraph to the right of the Châmuṇḍêśvari shrine outside the north *mahâdvâra* of the Virûpâksha temple at Hampe, dated 1199, seems to record a grant to this temple by Hâchale, wife of Chauḍeya who was the ruler of Kuṛugôḍu in Kuntaḷa-dêśa and a descendant of Kalidêvarasa of the Phaṇi-vamśa (or serpent race). The goddess of the temple is named Pampâmbike or Pampâdêvi. A Tamil inscription at Beḷakavâḍi, Malvalli 84, now revised, states that the oil-mill on which it is engraved was the gift of Agattiyâṇḍâr, son of Pitta-jîyar, the *tânapati* of Gangaṅśuḷal. The record closes thus—May there be prosperity to Agattiyâṇḍâr who did this act of charity. Its period may be about 1200. A *viragal* at Kalkuṇi, Malvalli 116, of about 1200, which has now been re-examined, records that Sirômaṇiga, having fought and rescued cattle during a cattle-raid, attained the world of gods, and that a grant of land (specified) was made for him. The stone was set up by Kalvara-sâvanta. Another at Kaḍalavâgilu, Malvalli 28, now revised, which seems to be dated 1231, says that.....kôja fell fighting, and that the stone was set up by Dâyôja, son of Dâyôja of Kaḍivâgilu. The record was written by *sênabôva* Kâmaṇṇa. A fragmentary Tamil epigraph on the basement of the Ânjanêya temple at Doḍḍa-Arasinkere, Malvalli Taluk, of about 1250, seems to register a grant of land for some god by the members of the assembly of ..... vadi-mangalam. Another at Chikka-Arasinkere, Malvalli 6, now revised, states that Pannipêruḍaiyân Nârâyaṇan Vijayapâlan had Kompaḷḷi granted. The period of the epigraph may be about 1300. An inscription at Sujalûru, Malvalli 119, of about 1300, which has now been revised, tells us that the pillar on which it is engraved was set up by Châma-gavuḍa and others (named) as a memorial of Enaga of Chujivûr. Another on the basement of the ruined Îśvara temple to the south of Mârehalli, Malvalli Taluk, which may be assigned to about 1300, records a grant for the god Amṛitârkêśvara by Bîra-Gangarâja. A Tamil inscription on the south wall of the ruined Mâdhava temple at Doḍḍa-Arasinkere of the same Taluk, of about the same date, registers the grant of 3 *pon* by Achchânammai of the Kauśika-gôtra of Punganûr with the condition that a perpetual lamp must be burned before the god Mâdhavap-perumâḷ out of the interest on the sum. An epigraph at Naḍakalpura, Malvalli 57, now revised, which is dated 1313, seems to record that the seven *puras*, and Padmadêvaṇṇa Gangaṇṇa, the *sthânapati* of the five *maṭhas*, of Taḷakâḍu-Râjarâjapura, granted the village Haradanâyakanahaḷi, ? a hamlet of Koraṭihaḷi which was a *dêvadâna* of the god Dakshiṇa-Sômêśvara, on the condition that the grantee should pay annually 33 *gadyâṇas*. He was also authorised to levy certain taxes (named). Then follows the statement (see para 77) that the property of the elder brother should go to the younger, that of the younger to the elder, and in case there were no heirs it should go to relations; but a tank in such a case became the property of a Śiva temple.

Another at Hinikal, Mysore 13, now re-examined, which seems to bear the date 1347, registers the gift of an oil-mill for the god Nannêśvara by Yalakara-gavuḍa, son of Râma-gavuḍa of Mâḷiganahaḷḷi.

99. Among the other records, a *vîragal* in front of Antarvalli, Malvalli Taluk, dated 1369, records the death of Nâraṇadêva, son of Sânti-gavuḍa of Baḍagaṇakey, in a battle with the Torakas (? Muhammadans). An inscription at Kundûr, Malvalli 89, now revised, which appears to be dated 1383, registers a money grant to provide for sandal for the god Mûlasthânadêva of Kundûr by Channapa,? steward (*naḍavaḷikâṛa*) of the house of Kôṭadêvayya. A worn *vîragal* at Hullahaḷḷi, Malvalli 53, dated 1387, which has now been re-examined, says that Sômanâthagavuḍa's son (name gone) fought valiantly and fell. The closing sentence states that those who destroy the stone shall be born as dogs. An epigraph on a Tulasî-brindâvana at Aruvanhalli of the same Taluk, which appears to bear the date 1389, is almost a copy of Malvalli 15, of the same date, found at the same place. It records that Baḍikôla Bhaṭṭa-Nâgadêva, son of Mâyidêva, caused an altar with the holy basil to be made, and that half of the merit (of this pious act) belonged to Nâraṇadêvi, queen of Bhaṭṭa-Bâcharasa, and the other half to..... dêvarasa. Another on a rock in front of the Râmalinga temple on the Hêmakûṭa hill at Hampe, of about the same date, states that Bhaṭṭa-Bâchaya had the flight of steps made. Bhaṭṭa-Bâchaya is apparently identical with Bhaṭṭa-Bâcharasa of the previous record. This chief is also mentioned in Malvalli 47, of 1392. See also para. 79. A Tamil inscription on the south wall of the first *prâkâra* of the Śrînivâsa temple at Tirupati, dated 1390, registers a grant to Tiruvêngaḍa-jîyar. Two records at Varakôḍu, Mysore 47 and 48, now revised, which seem to bear the dates 1425 and 1431, tell us that two individuals performed the vow known as Anantana-nômpi. These are Jaina records, though Hindus, too, observe a vow known as Ananta-vrata, which indicate that the pillars on which they are inscribed once belonged to a Jaina temple. A *mâstikal* at Aruvanhalli, Malvalli Taluk, which seems to be dated 1430, states that Mâla . . . bbe, wife of Prabha-gavuḍa, went to the world of gods and that her son Bâsappa set up the stone. It is very rarely that *mâstikals* are inscribed. An epigraph on a boulder to the right on the north bank of the Tungabhadrâ on the way to Ânegondi from Hampe, which appears to be dated 1453, records a grant of land to the boatmen of Ânegondi. Another to the east of Sâhalli, Malvalli Taluk, which seems to bear the date 1452, tells us that all the *mahâjanas* of Gavuḍagere granted certain lands (specified), as a tax-free *koḍage*, to Kâḷa-nâyaka for having made Sâveyahaḷi a *pura*. Another at Chikka-Abbâgilu, Malvalli 94, now revised, which appears to be dated 1460, records that Chenni-gavuḍa's son Mârappa-gavuḍa and Appaya's son Channaya of Mâlingi renovated the Nârâyaṇa temple at the village. Another at Hinikal, Mysore 11, also now revised, which seems to bear the date 1501, says that Apparâya-hebâruva, agent for the affairs of Râ . . . . bhava-ayya, granted the village Guḍihaḷi for the god Nannêśvara. A Tamil epigraph on the north wall of the first *prâkâra* of the Śrînivâsa temple at Tirupati is dated in the 40th regnal year of Vîra-Nâraśingadêva-Mâdhavarâyar. It is not clear who this chief was and when and where he ruled. An inscription at Sasyâlapura, Malvalli 39, now re-examined, which appears to be dated 1517, states that Dêvarasa-gavuḍa and three others (named) made an agreement with some one and granted him some lands in Halasinatâḷu of Bhaṇḍivâḷa-sîme with the condition that he should pay 9 *gadyâṇas* every year. The grant is called a *paṭṭe*. Then follow the signatures of Sâsala-oḍeyar and others. The record was written by Mahalingayya.

100. Of the remaining records, one to the left of the *mahâdvâra* of the Vîrabhadra temple at Choṭṭanhalli, Malvalli Taluk, which seems to be dated 1519, records the grant of the village Choṭanahaḷi to provide for perpetual lamps for the god Vîrabhadra by Mallaya, son of Virupayya of Taḷakâḍu. Then follow a number of imprecatory sentences the last of which says that he who comes forward with the intention of destroying this charity shall be an outcaste to the *mahâ-mahattu* or holy assembly of Vîraśaivas. Another in Kâḷayya's field at Chikkahalli, Mysore Taluk, dated 1533, tells us that Chinga-hebâruva of Marupura granted, with all the usual rights, the village Chikkahaḷi, a hamlet of Bûtiganahaḷi belonging to Marupura-sthaḷa, to Śântayadêva of Kâreganahaḷi on condition of the payment of an annual rental of 27 *gadyâṇas*. The rental is called *śôtta* (*śrôtriya*)-*guttige* and the grant *śôtta-guttigeya kallu-paṭṭe* (stone roll of the rental). Another near the Mâri-châvaḍi at Kyâtanhalli, Malvalli Taluk, which appears to bear the date

1537, registers the gift of 1 *honnu* by Banna-gavuḍa's Koṭaga-gavuḍa for the subsistence of the virtuous possessor of pure Śivâchâra, one of the *mahâ-mahattu* of heaven and earth, Honnu-oḍeyar of Kadagahaḷi. The record ends thus: Having once promised, if a man says 'no', he shall be an outcaste both in this world and the next; he shall likewise be an outcaste in respect of *vibhûti* (sacred ashes) and Rudrâkshi. Another at the entrance to Kandegâla of the same Taluk, dated 1541, states that Soṭapa-Nâyaka granted the village Kandagala of Marehaḷi-sthaḷa which he had received for his office of Nâyaka, to provide for offerings of rice for the god Lakshmînrisimha of Jaripura. Another on a pillar of Cave 3 at Bâdâmi, dated 1553, seems to record the erection of a temple and the setting up of the god Viṭhala in it by Venkaṭayagâru; and another at the same place, of about the same date, records the setting up of the goddesses Rukmiṇi and Satyabhâmâ in the same temple by Chintakuṇṭa Rangayyagâru. The latter closes with the statement that Śrîrangâchârya's holy feet are the sole refuge: he was apparently the guru of Rangayyagâru. An epigraph at Talagavâḍi, Malvalli 41, now revised, which is dated 1558, registers the grant of a village by the *mahâ-nâyakâchârya* Immaḍi-Kempu-Nâyaka. It is not known who this chief was. Another to the right of the Basavaṇṇa temple at Brahmapuri near Harihar records that Tukâna-oḍeyar, agent for the affairs of Malabhâvavitâna-oḍeyar who was again the agent for the affairs of the mahâmaṇḍalêśvara Râmarâja-Rangaparâjayadêva-mahâ-arasu, granted, as a *satige-umbaḷi* (grant for the maintenance of an umbrella), some land to the village watchman Kottaḷi-nâyaka. The record is dated in the cyclic year Prajôtpatti which may be taken to represent 1571 as another record of the same chief, Nellore 478 (see List of Inscriptions in the Madras Presidency), is dated 1570. Another on a pillar of the *maṇṭapa* to the right of the flight of nine steps leading to the Narasimha temple on the hill at Mêlkôṭe, Seringapatam Taluk, says that the *maṇṭapa* was the gift of Singiyapa-Nâyaka. The period of the record may be about 1600. Another, of about 1700, on the boulder overhanging the cave in the same temple, records a grant by Channamma, wife of the accountant (*karaṇika*) Gôvindayya. An inscription at Hâgalhalli (Plate XXII, 2), Malvalli 48, now revised, may be looked upon as an epigraphical curiosity as its palaeography and language are very much older than the date given in it. The date, clearly given in words, is Śaka 1621 corresponding to the cyclic year Îśvara (1697), though the characters and language are older by nearly four centuries. I do not know how to account for this discrepancy. It opens with a prayer that the Jina-śâsana may prosper and then proceeds to say that Châmagâmuṇḍa of the Teḷḷa family, a landholder of Hâdarivâgilu, a village of the holy place Tippûr, and a lay disciple of the *âchârya* of the holy place Tippûr in Keḷalenâḍu, possessor of the ascetic qualities meditation and so forth, Âdinâtha-paṇḍita-dêva of the Tintriṇîka-gachchha of the Krâṇûr-gaṇa of the Mûla-sangha, had a stone oilmill made. The spiritual descent of the donor's guru is given thus:—Mêghachandra-siddhânta-dêva, his disciple Kumudachandra-paṇḍita-dêva, his colleague Śrutakîrti-paṇḍita-dêva, his (disciple) Âdinâtha-paṇḍita-dêva. The donor's pedigree is also given thus:—Eṛeyanga-gâvuṇḍa, his son Dêva-gâvuṇḍa, his son Kâli-gâvuṇḍa, his son Dêva-gâvuṇḍa, his son Kâva-gâvuṇḍa, his son Châmagâvuṇḍa. The engraving was the skilful handiwork of Paṇḍitôja, possessor of the *ûmme* (?) of the twelve villages belonging to the holy place Tippûr. The orthography, grammar and forms of words in this record are too old to be of the close of the 17th century.

An epigraphical curiosity.

2. Manuscripts.

101. The manuscripts examined by me while on leave were briefy referred to in para. 40. I also examined some Kannaḍa manuscripts in the Oriental Library, Mysore. Among the works contained in the manuscripts examined, the following perhaps deserve notice:—(1) Sangraha-vêdântarakshâ by Vêdântâchârya; (2) Gîtâsangraharakshâ by *sarvatantra-svatantra paramahamsa-parivrâjakâchârya* Śrîvatsânka Nârâyaṇa-muni, disciple of Vîrarâghava-muni; (3) Hariguṇamaṇidarpaṇa and (4) Ânandatâratamya-khaṇḍana by Śrînivâsârya of the Śaṭhamarshaṇagôtra, son of Śrînivâsatâtâchârya and Lakshmâmbâ, disciple of Kauṇḍinya-Śrînivâsa-dîkshita, and younger brother of Aṇṇayârya-dîkshita: the author says he was able to compose a *prabandha* or work every day; (5) Nyâsôllâsa by Vîraraghûdvaha, disciple of Śrînidhi-yôgi: the author calls himself *śrutiśirô-yôgîśvara;*

(6) Kaṇṭakôddhâra by Champakêśa, son of Varadâchârya and pupil of Râmânujâchârya and Samarapungavâchârya; (7) Yativara-champu by Ahôbala-sûri of the Śrîśaila-Ghanagiri family, son of Vênkaṭasudhîmaṇi and Lakshmâmbâ, and disciple of Râjagôpâla-muni; (8) Parânkuśâvatâravaibhava-samarthana by Vêdânta-Râmânuja-yôgi, disciple of Lakshmaṇa-yôgi; (9) Brahmavidyâ-kaumudi by Śrînivâsa, disciple of Śrînivâsa-sûri; (10) Brahmaśabdârthavichâra by Krishṇadâsa, disciple of Śrînivâsa-yôgîndra; (11) Karmabrahma-vichârayôh kâryakâraṇabhâva-vichârah by Śaṭhakôpârya, son of Râmânujâchârya; (12) Sampradâya-chandrikâ; (13) Adhyâtma-chintâ; (14) Śârîrakanyâyakalâpa-sangraha; (15) Śrîbhâshyâdhikaraṇa-vichâra; (16) Tirumoḷikkum Tiruvâymoḷikkum vivaraṇavivaraṇîbhâva-sangati, a Tamil work showing how the poems Tirumoḷi of Tirumangaiyâḷvâr and Tiruvâymoḷi of Nammâḷvâr explain each other, by Anantanârâyaṇadâsa of the Muḍumbai family; (17) Tiruviruttattukkum Tiruvâymoḷikkum vivaraṇavivaraṇîbhâva-sangati, another Tamil work of a similar nature by the same author; (18) Sanskrit commentaries on (a) Nyâsavimśati and Nyâsadaśaka, by Śrînivâsâchârya of the Kauśika-gôtra, son of Tâtâchârya; (b) Dinacharyâ, by Vâdhûla-Vîrarâghavâchârya; (c) Ashṭaślôki, by Vaishṇavadâsa; (d) Yadugirinârâyaṇastava, by a disciple of Vâdhûla-Śrînivâsâchârya; and (e) Mumukshuppaḍi, by Bâlasarasvati. All the above works relate to the Viśishṭâdvaita school of philosophy.

Among other works may be mentioned (19) Apramêyavijaya-champu, a work on the god Apramêya of Maḷûr, Chennapaṭṇa Ṭaluk, by Krishṇa of the Kauśika-gôtra, son of Nârasimha and younger brother of Śrînivâsa; (20) Uddhata-Vṛikôdara, a drama by Bhâgavata-Krishṇaśarma; (21) Krishṇarâjakalôdaya, a work on rhetoric by Vidvân Anantâchârya; (22) Nṛisimhapârijâta, a work on ritual; (23) Aghavivêchana by Râmachandrâdhvari, son of Ananta-sômayâji; (24) a commentary on the Râmâyaṇa of Vâlmîki by Kandâḷa-Râmânujâchârya; (25) Jyautisha-chandrikâ by Kâḷidâsa: the author says that he follows Parâśara's Hôrâ; (26) Virûpâkshaśataka, a Kannaḍa work in the *kanda* metre in praise of the god Virûpâksha of Hampe by Yôgânanda, son of Chennarâja, lord of Tarimêlapura, and younger brother of Basavarâja; and (27) Bhagavadgîte, a metrical translation into Kannaḍa of the Sanskrit work by a Mâdhva author who bears the ominous name Nairakshara-kukshi.

Of the other manuscripts examined during the year, *Vêdântavilâsa-nâṭaka*, also called *Râmânujavijaya-nâṭaka*, is a Sanskrit drama in six acts by Varadarâja, son of Sudarśanâchârya of Kânchi who was renowned for his skill in composing one hundred verses in a *ghaṭikâ* or 24 minutes. The author, who says that he was the 9th in descent from Sudarśana, sister's son of the apostle Râmânujâchârya, may belong to the close of the 14th century. *Tattvasâra*, a Sanskrit work bearing on Viśishṭâdvaita-Vêdânta, is also by the same author. *Râmâyaṇasâra-kâvya* is a good Sanskrit poem written by the poetess Madhuravâṇi at the instance of Raghunâtha-Nâyaka of Tanjore (1614-1662). She says that she could compose a hundred verses in half a *ghaṭikâ* or 12 minutes. *Mûlarâmâyaṇa* is a Kannaḍa poem in the *shaṭpadi* metre by Haridâsa, son of Nanjappârya, a Mâdhva Brâhman of Kôlâr, who appears to have flourished at the close of the 17th century. *Ghaṭakarparabhêdi* is a small Sanskrit poem, full of alliteration and rhyme, composed in emulation of the old work of Ghaṭakarpara by Sudarśanâchârya of Vaḍumûr who lived in the 18th century. The work is in the form of an opera in which Krishṇa, Râdhâ and her maid are the singers, each stanza being so composed as to contain the name of a constellation of stars. *Mahisûra-doregaḷa-vamśâvaḷi* is a small Kannaḍa poem in the *sângatya* metre written by an unknown Jaina author who lived in the early part of the 19th century. It begins with an account of the Hoysaḷa and Vijayanagar kings and concludes with a brief history of the Mysore kings down to Krisṇa-Râja-Oḍeyar III. When speaking of the Hoysaḷas some inscriptions are referred to and correct dates given. The administration of Pûrṇaiya, who is stated to have died in 1812, is spoken of in a tone of dissatisfaction. *Râmâyaṇasâra-sangraha* by Venkaṭârya is a small work in Sanskrit prose chiefly devoted to a discussion of the chronology of the events narrated in the Râmâyaṇa.

General Remarks.

102. It is gratifying to note that the architectural and iconographic illustrations and notes, the references to the popular beliefs and traditions connected with the antiquities and the notices of newly discovered early records of historical value

in these Reports continue to receive the warm appreciation of scholars in and outside India. One scholar writes from England: "The admirable Annual Report of your Department for 1919 is, as usual, full of interesting matter. The careful descriptions of the buildings will be greatly prized by students of Indian architecture, and the historical and legendary details which you give throw much light upon the archæological facts. The photographs are very welcome. The full accounts which you give of the new inscriptions are especially valuable, as we may in many cases have to wait long for the full texts, and the classification by dynasties is a facility for reference." Another scholar writes: "Your admirable Report is, as always, full of most valuable and interesting matter of all kinds, especially for the earlier period. Your Reports will always be the main foundation on which the future historians of Mysore will build. I showed Sir W. Ridgeway your mention of a sham fight commemorating the death of Abhimanyu, &c., and he was immensely interested, as it is the only instance of the kind known to him from India, and goes far to support his theory of the origin of the drama". Another writes: "Your excellent Annual Report is, as usual, full of information and beautifully illustrated. I was specially interested in the account of the Smârta Bhâgavatas in para. 98. What you say there is, I think, quite new to European students of Indian religions". Another again writes: "Your Annual Report for 1919 contains of course many items of great interest to me. The Ganga plates of Keregôḍi-Rangâpura are of great value in confirming the history of these kings as already compiled. They add to the information hitherto available about Śivamâra-Saygoṭṭa and Vijayâditya. The Binayâditya inscription is a beautiful specimen of the old Kannaḍa characters, equal to those in the Talkâḍ stone of Śrîpurusha, if not better. The different finds in Mysore are important, and the record of the wanderings of Subbarâya-dâsa and his relations with the Mahârâja are very interesting. So are the sculptures in Plate IX. You must be encouraged by the encomiums you receive on your Reports." Another still writes: "I have through the courteous medium of Dr. Hultzsch been referred to your Reports which touch on coins in connection with my work on the 'Copper Coins of India.' The epigraphy, too, in these Reports is of especial moment and deeply interesting, and will I feel sure prove of the utmost value to me". One more scholar writes: "My studies are chiefly occupied with Northern India; but I frequently pick up side lights from the materials you have brought together, and so richly illustrated." Another writes from Germany: "Your Reports contain a mass of valuable information on archæology, epigraphy, and numismatics. The numerous plates are a very useful and pleasing addition."

A European scholar in India writes: "When I finished reading your Report for 1919, it struck me what a vast store of material you are garnering for the benefit of the archæologists of the world, in all the branches of this great science, year after year, for the last twelve years and more. Col. Sir Richard Temple of the *Indian Antiquary*, in the course of a review by him of Dr. J. S. Frazer's latest work in the pages of the *Journal of the Royal Asiatic Society* for October 1919, refers to his being 'a Syndicate in himself'. I do not wish to flatter you, yet, I must compliment you on your also being 'a Syndicate in yourself.' Coming now to the Report, I find it remarkable for the minute mention it makes of the hundreds of lesser temples scattered throughout the three districts of Bangalore, Mysore and Tumkur. Most of these are of village gods and goddesses proving what a stronghold this portion of Karnâṭaka was of pre-Aryan animism. The numberless *mâstikals*, some of which are described in detail, go to strengthen this conclusion. Some of the sculpturing in these temples seem strangely Sumerian, as for instance, a panel at Hasigâla temple in Hoskote Taluk on its south wall which exhibits 'a peacock with the head of a cobra, and facing it a cobra with the head of a peacock (para. 21).' Again, in para 26, you make mention of 'a rude male figure armed with a bow and arrow said to represent a Saiva devotee named Ohila, vulgarly called Vailappa, who used to offer every day his own weight of *guggula* or bdellium to Siva'. This reminds me strongly of the incident in the Saiva Puranas of the South concerning Kannappa Nayanar of the hilly tracts of modern Madura who as a fowler was accustomed to offer every noon to the neglected *linga* of his jungle his day's netting punctiliously. In para 65 the rendering of a Ganga copper plate grant goes on to say of Durvinita having conquered his enemies at the battles of 'Andari, Pennagara, Alattur and Porulare'. Of these places, two, *viz.*, Alattur and Pennagara, continue to-day under the same names as hamlets lying beside

Conjeeveram-Wandiwash District Board road. If these are proved to be correct, then, some additional light will be thrown on the conquests of Durvinita (seventh century A. D.), the Ganga king of Karnataka, over the whole modern North Arcot District. A fact which strikes me more and more year after year is that your work spreads the fame of Mysore all over the world and that outside India this fair country is known more through your Reports than through any other agency. As I said in the commencement, your genius lies in furnishing the eager researchers of the world with facts about the past of a most important portion of the world. You are doing your duty loyally and right heroically, and with conspicuous success." Another scholar writes: "Your extremely interesting Report for 1919 is crammed with the most valuable information which will be of the greatest use to me in my studies". Another writes: "As usual, your Annual Report is very interesting, and I heartily congratulate you. The Keregodi-Rangapura plates are of special importance. The discovery of the *Avantisundarî-kathâsâra* by the Madras Oriental Manuscripts Library proves the contemporaneity of Bhâravi, Vishṇuvardhana and Durivinîta in the first half of the seventh century. According to your discovery Śrîpurusha was reigning in A. D. 788. This year can be the 62nd year of his reign, because it is very probable that his father did not reign. There is however a difficulty: the Vallimalai inscription (Madras Epigraphical Report for 1889, No. 91) mentions Śrîpurusha as *the son* of Śivamâra."

It is satisfactory to note that this year's survey has brought to light a few artistic Hoysaḷa structures which had not been previously noticed. A noteworthy structure that has come under notice is the double temple at Sindagaṭṭa (para 35). A few *mâstikals* and Nâga stones of a high order of merit have been noticed in para 36 and illustrated (Plates XVI and XVII). The notes, though necessarily meagre owing to want of time, about the places and antiquities visited during my tours outside the State given in paras. 16 to 34, will, it is hoped, be found to be of some interest.

Among the illustrations of architecture and sculpture in the present Report, Plates I to III illustrate the Bûchêśvara temple at Kôramangala, a fine specimen of Hoysaḷa architecture, with some panels of archæological interest found on it. Plates IV and V exhibit the south view of the Hariharêśvara temple at Harihar and two artistically executed inscription stones standing to the south of it. On Plate XIII are shown a Jina figure and some details of a ruined Jaina basti at Basti-Hoskôṭe. Plates XIV and XV give the ground plan and the front view of the Sangamêśvara temple at Sindagaṭṭa, a good example of a double temple of the Hoysaḷa style, the latter Plate also showing the back view of the Mahâlingêśvara temple at Sante-Bâchahalli, also a Hoysaḷa building. Plate XVII exhibits three *mâstikals* found at Ankanhalli and Plate XVI three fine Nâga stones in the Brahmêśvara temple at Kikkêri. On Plate XVIII is given the front view of the Panchalinga temple at Gôvindanhalli, a typical specimen of a quintuple or five-celled temple of the Hoysaḷa style of architecture. Plate XIX shows a good figure of Vêṇugôpâla standing in the Lakshmîramaṇa temple at Mysore. Plates VI to X illustrate respectively the Kanhêri caves, Panchavaṭi, the Nâsik, the Ellora and the Bâdâmi caves. On Plates XI and XII are illustrated the Virûpâksha, the Hazâr-Râma and the Viṭhala temples at Hampe. Plate V shows besides three lamp-pillars at Chatuśśringi to the north-west of Poona.

My Monographs on the Kêśava temple at Bêlûr and the Lakshmîdêvi temple at Doḍḍa-Gaddavalli, published during the year, have also been very favorably received. Several scholars have very kindly written to me in appreciative terms of these works. The late Dr. Vincent A. Smith, C. I. E., wrote to me on 24 November 1919: "I have received with much pleasure your excellent monograph on the Belur Temple—a worthy companion to its Somanathapur predecessor. The pillar in Plate XXV is marvellous. The bracket figures and signed works continue to be of much interest. Please see page 309 of my *Oxford History of India* for Abdur Razzak's visit to Belur. Go on with your good work." Another scholar writes from England: "Your Monograph on the Belur temple is a very full and complete guide to the building and gives all the information to be gathered about its history. The illustrations are, as usual with these monographs, the principal feature and they are as good as those previously published, which have received such high praise from all quarters. The get-up of the Doḍḍa-Gaddavalli monograph is in every way satisfactory and the illustrations are most excellent. The temple is important

from its early date in the Hoysaḷa period." Another writes from France: "I have just received your splendid volume 'The Kesava Temple at Belur.' Before anything else I have been struck with admiration at the beautiful illustrations so clear and so artistic. They alone would be sufficient to give a precise idea of what was the religious art of the Hoysaḷas in the 12th century. From these illustrations that art is revealed to us full of power and beauty. No doubt the men of those bygone ages were devoid neither of artistic culture nor of knowledge. I would not even hesitate to say that their works surpass ours a great deal in the purity of their lines and the variety of their conceptions. I send you my heartiest congratulations for your Monograph and I hope that you will continue in the same line to reveal to the world at large the mysteries of the past history of your lovely country. Please accept the expression of my most distinguished sentiments." Another writes from Norway: " Your splendid monograph on the Kesava Temple at Belur is a worthy successor to the many works with which you have enriched us. The book is excellently planned and well executed, and the illustrations are well chosen and well done. I congratulate you and us on your achievement. You have a splendid field of work in the glorious temples and works of art preserved in Mysore, and I think that I only echo the common opinion of scholars when I say that you have, in your numerous publications, shown how well you are fitted for the work of describing and elucidating them. The Mysore State has every reason for being proud of the archæological work conducted under your able guidance." Another writes from Holland: "Your monograph on the Kesava Temple at Belur is a very valuable contribution to our knowledge of the Hoysala style of architecture. The plates are excellent. Please accept with my sincere congratulations on this achievement my best wishes for the further success of your work. Your monograph on the Lakshmîdevi Temple at Dodda-Gaddavalli is another valuable contribution to our knowledge of South-Indian architecture, which we owe to your researches." Another writes from America: 'Many thanks for No. II of the Mysore Archæological Series—another invaluable monograph." A European scholar in India writes: "Your monograph on the Kesava temple at Belur is most interesting reading, and the photographs are like fairyland". Another writes: "I offer my congratulations and express my admiration for your splendid book 'The Kesava Temple at Belur'. Your book on the Lakshmi temple is a good addition to your so beautiful 'Mysore Archæological Series'. The temple is very interesting for its plan and structure." Another again writes: "I have read with the greatest pleasure your delightful book on Belur. The pictures in the book are the only ones I have seen of the interior. They are very fine. You are doing an excellent work in producing these detailed books. The brochure on the Dodda-Gaddavalli temple is most interesting. It is well got up, and makes a capital addition to the Series".

The Narasimharâjapura plates of the Ganga kings Śrîpurusha and his son Śivamâra (paras 60 to 63) form a welcome addition to the number of the genuine records of the early Ganga dynasty noticed in my previous Reports. These plates appear to be the only copper grants, yet discovered, of Śivamâra. The Châmarâjanagar plates of Kamba-Dêva (para. 69), though unfortunately incomplete, are of great historical value, as they supply a date later than the one hitherto known for this Râshṭrakûṭa prince and afford evidence of the Râshṭrakûṭa occupation of the Ganga kingdom at that period. These two sets of plates record four grants to Jaina bastis in different parts of the country and thus bear testimony to the prevalence and influence of the Jaina faith in the 8th century.

One of the scholars quoted above refers to the discovery of a manuscript by the Madras Oriental Manuscripts Library which throws some light on the period of one of the early Ganga kings. Judging from its report for the triennium 1916-17 to 1918-19, the Library has to be congratulated not only on this discovery but also on a number of others which furnish items of information of great historical value. I shall however confine my attention to the information supplied with regard to the dynasties which ruled in Mysore, and say a word or two about it. Among the Gangas, Mâdhava I is as a rule described in the copper grants as the author of a commentary on Dattaka's aphorisms (*Dattakasûtra-vṛittêḥ praṇêtâ*). Dattaka was the author of the *Vaiśika-sûtras*. The report mentions (page 6) the discovery of a *Vṛitti* or commentary on two *Pâdas* of the *Dattaka-sûtras*, which is really a very interesting piece of information. Again, the copper grants state that Durvinîta

wrote a commentary on the 15th *sarga* of the *Kirâtârjunîya*, which is a poem composed by Bhâravi. Now, the *Avantisundarîkathâ-sâra*, newly discovered, mentions in its introductory chapter (page 39 of the report) that Bhâravi stayed for some time at the court of Durvinîta and that he was a contemporary of Vishṇu-vardhana, evidently the Eastern Chalukya king, and of Simhavishṇu, the Pallava king of Kânchi. Durvinîta was a great Sanskrit scholar: he wrote, according to the grants, a grammatical work named *Śabdâvatâra* and translated into Sanskrit the Paiśâchi *Bṛihatkathâ* of Guṇâḍhya. When Bhâravi was with him, he might have exercised his skill in commenting on the 15th *sarga* of his work, which is full of alliteration and other forms of *śabdâlankâra* or verbal ornaments. Further, the poem *Rukmiṇîkalyâṇa* (page 39 of the report), composed by Vidyâchakravarti, gives a few interesting items of information about some of the Hoysaḷa kings. The author's ancestors were court poets of successive kings of this dynasty from Ballâḷa II to Narasimha III, as he was the court poet of Ballâḷa III. Besides this poem he has also written commentaries on the *Kâvyaprakâśa* and the *Alankârasarvasva*, and in the former he has composed as illustrations eulogistic stanzas on his patron. About Ballâḷa II it is stated that he conquered the Chôḷa and the Pâṇḍya kings, and defeated the Sêvuṇa king on the Gôdâvari. Narasimha II's son Sôma married Bijjaḷâmbâ, the daughter of the defeated Pâṇḍya king. Sôma's son Nrisimha III married Paṭṭamâmbâ, the daughter of a Pâṇḍya king. Ballâḷa III is said to have conquered the Kêraḷa, the Pâṇḍya, the Konkaṇa, and Kânchi. Lastly, we learn that two writers, namely, Udgîthâchârya, author of a very old commentary on the Rig-vêda (page 30), and Sarvêśvara, author of *Sâhityasâra*, a treatise on dramaturgy (page 44), belonged to Vanavâsi, the Kadamba kingdom. The latter, also known as Malayaja-paṇḍita, was a pupil of Vâmarâśi-paṇḍita.

BANGALORE,
30th December 1920.

R. NARASIMHACHAR,
Director of Archæological Researches in Mysore.

W.D. 1021—G.P.B.—350—5-3-21.

ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL DEPARTMENT

FOR THE YEAR 1921

WITH THE GOVERNMENT REVIEW THEREON

BANGALORE
PRINTED AT THE GOVERNMENT PRESS
1922

Government of His Highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. M. 2468—G. M. 62-21-2, dated 5th December 1921.

Archæological Department.

Reviews the report on the working of the—for the year ending 30th June 1921.

READ—

Letter No. C. 103-214, dated 10th October 1921, from the Director of Archæological Researches in Mysore, forwarding the report on the working of the Archæological Department, for the year ending 30th June 1921.

ORDER No. M. 2468—G. M. 62-21-2, DATED 5TH DECEMBER 1921.

Recorded.

2. The Director made no tours during the year under report, owing to heavy work at headquarters including the revision of portions of the Mysore Gazetteer. The tour made by the Head Pandit in the Bagepalli Taluk resulted in the discovery of 24 new records.

3. The number of new records examined in the office of the Director was 35. Of these, a set of copper plates received from the Tirumakudlu Narsipur Taluk is of special historical value. It registers a grant in A. D. 963 by King Marasimha of the Ganga Dynasty to a scholar named Vadighanghala Bhatta and gives much additional information relating to the earlier kings of the dynasty. An inscribed metallic Buddhist image from Nepal containing an inscription in Nagari characters and in the Newari language belonging to Monsieur Clemenceau which was sent for examination, is also of some interest.

4. A revised and classified list of ancient monuments in the State with instructions as regards their preservation and inspection was issued by Government during the year.

5. The Architectural Draughtsman visited Belur and Amritapura in connection with the repairs to be executed to the temples in these localities. The Head Photographer and Draughtsman visited Belur, Halebid and Amritapura and took certain new photographs and sketches of the temples in the two former places. Seven plates illustrating temples of interest were also prepared by the Draughtsman.

6. Twenty photographs of views of some temples and 23 copies of the monographs issued by the Department were sold during the year, 16 of these latter being sold in England.

S. HIRIANNAIYA,
General Secretary to Government.

To—The Director of Archæological Researches.
PRESS TABLE.

Exd.—C. R.

W D 1214—GTB—685—16-12-21

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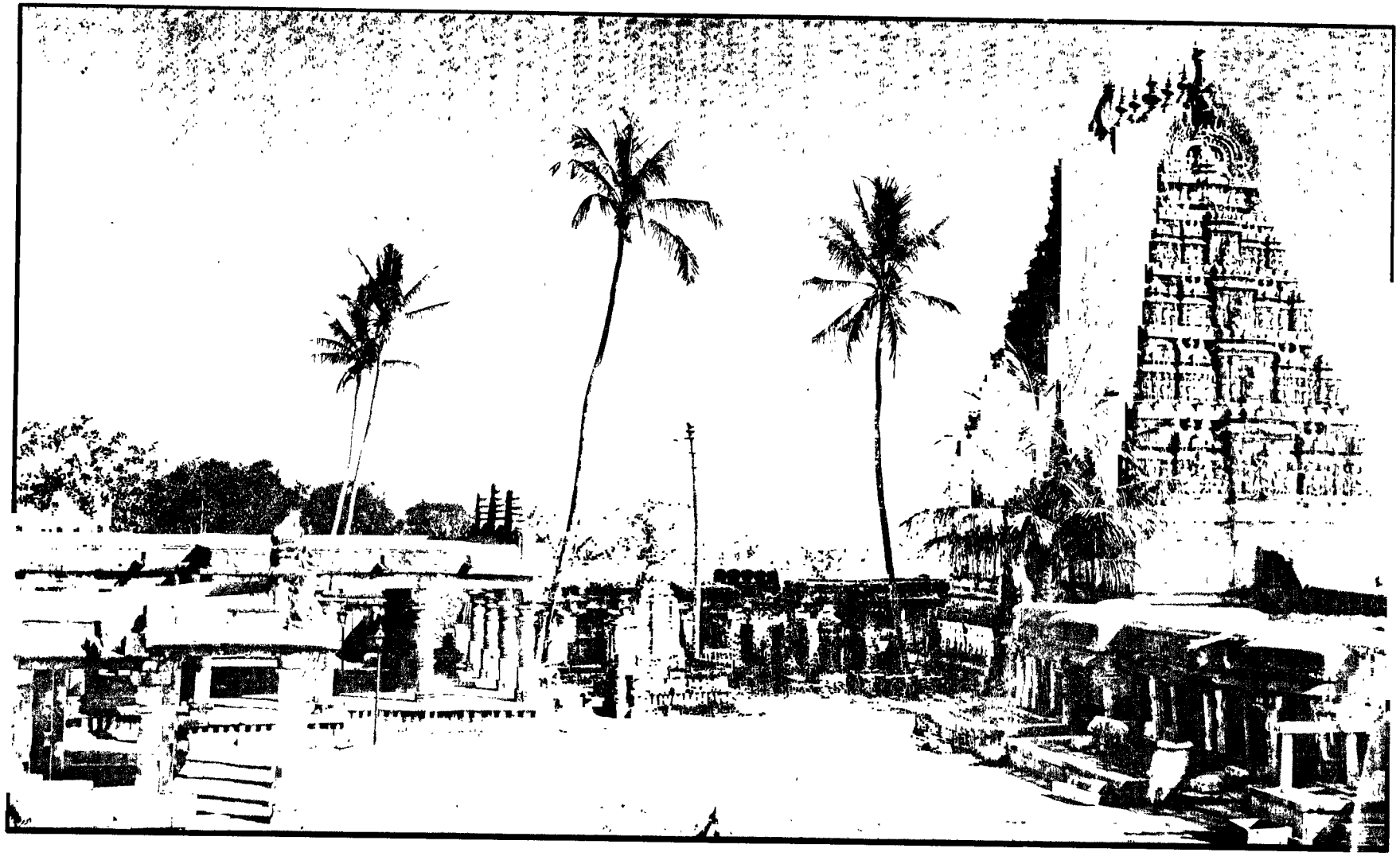


SOUTH VIEW OF KESAVA TEMPLE AT BELUR.

ARCHÆOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1921.

PART I.—WORK OF THE DEPARTMENT.

Establishment.

In Government Order No. G. 6045-105—G. M. 194-17-8, dated the 14th September 1920, orders were passed regarding the Preservation of Ancient Monuments in the State.

2. In their Order No. G. 9814-15 (1)—G. M. 30-20-6, dated the 20th November 1920, Government sanctioned the revision of the establishment of the Archæological Office.

3. By Government Order No. G. 14280-2—G. M. 30-20-18, dated the 22nd January 1921, Mr. B. Venkoba Rao, B.A., was confirmed as Architectural Draughtsman with effect from the 21st September 1920, his pay being fixed at Rs. 150—10/1—250.

4. In their Order No. G. 18265-325—G. M. 44-20-9, dated the 31st March 1921, Government issued a revised and classified list of Ancient Monuments together with further instructions in regard to their preservation.

5. Mr. R. Rama Rao had privilege leave for eleven days and Mr. B. Venkoba Rao for one month. Bommarasa Pandit had privilege leave for about one month and leave without allowances for six months. Mr. T. Namassivayam Pillai had privilege leave for nearly one and a half months; N. Nanjunda Sastri and H. Sesha Iyengar for about one month each; Pandit Venkannachar for seventeen days; and M. C. Srinivasa Iyengar for nine days.

Tours: Exploration, Inspection of Temples, etc.

6. Owing to pressure of work at headquarters and instructions from the Government that touring work need not be undertaken in view of the urgency of the work relating to the Gazetteer and much of the other work of the Department, no tours were made by me during the year under report. This accounts for the meagreness of the present Report unlike those for previous years.

7. The Architectural Draughtsman inspected the Kêśava temple at Bêlûr and the Amritêśvara temple at Amritâpura, Tarîkere Taluk, in connection with contemplated repairs to those monuments. The Head Photographer and Draughtsman visited Bêlûr, Haḷebîḍ and Amritâpura and took some fresh views of the temples at the first two places. The Head Pandit made a tour in the Bâgepalli Taluk of the Kôlâr District and brought 24 new records together with revised copies of 6 incompletely printed inscriptions.

Palâri-maṭha, Mysore.

8. While in Mysore during the last Dasara I noticed a few sculptures in Jaggu Lâl's choultry situated in Doḍḍapêṭe. These consisted of a standing figure of Hanumân, about 5 feet high, the pedestal on which the god once stood, and a cylindrical pillar, about 1 foot high, resembling a linga, standing on a pedestal, about 1½ feet high. The pillar is sculptured all round with figures in bas-relief: the upper portion showing a five-faced figure (either Subrahmaṇya or Śiva) and figures of Gaṇapati, Sûrya, Sarasvati, and Lakshmi or Pârvati; and the lower portion seven *rishis* or sages, some with a beard. The top of the pillar has seven holes stopped with round black stones which are said to represent *sâlagrâmas*. From enquiries I learnt that these sculptures belonged to an old institution known as Palâri *maṭha* which once stood near the modern Power House and that the *maṭha* having been pulled down the images etc., were removed to Jaggu Lâl's choultry to which the institution had belonged.

The figures are to be enshrined in a building said to be under construction out of the funds of Jaggu Lâl's choultry. To the south of the Police Station in Doḍḍa-pêṭe, Mysore, is a shrine containing a figure of Pancha-mukhi (five-faced) Hanumân. The god has three faces in front, one on the crown of the middle face and one on the back, and ten hands, five in front and five on the back. The figure is said to have been set up during Divân Pûrṇaiya's time.

Panchamukhi Hanumân.

9. While I was in Mysore on another occasion, I examined a large number of palm leaf manuscripts, numbering about a hundred, in the private library of Mr. Aramane Lakshmîpati-paṇḍita, a Jaina resident of Kattavâḍi Agrahâr, Mysore. They were found to contain mostly Sanskrit and Kannaḍa works bearing on medicine. There were likewise a number of Kannaḍa poems chiefly by Jaina authors, and Sanskrit works, in several cases with commentaries, bearing on grammar, ritual, astrology, Jaina philosophy, rhetoric and cookery. There was also found a Telugu poem giving the story of the Râmâyaṇa.

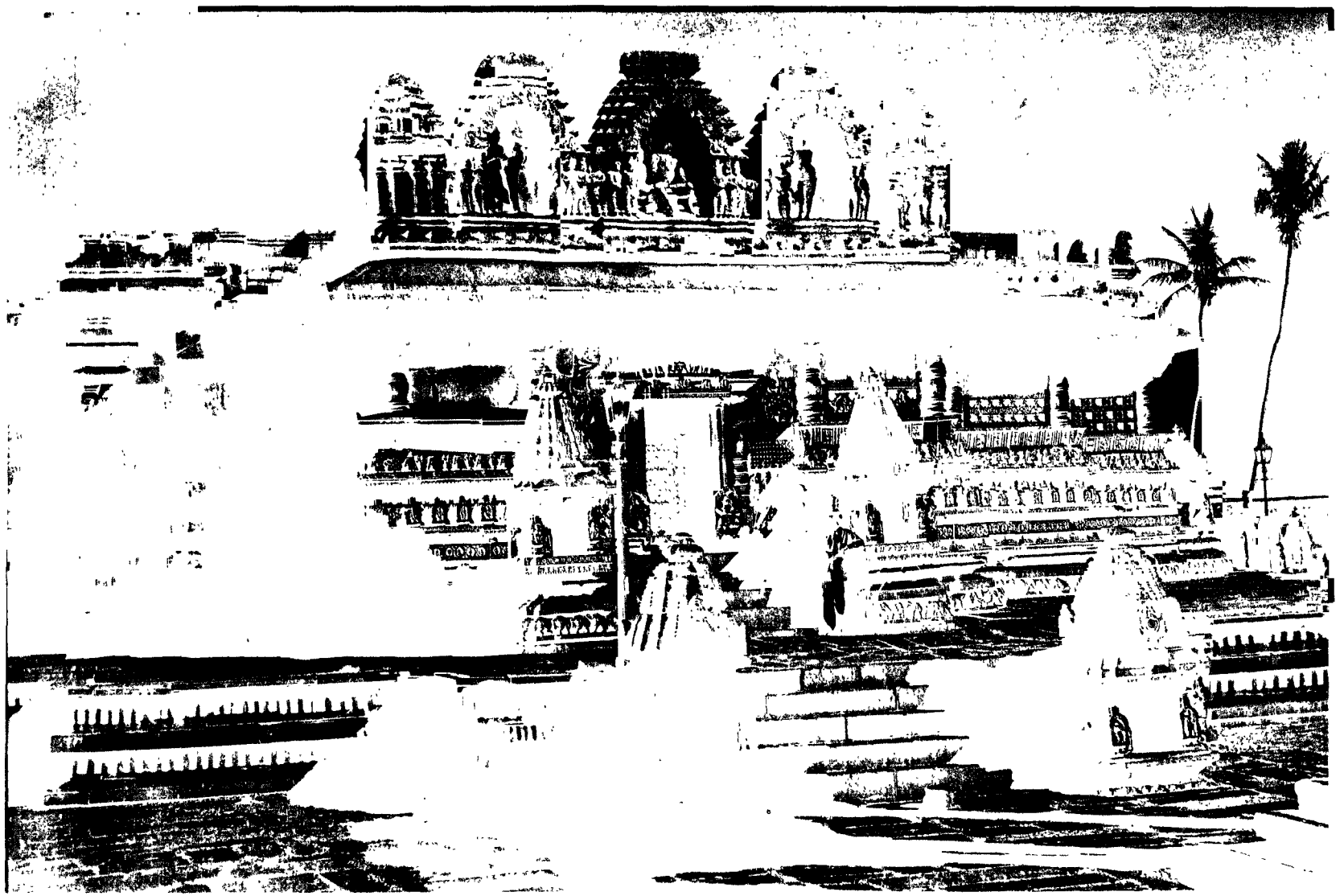
Manuscripts.

10. As stated in para 7, the Architectural Draughtsman visited the temples at Bêlûr and Amritâpura. In letter No. 2269—Muz. 201-20-2, dated the 4th January 1921, Government ordered the preparation of a complete scheme for the preservation of the Kêśava temple at Bêlûr. The Architectural Draughtsman was sent out to Bêlûr twice: once to make a joint inspection of the temple along with the Executive Engineer, Hâssan Division, and prepare the necessary conservation notes; and a second time to prepare certain designs, as desired by the Executive Engineer, for the preparation of the estimate. These conservation notes and designs were, after approval by the Director, forwarded both to the Executive Engineer and to Government. His tour to Amritâpura was in connection with letter No. 2258—Muz. 482-17-7, dated the 29th December 1920, in which Government wanted this Department to revise the estimate submitted by the Public Works Department for the repair of the Amritêśvara temple at that village. Here too a joint inspection of the monument along with the Executive Engineer, Kaḍûr Division, was made and instructions, as approved by the Director, were issued to the Executive Engineer for the revision of the estimate. While at Bêlûr, the Architectural Draughtsman took the opportunity to gather samples of stones showing deterioration, and these were forwarded under instructions from Sir John Marshall, Director-General of Archæology in India, to the Archæological Chemist at Calcutta for examination and advice.

11. The Head Photographer and Draughtsman, as stated in para 7, visited the temples at Bêlûr, Haḷebîḍ and Amritâpura. The Kêśava temple at Bêlûr has been described and illustrated in my Monograph on that temple. Some scholars expressed the opinion that the Monograph should have included a plate showing the figure of the god of the temple. I was not unaware of this omission. But the difficulty was to procure a photograph of the figure as it is without the drapery, ornaments and *vajrâṅgi* or metallic covering. Plate III shows the god with these adjuncts. Three views of the temple, not given in the Monograph, are also reproduced in the present Report. Plate I gives a view of the front portion of the temple and Plate II exhibits the south entrance. In Plate XXVI of the Monograph only a portion of the central ceiling is shown, but Plate IV of the present Report gives a full view of it. Some fresh views of the Hoysaḷêśvara temple at Haḷebîḍ have also been procured for illustrating the proposed Monograph on that temple. Plates V and VI exhibit the east view and the south entrance of that monument. The Amritêśvara temple at Amritâpura, Tarîkere Taluk, has been described, though scantily illustrated, in my Report for 1912 (paras 45 and 46). Plate VII shows the south view of this temple and Plate VIII the figure of Gajâsura-mardana (Śiva as the destroyer of the Elephant demon) in front of its tower.

12. The Head Pandit's tour in Bâgepalli Taluk and the result of his resurvey were mentioned in para 7 above. The Taluk does not possess any noteworthy old temples, nor any of the Hoysaḷa style of architecture. The inscriptions newly found mostly relate to the Vijayanagar kings with the exception of three fragmentary old records, two in Kannaḍa and one in Tamil, which refer to the Vaidumbas,

An image carved out of an inscription stone.



SOUTH ENTRANCE OF KESAVA TEMPLE AT BELUR

Mysore Archaeological Survey.

PLATE II

IMAGE OF GOD KESAVA IN KESAVA TEMPLE AT BELUR.

Mysore Archæological Survey

the Gangas and the Chôḷas. The last epigraph is engraved on the back of a figure of Hanumân enshrined in a temple at Chêḷûr. It is a Tamil record, dated 1084, referring itself to the reign of the Chôḷa king Kulôttunga-Chôḷa I. The fragmentary nature of the epigraph, wanting portions at the sides, top and bottom, affords clear evidence of the image having been carved out of the inscription stone. For other instances of such images see my *Report* for 1915 (para 12) and *Report* for 1916 (para 13).

A Buddhist image from Nepal.

13. An inscribed metallic image belonging to Monsieur Clemenceau, who visited Mysore some months ago, was received from His Highness the Maharaja for examination and decipherment of the inscription. The image is rather curious : it consists of two figures, a male and a female, seated opposite to, and embracing, each other. The back of the pedestal bears an inscription in four lines in Nâgari characters and in the Nêwâri language which was used by the original inhabitants of Nêpâl. The inscription, which is dated 637 of the Nepalese era corresponding to A. D. 1517, the Nepalese era having begun in A. D. 880, tells us that the image represents Vajrasatva, who is shown in union with his *Śakti* Vajrasatvâtmikâ. In the Vajrayâna School of Buddhism which came immediately after the Mahâyânâ School, Vajrasatva is the Buddha. He is regarded as the sixth Dhyâni-Buddha, the priest of the five Dhyâni-Buddhas, namely, Vajra-Vairôchana, Akshôbhya, Ratnasambhava, Amitâbha and Amôghasiddha. He very often bears a thunderbolt or a half-thunderbolt. When not alone, he is in the company of the Dhyâni-Buddhas, and is often identified with the first of them, namely, Vajra-Vairôchana. When alone, he is generally represented with his *Śakti* whose name in Tibet is "Overpowering the Thunder," perhaps a translation of Vajra-Vairôchani. In Nepal, however, she is called Vajrasatvâtmikâ, and the two are represented in union as in the present case. The two in union are often called Śambara and are worshipped in secret where the uninitiated are not allowed to enter. From the date given in the inscription we see that the image is a little over four hundred years old. We also learn from the inscription that the donor of the image was a Vajrâchârya. In Nepal the son of a Buddhist priest gets his initiation as a *Bhikshu* in the fifth year of his age ; but at the age of seventeen, if he is not married, he is given a second initiation and is called a Vajrâchârya. On this initiation he gets the privilege of worshipping and pouring ghee in a *hôma* and of holding a *vajra*. It was stated above that the language of the inscription was Nêwâri. This is a monosyllabic language spoken by the original inhabitants of Nepal, as distinguished from the present Pahâri, a Sanskritic language used by the Gorkha conquerors of Nepal. A note on the image and its inscription was submitted to His Highness the Maharaja, and also to the Dewan as desired by him. I have to express my indebtedness to Mahâmahôpâdhyâya Haraprasada Sastri, M.A., C.I.E., of Calcutta for kind help in the decipherment of this inscription.

Vajrasatva.

Vajrâchârya.

14. Other records examined during the year under report were four sets of copper plates, two relating to the Gangas and two to the Vijayanagar kings. The two Ganga grants are said to have been unearthed about six years ago by Siddamallappa's son Kempananjappa, a resident of Kûḍlûr situated near Ḍaṇâyakanapura in Tirumukûḍlu-Narasîpûr Taluk, while ploughing his land. He removed them to Âldûr, Châmarâjanagar Taluk, and buried them in a field belonging to him in that village. They lay there for nearly six years. About six months ago he took them out and showed them to his friend Sahukar Naganna of Mysore. The latter, anxious to know something about their contents, showed them to Pandit Samacharya of the Mysore Oriental Library who had served for many years in the Archæological Department. It was with the help of this Pandit that I got the grants from the owner for examination. Of these two records, one (Plate IX) refers itself to the reign of the early Ganga king Harivarma and the other (Plate X), dated A. D. 963, to that of the Ganga king Mârasimha. The latter has to be looked upon as a very valuable find. It is perhaps the longest Ganga copper plate inscription that has yet been discovered. Artistically executed as regards both writing and composition, it gives a full account of the kings of the Ganga dynasty from the beginning and then records a grant by king Mârasimha to a scholar named Vâdighanghaḷa-bhaṭṭa. Of the remaining two inscriptions, one, received from Mr. H.

Srinivasa Jois, Deputy Clerk, Office of the Assistant Commissioner of the Chitaldrug Sub-Division, records a grant in 1435 by the Vijayanagar king Dêva-Râya II to Lakshmîdharârya; while the other, received through Mr. R. Rama Rao, B.A., my Assistant, from the owner Mr. Karanam Hanumanta Rao of Chintanapalli in the Kalyânadurga Taluk of the Anantapur District, states that the Vijayanagar king Venkaṭapati-Râya I made a grant to Singari-bhaṭṭa in 1589.

15. Altogether the number of new records examined during the year under report was 35. Of these, 30 belong to the Kôlâr District, 3 to the Mysore District, and 1 each to the Chitaldrug and Bangalore Districts. According to the characters in which they are written, 10 are in Telugu, 4 in Nâgari, 3 in Tamil, and the rest in Kannaḍa. Some of the printed inscriptions were also checked by a comparison with the originals and corrections and additions made. The number of villages inspected was 30.

Office Work.

16. The Office was removed from Mallesvaram to the New Public Office Buildings, Cenotaph Road, Bangalore, on the 1st March 1921. Owing to absence of facilities in the new building, the work connected with the photographic and lithographic sections of the office has come to a standstill.

17. The preparation of a Monograph on the temples at Haḷebîḍ did not make any progress during the year owing partly to the desideratum mentioned in the previous para.

18. The printing of the General Index to the volumes of the Epigraphia Carnatica made very little progress, only 4 pages having been printed during the year.

19. The translations of the Kannaḍa texts of the revised edition of the Sravaṇa Beḷgoḷa volume have been completed. Nearly 70 plates for illustrating the volume have been prepared and a few more are under preparation. An Index to the volume has also been taken in hand.

20. A Supplement to Volume XII (Tumkur) of the Epigraphia Carnatica, consisting of about 300 newly discovered inscriptions (pp. 1-247), was prepared and sent to the press.

21. The work of preparing a revised catalogue of the books in the Office Library is nearing completion.

22. A classified list of the Ancient Monuments in the State was prepared and submitted to Government together with a draft circular and forms to be used by the officers of the Archæological and Revenue Departments.

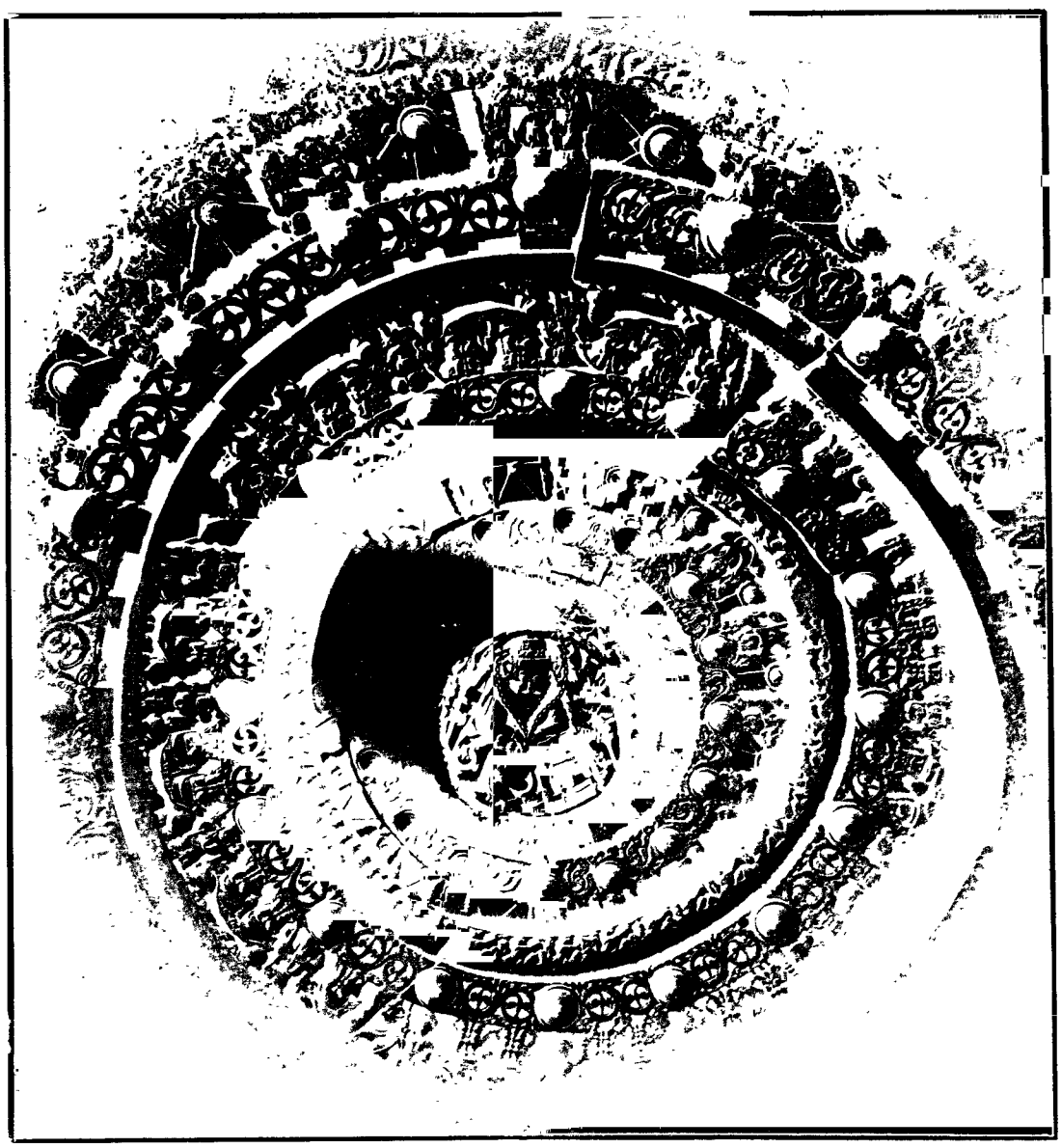
23. Selections from the inscriptions concerning matters of historical and social interest did not make any progress during the year owing to pressure of other work.

24. The printing of the following works in the press made no progress during the year:—(1) Translations of the Śravaṇa Beḷgoḷa volume, (2) Index to the Karṇâṭaka Śabdânuśâsanam, (3) Transliterations of the Supplement to the Mysore volume, (4-5) Kannaḍa texts of the Supplements to the Bangalore and Tumkur volumes, and (6) Index to the Annual Reports of the Department.

25. In connection with the revised edition of the Mysore Gazetteer, the preliminary proof of the chapter relating to Kannada Language and Literature has been revised and brought up to date, and a Bibliography added. The sections on Epigraphy and Architecture have also been drawn up.

26. About 20 photographs of views of temples, etc., and 17 copies of the Monographs of the Mysore Archæological Series were sold at the Archæological Office. Sixteen copies of the Monographs were sold in England chiefly through Messrs. Probsthain and Co., Booksellers, London. There was a great demand for photographs during the year under report, but owing to absence of facilities, as stated in para 16, it was not possible to supply the demand.

27. The Head Photographer and Draughtsman prepared illustrations for the Annual Report for 1920. He went out on tour to Bêlûr, Haḷebîḍ and Amritâpura to take photographs and sketches of the temples at those places. He also printed a number of photographs brought from tour.



CENTRAL CEILING IN MIDDLE HALL OF KESAVA TEMPLE AT BELUR

Mysore Archaeo[illegible] Survey

28. The Draughtsman prepared seven plates illustrating the temples at Gôvindanhalli, Hosaholalu, Sindagaṭṭa, Kikkêri, Sante Bâchahalli and Arsikere, and the Malik Rihân Dargâ at Sîra.

29. The Assistant Photographer and Half-tone Engraver mounted the Half-tone blocks prepared for the Annual Report for 1920. He has been acting for the Head Clerk who has gone on leave for some months. He also printed a few photographs.

30. A list of the photographs and drawings prepared during the year is given at the end of Part I of this Report.

31. The two copyists of the office transcribed the following works during the year:—(1) Uddhata-Vrikôdara, a drama by Bhâgavata Krishṇaśarma, (2) Indirâbhyudaya, a *champu* by Raghunâtha-sûri, (3) Śâstrasâra-samuchchaya by Mâghaṇandi (in part), and (4) Padârthasâra by Mâghaṇandi (in part). They compared about 200 pages of transcripts. They also did some literary work.

32. A number of books and manuscripts received from the Huzur Secretary to His Highness the Maharaja and the Inspector-General of Education in Mysore was reviewed and opinion sent.

33. Dr. F. W. Thomas of the India Office Library, London, Professor Walter E. Clark of Chicago and Mrs. Clark, Raja Inder Karan Bahadur, Hyderabad, and Messrs. N. K. Majunder, M.A., of Calcutta, Vinayak L. Bhawe, B.A., of Thana, and K. Rama Pisharoti, M.A., of Ernakulam, visited the office during the year.

34. The office staff have done their work satisfactorily.

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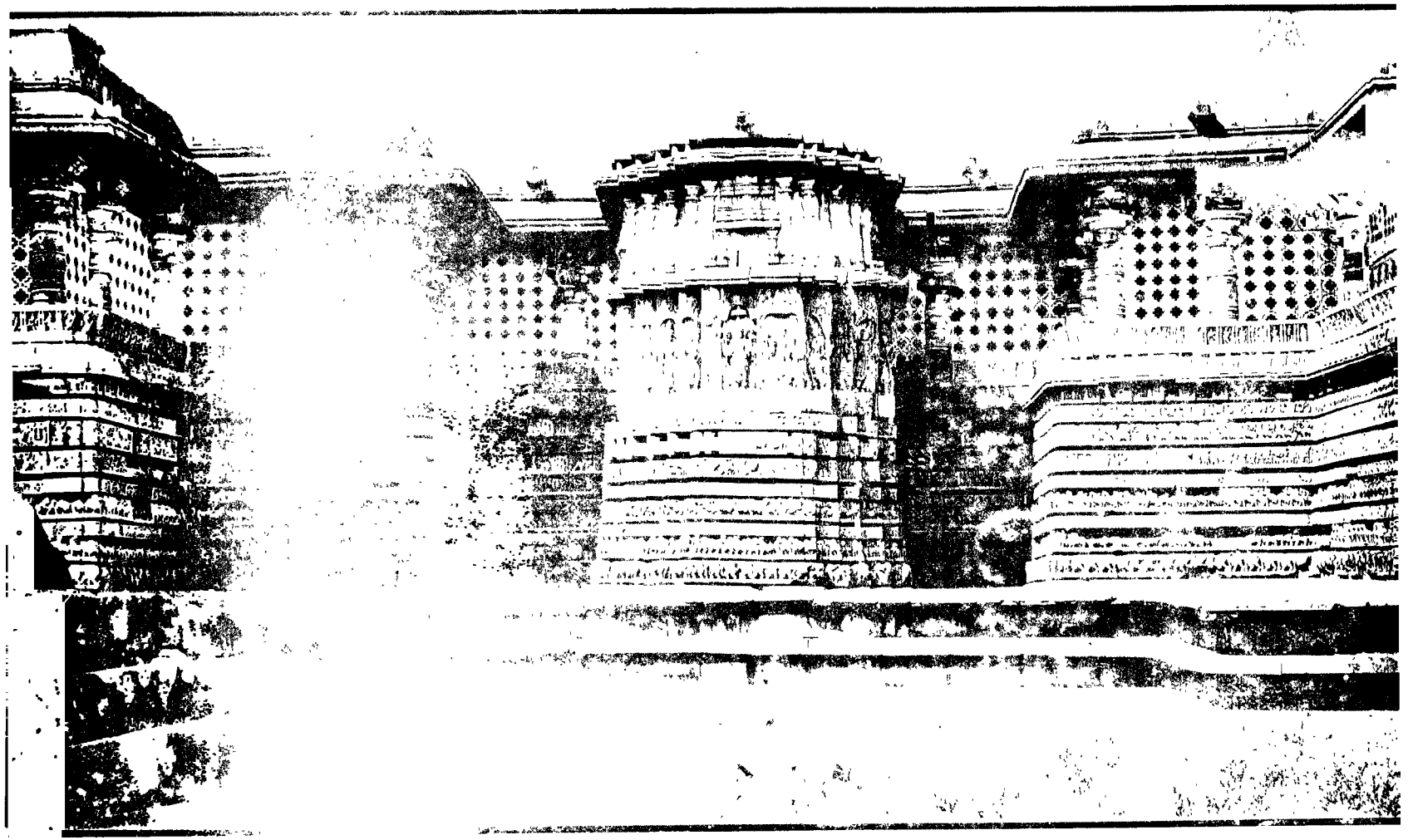
LIST OF PHOTOGRAPHS.

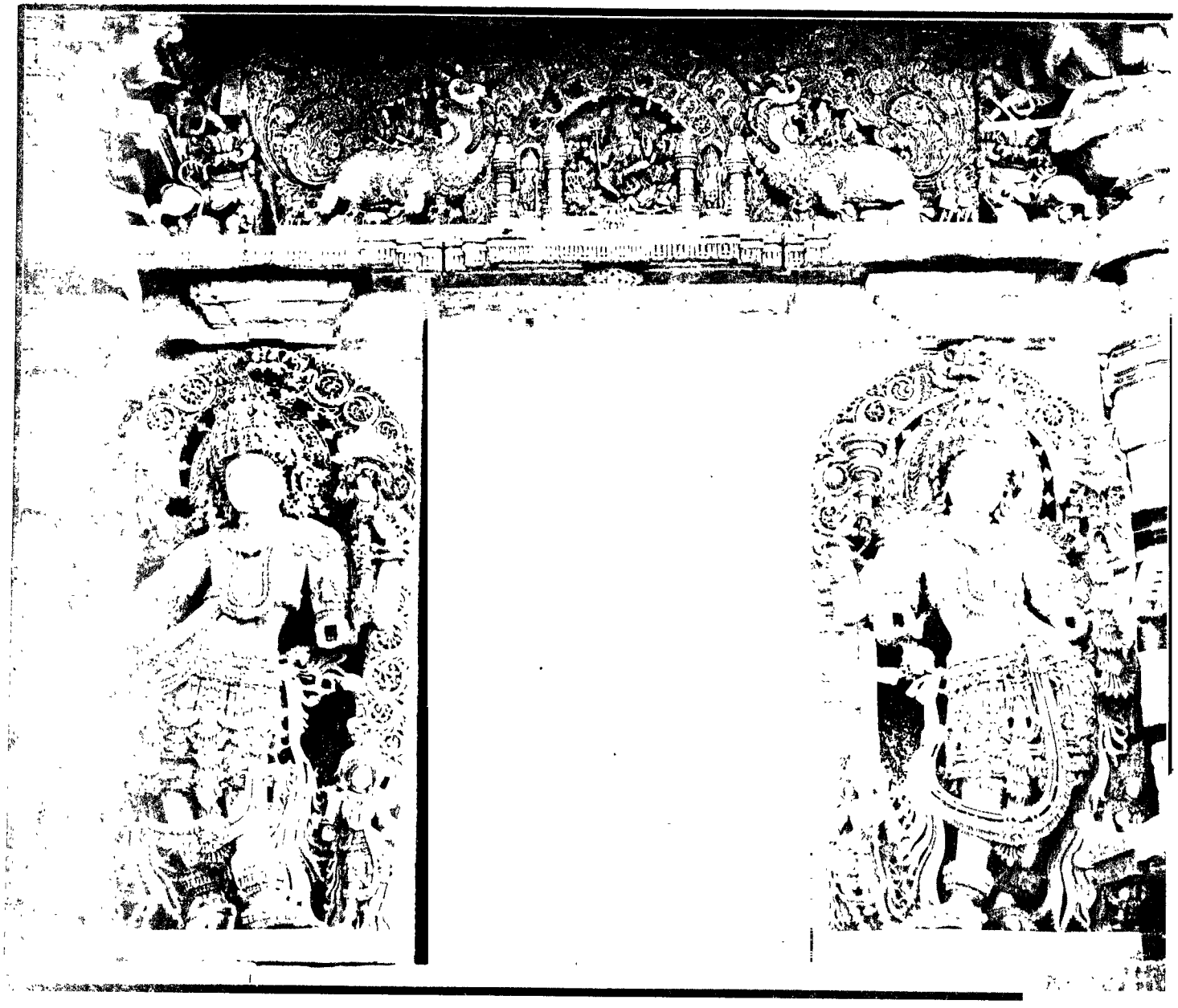
No.	Size	Description	Village	District or Province.
1	10×8	Narasimharajapura plates	Narasimha-rajapura.	Mysore.
2	Do	Do do	Do	Do
3	$6\frac{1}{2} \times 4\frac{3}{4}$	Do Seal	Do	Do
4	$8\frac{1}{2} \times 6\frac{1}{2}$	Stone inscription	Danugur.	Do
5	Do	Do	Hagalhalli.	Do
6	12×10	Kesava figure	Belur.	Hassan.
7	Do	Central ceiling in Kesava temple	Do	Do
8	Do	Kesava temple, East view	Do	Do
9	Do	Do South view	Do	Do
10	Do	Do West view	Do	Do
11	Do	Haysalesvara temple, Details	Halebid.	Do
12	Do	Do do	Do	Do
13	Do	Do do	Do	Do
14	Do	Do do	Do	Do
15	Do	Do do	Do	Do
16	Do	Do do	Do	Do
17	Do	Do do	Do	Do
18	Do	Do North-east view ..	Do	Do
19	Do	Do Inside doorway ..	Do	Do
20	Do	Do Details	Do	Do
21	Do	Do Do	Do	Do

LIST OF DRAWINGS.

No.	Description	Village	District
1	Sangamesvara temple	Sindhagatta ...	Mysore.
2	Mahalingesvara temple	Sante Bachahalli ...	Do
3	Panchalinga temple	Govindanhalli ...	Do
4	Malik Rihan Darga	Sira ...	Tumkur.
5	Narayanasvami temple	Hosaholalu ...	Mysore.
6	Brahmesvara temple	Kikkeri ...	Do
7	Siva temple	Arsikere ..	Hassan.



EAST VIEW OF HOYSALESVARA TEMPLE AT HALEBID.



SOUTH ENTRANCE OF HOYSALESVARA TEMPLE AT HALEBID

[Mysore Archæological Survey]

PLATE VII

Plate IX.

KUDLUR PLATES OF THE GANGA KING HARIVARMA. SAKA 188.

(Ib)—

1. svasti jitam bhagavatâ gata-ghana-gaganâbhêna Padmanâbhêna
2. śrîmad-Jâhnavêya-kulâmala-vyômâvabhâsana-bhâskaraḥ sva-khaḍga-
3. yka-prahâra-khaṇḍita-mahâ-śilâ-stambhaḥ-labdha-baḷa-parâkramô dâra-
4. ṇâri-gaṇa-vidâraṇôpalabdha-braṇa-vibhûshaṇa-vibhû-
5. shita Kâṇvâyana-sa-gôtrasya śrîman-Koṅgaṇi-vamma-dhamma-mahâ-
6. râjâdhirâjaḥ ta[t]-putra pitur anvâgata-guṇa-yuktô vidyâ-vineya-
7. vihita-vitô samyak-prajâ-pâḷana-mâtrâdhigata-rajyat-prayôja-
8. na vidvat-kavi-kâñchana-nikashôpala-bhûtô nîti-sâstrasya vakti-pra-

(IIa)—

9. yôkti-kuśaḷasya Dattaka-sûtra-vṛiti-praṇêtâ śrîmân-Mâdhava-mahâ-râ-
10. jâdhirâjaḥ ta[t]-putra pitu-paitâmaha-guṇa-yuktô anêka-chaturdanta-yuddhâ-
11. vâpti-chatur-udadhi-salilâsvâdita-yasâ śrîmad-Hari-vamma-ma-
12. hâ-râjâdhirâjaḥ dataṃ aṭṭâ-aśîti-utara-mâgê abhyantarê Ja-
13. ya-saṃvatsarê Mâgha-mâsê amavâsê Sôma-vârê Svâtî-na-
14. kshatrê sûryya-grahaṇê Taḷavanapurav âdhivasati Lôka-
15. dittar-sammaṇê putra piti-prabhitt-avichchinnaṟ pravarttamâna-vêda-
16. vêdânta-pâraga sar-kamma-samanushṭita-samâdi-sampanna Ri-

(IIb)—

17. gvêda sakê Chaḷukivaḍichânvayaṃ Bâradvâja-gôtra-Daramôdhara-
18. baṭṭaṅge Baḍagaṟe-nâḍu tinni-sata-mâdhê Bâgeyûr-nâma-grâmaṃ
19. namasyaṃ savva-bâdha-parihâraṃ udaka-puvvakaṃ dattaṃ tasya grâma-
20. sya sîmântaraṃ puvvasya diśi noseyaṟe e ante bandu
21. beḷiya eḷegalle âgnêyâ diśi beḷiya pasaṟe e a-
22. nte bendiṇe e dakshiṇasya diśi bendiṇe nairâtyâ-disi Kâvêri-ma-
23. hâ-nadiyoḷ kûḍi udakava nidi êṟi paśchimasya diśi mahâ-
24. nadi e vâyavyâ diśiyiṃ poṟamaṭṭu taṅgêḷu puṇuse e

(IIIa)—

25. â pêrorbe e bendiṇe uttârasya diśi paḷḷada nâḍaṃ paydu ante . .
26. rbe e sedarivaḍi e isanâ-diśi beṭṭada mûle e beṭṭada maggula-
27. ne bandu kûḍittu pola vêre || tasya dânasya sakshi Gaṅga-râja-ku-
28. la-sakala-sakastayka-purusha Pevvakkavâṇa Maṟugâreya Sêndrika
29. Gajavada Nisanda taḷavagga Mâdiyara Vidyâdara Prituvî-Gaṅga dê-
30. sa-sâkshi Saṇnavati-sahasra-vishayâ prakṛittayaḥ mad-vaṃśajâ
31. para-mahîpati-vaṃśajâ vâ padâd ahêtu-manasâ bhuvi bhâvisê
32. vâ tê pâlayantu mama dharmmav idaṃ samastaṃ têshâmy ahaṃ virachi-
33. tâñjalil êshu murdunâ || sva-dataṃ para-datâg vâ yô ha-

(IIIb)—

34. rêta (va) vasûndari shashṭiṃ varisha-sahasrâṇi vishṭayâ jâyata
35. kṛimi || brahma-svan tu visha ghôraṃ na visha visham uchchatê visham êkâ-
36. kina honti bramma-sva putra-pautrikaṃ Viśvakrmmacharyyaêṇa sasana li-
37. kidaṃ ||

Plate X.

KUDLUR PLATES OF THE GANGA KING MARASIMHA.

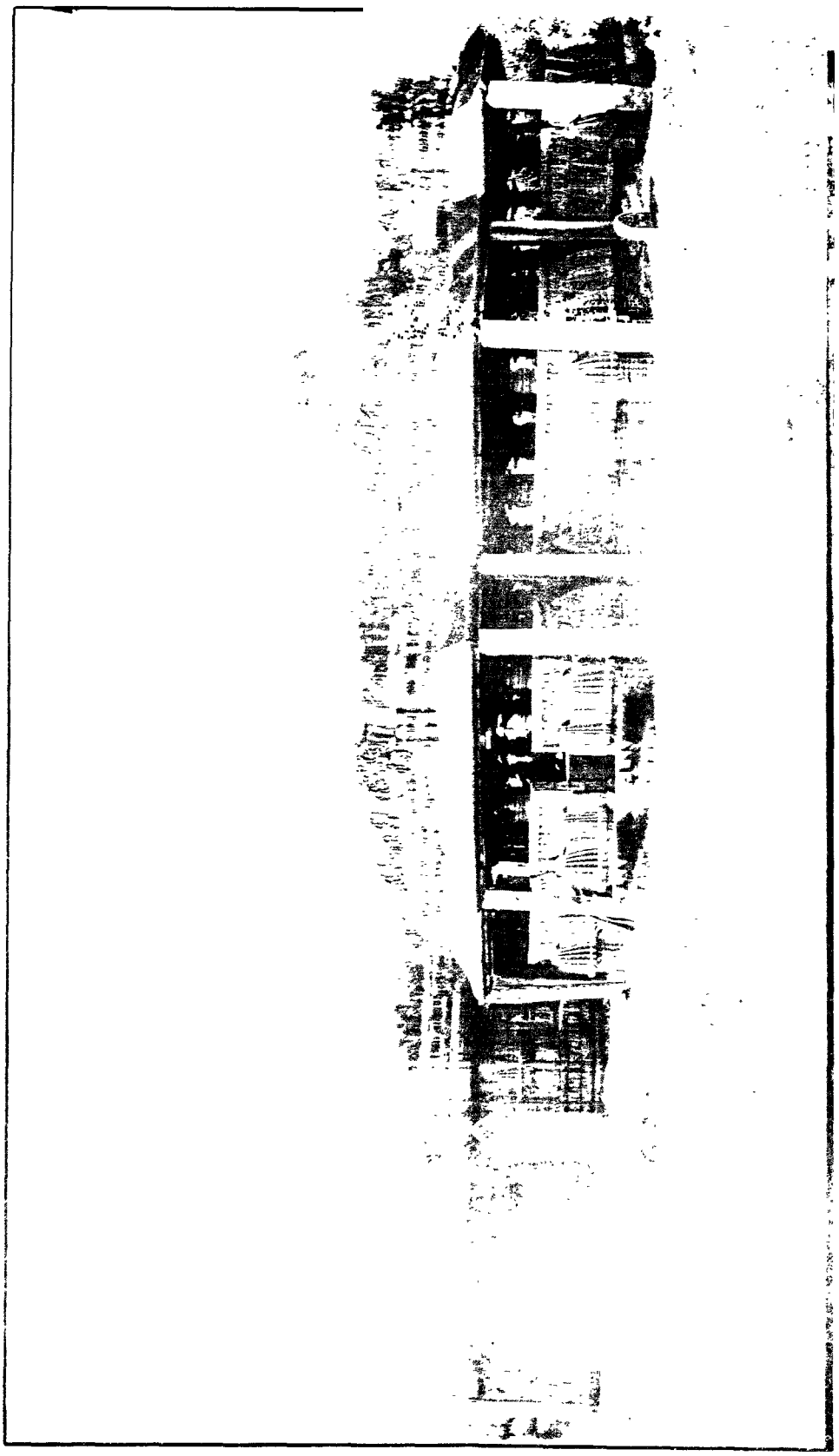
A.D. 963.

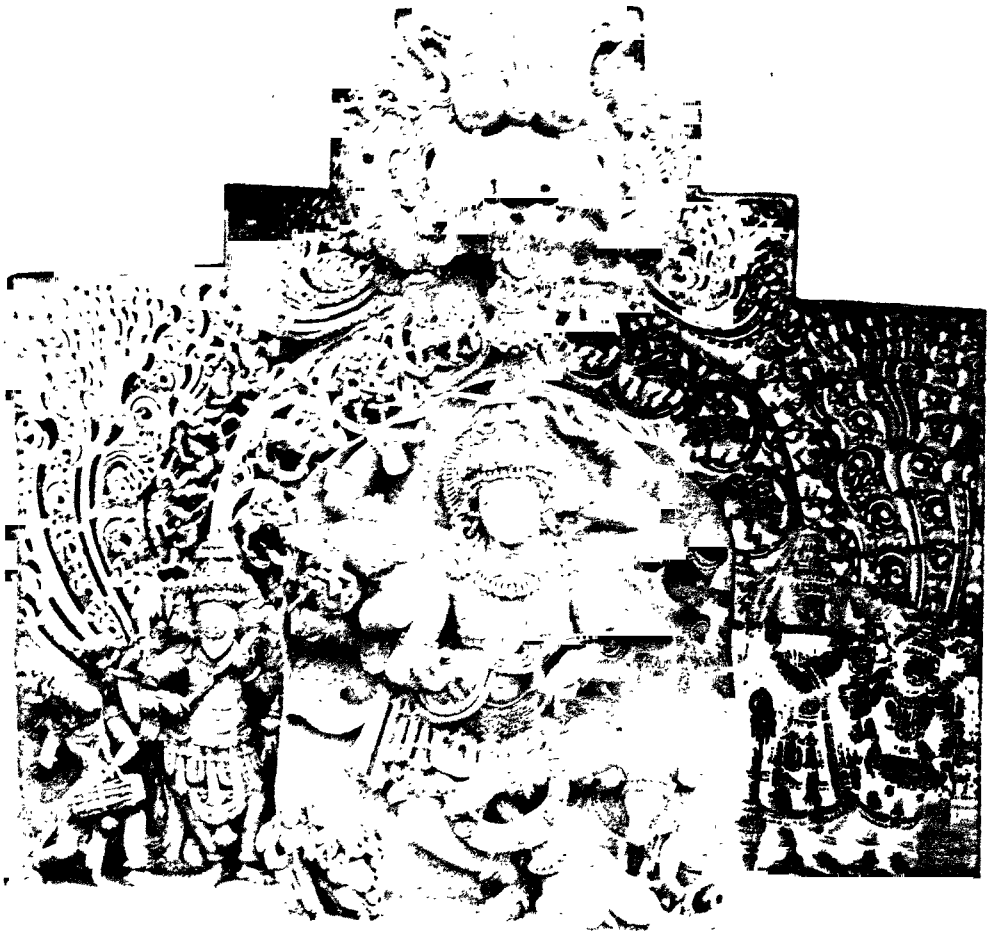
(Ib)—

1. svasti jitaṃ bhagavatā gata-ghana-gaganābhēna Padmanābhēna śrīmaj-Jāhnavēya-kulāmala-vyōmāva- . . . . . .
2. sva-khaḷgaika-prahāra-khaṇḍita-śiḷā-stambha-labdha-baḷa-parākramō dā-ru-ṇāri-gaṇa-vidāraṇōpa . . . . .
3. bhūshaṇa-bhūshitaḥ Kaṇvāyana-sagōtraḥ śrīmat-Koṅguṇi-varmma-dharmma-mahā-rājādhirājâ parama . . . . . .
4. cha śrīmad-Arhad-bhaṭṭāraka-śāsana-prasādāsāditōru-vibhavaḥ anēka-durddharārāti-matta-mātaṅgōttuṅga-kum . . . . . .
5. na-vuktā-paṭaḷa-prakaṭa-tāḍana-vibhagna-dhārā-karāḷa-karavāḷa-prabhā-bhāsitāyata-bhuja-stambhārūḍha-rāja-lakshmī-latâ . . . .
6. nō bhuja-baḷāvashṭabdha-dhātrī-maṇḍaḷaḥ sva-baḷa-nija-parākramākrānta-vairi-chakraḥ anēka-dēśāgatārtthi-jana-janita-sāmbrā-
7. jya-vinyāsaḥ para-baḷa-baḷāhaka-praḷaya-mārutaḥ Gaṅga-kuḷa-kamaḷāka-ra-prahlādakara-mārttaṇḍō mārttaṇḍa ivānurakta-
8. maṇḍaḷō mṛigadhara iva param-paksha-lakshmī-vighaṭanakarō madāndha-sindhura-ghaṭā-ghaṇṭā-raṭana-paṭu-ṭaṇatkāra-badhirībhūta-sa-
9. mara-samāsāditōdāra-yaśāḥ prakhyāta-kuḷānvayō Jayabhūshaṇaḥ muni-guru-dēvatā-pūjana-paraḥ anavara-
10. ta-dīyamāna-dāna-dhārā-santarppitārtthi-madhukara-kadambakaḥ sakaḷa-sajjana-stuta-sva-kuḷa-kramāgata-vichitra-guṇa-śēkha-
11. ra-śōbhitō Lakshmyā svayaṃ-vṛita-patiḥ śrī-Siṃhanandyāchâryyasya prasādi sva-bhuja-baḷa-parākrama-khaḷgaika-prahāra-khaṇḍita-mahā-śi-
12. ḷā-stambhaḥ karṇṇikara-pushpēṇa kṛita-lalāṭa-paṭṭōdbhāsitōttamāṅgaḥ śrī-Koṅguṇi-varmma-dharmma-mahā-rājādhirāja-paramēśvara-
13. parama-bhaṭṭāraka-śrīman-Mādhava-mahādhirājaḥ | tat-putraḥ pitur anvā-gata-guṇa-yuktō vidyā-vinaya-vihita-vṛittaḥ samyak-prajā-pā-
14. ḷana-mātrādhigata-rājya-prayōjanō vidvat-kavi-kāñchana-nikashōpaḷa-bhūtō nīti-śāstrasya vaktṛi-prayôktṛi-kuśaḷō Dattakasū-
15. tra-vṛittēḥ praṇētā śrīman-Mādhava-mahādhirājaḥ tat-putraḥ | pitṛi-paitāmaha-guṇa-yuktō'nēka-chāturddanta-yuddhāvāpta-cha-
16. tur-udadhi-saliḷāsvādita-yaśāḥ śrīmat-Hari-varmma-mahādhirājaḥ | tat-putraḥ śrīmān Vishṇugōpa-mahā-rājādhirā-
17. jaḥ | tat-putraḥ sva-bhuja-baḷa-parākrama-kraya-krīta-rājyaḥ Kali-yuga-baḷa-paṅkāvasanna-dharmma-vṛishōddharaṇanitya-

(IIa)—

18. sannaddhaḥ śrīman-Mādhava-mahādhirājaḥ | tat-putraḥ śrīmat-Kadamba-kuḷa-gagana-gabhastimāḷinaḥ Kṛishṇa-varmma-mahādhirājasya
19. priya-bhāginēyō vidyā-vinayātiśaya-paripūritāntarātmā niravagraha-pra-dhāna-śauryyō vidvatsu prathama-gaṇyaḥ śrīmā-
20. n Koṅguṇi-varmma-dharmma-mahā-rājādhirāja-paramēśvara-śrīmad-Avi-nīta-prathama-nāmadhēyaḥ | tat-putrō vijṛimbhamāṇa-śakti-trayaḥ
21. Andari-Ālattur-Purulaṛe-Pernnagarādy-anêka-samara-mukha-makhāhūta-prahata-śura-purusha-paśūpahāra-vighasa-viha-
22. stîkṛita-kṛitāntāgni-mukhaḥ Kirâtārjunīya-pañchadaśa-sargga-ṭīkākāraḥ śrī-Durvvinīta-prathama-nāmadhēyaḥ tat-putrō durddā-





GAJASURAMARDANA IN FRONT OF TOWER OF AMRITESVARA TEMPLE AT AMRITAPURA.

23. nta-vimardda-vimṛidita-viśvambharādhipa-mauḷi-māḷā-makaranda-puñja-piñjarîkriyamāṇa-charaṇa-yugaḷa-naḷinaḥ śrī-Mushkara-prathama-
24. nāmadhēyaḥ | tasya putraś chaturddaśa-vidyā-sthānādhigata-vimaḷa-matiḥ | viśēshatō'navaśēshasya nītiśāstra-vaktṛi-prayōktṛi-kuśaḷō ri-
25. pu-timira-nikara-nirākaraṇōdaya-bhāskaraḥ Srīvikrama-prathama-nāmadhēyaḥ | tasya putraḥ anēka-samara-sampādita-vijṛimbhi-
26. ta-dvirada-nakha-kuḷiśābhighāta-vraṇa-saṃrūḍha-bhāsvad-vijaya-lakshaṇa-lakshīkṛita-viśāḷa-vakshasthaḷaḥ samadhigata- sakaḷa--śā-
27. strārtthaḥ samārādhita-trivarggō niravadya-charitaḥ pratidinam abhivarddhamāna-prabhāvaḥ śrī-Bhūvikrama-prathama-nāmadhē-
28. yaḥ | vṛittaṃ ॥ nānā-hēti-prahāra-pravighaṭita-bhaṭōrash-kavâṭōtthi-tāsṛig-dhārāsvāda-pramatta-dvipa-śata-charaṇa-kshōda-samma-
29. rdda-bhīmē saṅgrāmē Pallavēndraṃ narapatim ajayat yō Viḷandābhidhānē rāja Śrīvallabhākhyaḥ samara-śata-jayāvāpta-Lakshmī-viḷāsaḥ | tasyā-
30. nujō nata-narēndra-tirīṭa-kôṭi-ratnārkka-dīdhiti-virājita-pāda-padmaḥ Lākshmyāḥ svayaṃvṛita-patir nNavakāma-nāmà śishṭa-priyō'riganadāruṇa-gīta-kī-
31. rttiḥ | gadya | tasya Koṅguṇi-varmma-mahā-râjâdhirājasya Śivamārāpara-nāmadhēyasya pautraḥ śūra-purusha-turaga-vara-vāraṇa-ghaṭāsaṅ-
32. ghaṭṭa-dāruṇa-samara-śirasi nihitātma-kōpō Bhīma-kōpaḥ prakaṭa-ratisamaya-samanuvarttana-chatura-yuvatī-janālōka-dhūrttō Lōka-dhū-
33. rttaḥ sudurddharānēka-yuddha-mūrdhni labdha-vijaya-sampad ahita-gajaghaṭā-kēsarī Rāja-kēsarī | vṛitta | yō Gaṅgānvaya-nirmmaḷāmbara-taḷa-
34. vyābhāsana-prōllasan-mārttaṇḍō'ri-bhayaṅkaraḥ śubhakaraḥ san-mārggarakshākaraḥ saurājyaṃ samupētya rāja-samitau rājan guṇair uttamai rā-
35. jâ-Śrīpurushaḥ chiraṃ vijayatē rājanya-chūḍāmaṇiḥ | Kāmō-rāmāsu chāpē Daśaratha-tanayō vikramē Jāmadagnyaḥ

(IIb)—

36. prājyaiśvaryyē Baḷārir bbahu-[. .]si raviḥ sva-prabhutvē Dhanēśaḥ bhūyō-vikhyāta-śakti sphuṭataram akhiḷa-prāṇabhājāṃ vidhātā Dhā-
37. trā sṛishṭaṛ prajānāṃ patir iti kavayō yaṃ praśaṃsanti nityaṃ ॥ gadyaṃ sa tu prati-dina-pravṛitta-mahā-dāna-janita-puṇyāha-
38. ghōsha-mukharita-mandirōdaraḥ śrī-Koṅguṇi-varmma-dharmma-mahārājādhirāja-paramēśvaraḥ Śrīpurusha-prathama-nāmadhēyaḥ tat-putraḥ
39. vṛitta | yasmin prayātavati kōpa-vaśaṃ mahīśē yānti kshaṇād ahitabhūmibhujō raṇāgrē ântrāvaḷī-vaḷaya-bhīshaṇam Antakasya vaktrā-
40. ntaraṃ kshataja-karddama-durnnirīkshaṃ ॥ gadyaṃ ॥ sa tu vikhyātavimaḷa-Gaṅgānvaya-nabhasthaḷa-gabhastimāḷī śrī-Koṅguṇi-varmmadharmma-mahā-rājā-
41. dhirāja-paramēśvaraḥ śrī-Śivamāradēva-prathama-nāmadhēyaḥ Saigoṭṭāpara-nāmā | kanīyān Vijayādityas tasyāsīt sa jayāṅganā-
42. saṃślishṭa-vakshāḥ saṅkshipta-kāḷēya-charitō'bhavat | vṛittaṃ | Bharata iva kaḷatraṃ mēdinīm aggrajasya prayata-matir agamyāṃ manyatē smāvaga-
43. rhyāṃ sa tu sakaḷa-dharāyāṃ dhāriṇīnātha-saṃsat-prathita-pṛithuguṇō'pi prēmavān sad-guṇaughaiḥ | gadyaṃ | tat-putraḥ śaśadhara-
44. kara-nikara-viśada-vijaya-yaśō-rāśi-viśadīkṛita-viśva-viśvambharāchakravāḷaḥ samadhigata-sakaḷa-rājya-lakshmī-samāḷiṅ-

45. gitôttuṅga-vakshāḥ | vṛittaṃ | dānē Kānīnam urvvī-bhara-bharaṇa-vidhau Śēsham ājau cha Pārtthaṃ gāmbhīryyē Vāhinīśaṃ Kali-yuga-charitō-
46. danvataḥ śōshaṇē cha dakshaṃ sad-Bāḍavāgniṃ śaraṇam upagatasyāvanē vajra-bandha-prākāra-prāṇabhājaṃ sthiti-karaṇa-vidhau yaṃ vadanti Prajēśaṃ ||
47. gadyaṃ | sa tu Satyavākya-Koṅguṇi-varmma-dharmma-mahā-rājādhirāja-paramēśvaraḥ śrī-Rāchamalla-pra[tha]ma-nāmadhēyaḥ tat-putraḥ | vṛitta | chā-
48. pōnmukta-śarōtkarāgra-pṛishitê chaṇḍāsi-vidyut-tatau kōpōddāma-gajēndra-nīla-jaḷadē rakta-pravāhē'samē bhīmē yuddha-ghanāgamē haya-ma-
49. hā-vātē ripūn ūrjjitān rājā-Rāvaḍi-nāmni yas samajayad rājāgraṇīr llīḷayā || Pallava-Rāshṭrakūṭa-Kuru-Māgadha-Māḷava-Chōḷa-
50. Lāṭa-Saṃvalla-Chaḷukya-vaṃśaja-mahā-nṛipati-pramukhair adhishṭhitaṃ Vallabha-sainyam unnata-mataṅgaja-vāji-bhayākuḷaṃ jayātta-lalanā-
51. kshi-vare-nivahēna samaṃ sa[ma]rē nyapātayat | gadya | sa tu Nīti-mārgga-Koṅguṇi-varmma-dharmma-mahā-rājādhirāja-paramēśvaraḥ bhagavad-Arhad-bhaṭṭā-
52. raka-charaṇāravinda-yugaḷa-madhupāyamāna-mānasaḥ śrīmad-Eṛegaṅga-dēva-prathama-nāmadhēyaḥ | tat-putraḥ imē Vaṅgāḥ

(IIIa)—

53. Pauṇḍrāḥ Magadha-narapāḥ Kōshaḷa-nṛipāḥ amī Kāḷiṅgāndhra-Dramiḷa-naranāthās sa-suhṛidaḥ viśīrṇnāḥ śastraughaiḥ narapati-vimuk[t]ai-
54. r iti janāḥ praśaṃsâṃ yasyāḷaṃ vidadhur aniśaṃ Sāmiya-raṇē || gadyaṃ | sa tu Satyavākya Koṅguṇi-varmma-dharmma-mahā-rājādhi-
55. rāja-paramēśvara śrī-Rājamalla-dēva-prathama-nāmadhēyaḥ | vṛittaṃ | tasyānujō vijita-durjjaya-rājarājō Lakshmîpatir Mmuram i-
56. va prathitaṃ Harir vvâ dvishṭaṃ Mahēndram ajayat Biriyūr Suṛûr anyatra Sāmiya-raṇē'py atha Būtugēndraḥ | kōpē yaḥ praḷa-
57. yānaḷaḥ sura-kujas tyāgē satīshv Aṅgajaḥ vidyāṅgē Naḷinātmajō gajanayē sākshāt Karēṇvātmajaḥ Koṅgān vāraṇa-bandha-vāraṇa-
58. karān jitvā raṇē pañcha-vāry-yuktaḥ prāktana-yōgataḥ kari-śatāny ēkō' grahīd durgrahaḥ | gadya | tasya sudūrōtsārita-sakaḷa-kā-
59. ḷēya-kaḷaṅkasya nāma-śravaṇa-mātrēṇaivōpaśamita-garvva-gaḷa-graha-gṛihīta-bhūbhṛin-maṇḍaḷasya samasta-śāstrārtthānuśāsi-satya-
60. para-vachana-vṛittasya parama-jainasya Guṇaduttaraṅgāpara-nāmadhēyasya svasty Amōghavarsha-dēva-śrī-pṛithvīvallabha-sutāyāṃ śubha-
61. lakshaṇa-nikhiḷāvayava-śōbhitāyāṃ | vṛittaṃ | āśīrvvāda-paramparā-pariṇatau kallyāṇa-kullyōditau śrī-hrī-kīrtti-viś(h)ishṭa-śīḷa-sami-
62. tai nṛityādi-vidyā-tatau śikshā-siddhy-udayāchaḷōjvaḷa-tatau chandrabbalabbā-pṛithu-śrīmatyām Eṛegaṅga-bhūtaḷapatir jjātaḥ
63. sutō vāg-nidhiḥ || gadyaṃ | sa tu pratipat-kaḷādhara iva pratidinam askhaḷad-udaya-pravarddhamāna-kaḷābhir abhivarddamānaḥ sva-
64. pitṛivyēṇa Rājamalla-dēvēna śrīmad-Eṛeyappa-paṭṭa-baddhaḥ | vṛittaṃ | yuddhē nṛityat-kabandha-tritayam anuratāśēsha-rakshaḥ-
65. piśāchē yasyāyaḥ sa prahārāt patita-gaja-tatēr dhūta-rakta-prasiktē dyō-bhūmī rakta-vṛishṭēś chiram iva bhavataḥ pāpa-nāśē sma sa-
66. dyō vyāgarjjad-bhūta-varggō Hari-kuḷiśa-hatād bhūbhṛitō'nēkatō vā || tasmin yuddhē Mahēdraṃ Baḷam iva Baḷabhid yō jaghānāryya-vīryya
67. Sūṛôruṃ Nāḍugāṇiṃ pṛithutara-Miḍigē Sūḷiśaiḷēndra-duggē nanyāṃ Tippēṛum abhraṃliham atiśayavān Peñjaṛādyān adhṛishyān vī-

68. grāhyān agrahīd yō jhaḍiti-parigaḷad-durggavad garvva-jāḷaṃ ‖ gadyaṃ ।
tēna śarat-samaya-samudita-viśadatara-śiśira-kiraṇa-nikarāyamā-
69. na-paṭutara-yaśaḥ-payōnidhi-majjanōnmajjanōnmūḷīkṛita-Kaḷi-maḷina-
gēya-vādya-nṛitya-vidyōpavidyâ-Bharatēna mahā-vaiyyâkara-
70. ṇa-pramāṇikēna samastābhirāmika-guṇa-maṇi-bhrājamāna-nīti-
mārggaṇa-samasta-sāmanta-lalāṭa-ghaṭṭita-pādāravinda-dvayēna
71. dhātrī niravagrahēṇa pāḷitâ sa tu Nītimārgga-Koṅguṇi-varmma-dharmma-
mahā-rājādhirāja-paramēśvara-śrīmad-Eṛegaṅga-dēva-

(IIIb)—

72. prathama-nāmadhēyaḥ । Komara-veḍeṅgaḥ ‖ vṛitta । tasya brahma-
mahīndra-bṛinda-makuṭa-vyāsakta-raktātuḷa-chchhāyā-kuṅku-
73. ma-mañjarīkrita-pada-dvandvasya dēvyāṃ prabhuḥ Chāḷukyāmaḷa-vaṃśa-
bhū-Nijagali-kshmāpāḷa-putryâm abhūr Ijâkāmbā-vyapadē-
74. śabhāji tanayaḥ śrī-Satyavākyō nṛipaḥ । rājantī rāja-vidyâṃ dviradana-
turagārōhaṇaṃ kandukasya krīḍā . . . . . .
75. dhanur asi-latikān nāṭakaṃ śabda-vidyāṃ vaidyaṃ kāvyaṃ pramāṇaṃ
sa-gaṇita-bharataṃ sētihāsaṃ purāṇaṃ nṛityaṃ . . . . .
76. dyaṃ prathama-vayasi yō'bhyastavān iddha-buddhiḥ ‖ Āndhrā rundraṃ
girīṇāṃ pṛithuḷa-jaḷanidhēr mmadhyam īśâḥ Śakânāṃ Pāṇḍyā . . .
77. ṇām asura-vivarakaṃ saṃhatiḥ Siṃhaḷānāṃ pâtāḷaṃ Kēraḷēndrā Yama-
mukha-kuharaṃ Pallavās saṃśrayantē yasminn āla-
78. mbhabhāji kshitibhuji bhuja-nībhāsi-nistriṃśa-yashṭau । gadya । sa tu
Satyavākya-Koṅguṇi-varmma-dharmma-mahā-rājādhirāja-paramēśvara-
79. śrīman-Narasiṃha-dēva-prathama-nāmadhēyaḥ Bīra-veḍeṅgaḥ । vṛittaṃ
tasyānujō yō'jani Rājamallō nāmnādinā durhṛida-
80. rāja-mallaḥ pūrvvāvanīpāḷaka-nīti-mārggō nāmnāparēṇāpi cha
Nītimārggaḥ । pādātaṃ śara-pañjarair aviraḷair aśvīya-
81. m ugrāsinā hatvā hastikam ēka-gandhakariṇā mūrttyā Noḷambaṇṇigaṃ
jitvā viśruta-Kottamaṅgaḷa-raṇē bāṇais tribhir dudri-
82. taṃ kṛitvā bibhyatam atyuvāha kṛipayā śrī-Rājamallādhipaḥ । sa tu
Nītimārgga-Koṅguṇi-varmma-dharmma-mahā-rājādhirā-
83. ja-paramēśvaraḥ śrī-Rājamalla-prathama-nā [ma] dhēyaḥ Kachcheya-Gaṅ-
gaṃ । api cha ‖ tasyānujō nija-bhujārjjita-sampad artthi-bhū-vallabhaṃ
samu-
84. pagamya Ḍahāḷa-dēśê śrī-Baddegaṃ tadanu tasya sutāṃ sahaiva vāk-
kanyayā vyavahad ukta-vidhis-Tripuryyāṃ । lakshmīm Indrasya
harttum
85. gatavati Divi yad Baddegāṅkē mahīśē hṛitvā Lallēya-hastāt kari-turaga-
śita-chchhatra-siṃhāsanāni prādât Kṛishṇāya rājñē
86. kshitipati-gaṇanāsv agraṇīr yyaḥ pratāpād rāja-śrī-Būtugākhyaḥ
samajani vijitārāti-chakraḥ prachaṇḍaḥ । kiṃchātaḥ kinnu nāgā-
87. d Achaḷapura-patiḥ Kakkarājō'ntakāsyaṃ Bijjākhyō Dantivarmmā
yudhi nija-vana-vāsitvam êvājavarmmā śāntatvaṃ Śāntaḷēśō Nuḷu-
88. gu-giri-patir Ddāmarēr ddarppa-bhaṅgaṃ vārddhy-antaṃ Nāga-varmmā
bhayam ati-rabhasād Gaṅga-Gāṅgēya-bhūpāt ‖ Rājāditya-narēśvaraṃ
gaja-
89. ghaṭāṭōpēna sandarppitaṃ jitvā dēśata Êmagaṇḍugam ahō nirddhatya
Tañjāpurī-Nāḷkēḷō-pramukhādi-durgga-nivahān dagdhā gajē-
90. ndrān hayān Kṛishṇāya prathitaṃ dhanaṃ svayam adāt śrī-Gaṅga-
Nārāyaṇaḥ । Āryye । ēkānta-mata-madōddhata-kuvādi-kum-

(IVa)—

91. bhīndra-kumbha-sambhēdaṃ naigama-nayādi-kuḷiśair akarōj Jayadutta-
raṅga-nṛipaḥ | tasya kavi-nikasha-bhūmēr Bbaddega-dēvasya
92. guṇa-nidhēḥ putryāḥ Rēvakanimmaḍi-nāmnyāḥ Chāga-veḍaṅgīti
nāma-sa[ñ]jñâyāḥ | gadyam | sa tu Satyavākya-Koṅguṇi-varmma-
93. dharmma-mahā-rājādhirāja-paramēśvaraḥ śrī-Būtuga-prathama-nāma-
dhēyaḥ Nanniya-Gaṅgaḥ | vṛittaṃ | tat-putrō Magadha-Kaḷiṅga-Pâ-
94. ṇḍya-Chōḷa-kshmāpāḷair abhinuta-pāda-paṅkajasya Kṛishṇasya
prahata-ripu-vrajasya putrī[m] ḷīḷatō vyavahad achintya-nīti-mārggaḥ ;
95. sa snēhāt sakaḷa-mahīśa-Kṛishṇa-bhūpād bhūnāthaḥ khaḷu Madanā-
vatāra-sa[ñ]jñaṃ chhatram tan narapatibhir naraiś chidāptaṃ
samprāptō
96. Maruḷa iti prasiddha-nāmā | gadyaṃ | sa cha Jina-vara-charaṇām-
bhōruha-madhupāyamāna-Mānasa-sarōvara iva samāśrita-sakaḷa-
97. rājahaṃsa-dhavaḷāyamāna-dig-anta-viśrānta-kīrttiḥ Kīrttimanōbhava |
vṛittaṃ | para-kamaḷa-hitatvād Gaṅgamārttaṇḍa-bhūpaḥ kāvi-nu-
98. ta-charitatvān Mānavō Nītimārggaḥ baḷa-ripu-dahanatvād Gaṅga-
chakrāyudhāṅkaḥ kṛipaṇa-jana-hitatvāt kāmadaḥ kāma-dānāt | ślōkaṃ |
99. yasyāvaḷōkanaṃ prāptō manyatē kāminī-janaḥ mama kāmēti sañjñēyaṃ
samprāptō'dya kṛitārtthatāṃ | vṛittaṃ | śauchaṃ śau-
100. cha-mahā-vrataiḥ kavi-varaiḥ kāvyaṃ kṛitārtthārtthibhiḥ tyāgaḥ
K kēraḷa-Chōḷa-Pāṇḍya-nivahaiḥ śauryyan nayō nītipaiḥ dharmmâ-
dharmma-
101. parair jjanais subhagatā yasyādarād gīyatē sō'yaṃ satya-guṇāmbudhir
vvijayatē śrī-Gaṅga-chakrāyudhaḥ | gadyaṃ | sa tu
102. Nītimārgga-Koṅguṇi-varmma-dharmma-mahā-rājādhirāja-paramēśvaraḥ
śrī-Puṇuseya-Gaṅga-prathama-nāmadhēyaḥ Kalī-yuga-Bhīmâpara-nāmā
103. || vṛitta | āsīj jagad-gahana-rakshaṇa-rājasiṃhaḥ kshmā-maṇḍaḷābja-
vana-maṇḍana-rājahaṃsaḥ śrī-Mārasiṃha iti bṛiṃhita-bāhu-kīrttiḥ
104. tasyānujaḥ Kṛita-yuga-kshitipāḷa-kīrttiḥ | ślōkaṃ | kiśōra-kēsarīvābhūd
bālyē yō dvishṭa-dantināṃ madōnmāda-prabhēdāya srashṭhaḥ
prakhyāta-
105. vikramaḥ | vṛittaṃ | śrīmad-Guttiya-Gaṅga-bhūbhuji bhujāvashṭambha-
bhāji sphurad-dōr-ddarppâ-ripavō-raṇa-praṇayinaḥ prāyēṇa maitrī-
106. priyāḥ jāyantē jayinaṃ suhṛin-nija-baḷāṭōpaṃ nishamyōrjjita-śrīkaṃ
vīśruta-kīrttim unnata-raṇōtsāhaṃ mahā-vikramaṃ
107. mitrāṇān naya-nirṇnayō bhaya-bhṛitāṃ trātā gurūṇāṃ nnatōḥ nētâ
dēva-bhuvō dvishāṃ mṛigadṛishāṃ sambhōga-sampatkaraḥ dēvānāṃ
108. vibhava-pradō vinayakṛid vidyā-gurūṇāṃ sadā sarvvēshāṃ iti kāmyayēva
nṛipati-śrī-Gaṅgachūḍāmaṇiḥ | yō vidyā-vibhavēna

(IVb)—

109. yēna vidushāṃ madhyē mahātmāyatē yaś śauryyôrjjita-vikramēṇa
duhṛidāṃ chittē Kṛitāntāyatē yas tyāga-
110. prasarēṇa vandi-vitatēś sōthē nidhōnāyatē yas satyātishayēna viśva-
manasi śrī-Dharmmaputrāyatē || dik-chakrākrama-
111. vikrama-krama-kṛitārāti-praśāntē dvijāḥ saṅgrāmârtthitayā prasādhana-
bhṛitō mantraṃ paṭhantaṛ puraḥ yaśya smēra-mu-
112. khasya mantra-vidita-traiḷôkya-buddhêr budhais tyarkyantê raṇa-
raṅga-bhîta-ripubhbhi bhûtôpamâs tat-kshaṇê ||
113. gadyaṃ | têna śrî-Jinarâja-charaṇa-sarasîruha-madhukarâyamâṇêna
Jinapati-nityâbhishêka-saḷiḷa-kshâḷi-

114. tô'khiḷa-kaḷiḷa-maḷa-paṭaḷêna gurûpâsana-(vina)vinîta-matinâ sakaḷa-
śabda-śâstra-vichâra-vishârada-sûkshma-
115. dhishaṇâdhṛishyêṇa samasta-tarkka-vitarkka-karkkaśa-mati-
nipuṇa-pramâṇa-naya-nishṇâta-vachana-rachanâ-chaturêṇa nikhiḷa-
116. sâhitya-vidyâ-vidagdha-dhiyâ samastâśva-śikshâ-suśikshita-buddhi-
prabôdhêna gaja-śikshâ-daksha-pravuḍhârûḍha-
117. pragâḍha-gûḍha-prayôga-kuśaḷêna sakaḷêtihâsa-purâṇa-vichâraṇa-pariṇa-
ta-śêmushî-viśêsha-vyavasthâpi-
118. ta-chatur-vvarṇnâśrama-saṃstûyamânâbhinandyamâna-saurâjyêna
nikhiḷam ari-chakram atikramyatâm aśêsha-
119. para-vishayam âkramyatâṃ sakala-sva-maṇḍaḷa-vaḷayaṃ paripâlyatâṃ
purâṇa-purusha-charitam anukri-
120. yatâm anêka-kalyâṇa-paramparâm adhikriyatâṃ samasta-sâmrâjya-
sukham anubhûtâṃ sa tu svîkṛitâkhâḷi-Chô-
121. ḷa-bhû-bhagêna pâdâvashṭabdha-nânâ-Siṃhaḷâdi-dvîpaka-kadambakêna
hastê-kṛita-Kêraḷa-dharâ-chakrêṇa pâṇau-kṛita-
122. Pâṇḍa-mahî-maṇḍaḷêna sva-bhôgânta-kṛita-Koṅga-Kaḷiṅga-Kôsha-
ḷâdi-vishaya-viśêshêṇa vijaya-lakshmî-lakshita-vakshasstha-
123. ḷêna vîra-sikhâmaṇinâ Narapatinâ turagâdi-baḷa-saṅkuḷa-pra-
baḷîbhûta-dôr-bbaḷâvaḷêpam Aśvapatiṃ vijigîshamâ-
124. ṇênôttara-d(v)ig-vijaya-prayâṇavatâ santati-kramâyâta-Gaṅga-râjya-
lakshmî-laḷanâ-sambhûta-sambhôgâbhiḷâsha-daksha-
125. kaṭâksha-vikshêpa-lîḷâ-niḷaya-saubhâgya-bhâgya-sampatta-sampannây iti
baḷavad-ubhaya-baḷa-yuddha-samuddhata-subhaṭa-sumû-

(Va)—

126. . . saṅghaṭṭa-sañjâta-paraspara-prahâra-parikshata-ksharad-aviraḷa-
rudhira-dhârâ-pravâha-prapûrita-
127. . . nikara-śiras-sarôruha-shaṇḍa-maṇḍitâtibhîma-saṅgrâma-bhûmi-
sarasî-madhya-kṛiḷâlôḷa-lîḷôllâ-
128. . . nistriṃśa-nivâsi-vîra-śrî-vadhû-vallabha iti prachuratara-kari-
turaga-baḷa-bahaḷîbhûtâpara-kshitipâ-
129. ḷa-durddama-dôrbbaḷa-garvva-parvvata-prabhêda-dakshâkshûṇa-
nija-bâhu-daṇḍa-prachaṇḍa-vajra-daṇḍa-parâkrama-vikra-
130. ma-prasarâtibhîta-ripu-râjaka-prakṛita-sêvâ-prasiddha-mahimân-
uddhata-vâṅ-manasa-saṃlakshya-mahônnati-viśê-
131. sha-pâtrîbhûta-guṇa-praguṇa-kîrttir iti sakaḷa-lakshaṇa-lakshita-
bhadra-mûrttir iti nikhiḷa-dig-vaḷaya-nirantara-
132. nichitârtthi-sârttha-dusthiti-santâpôgra-grîshma-paritâpa-prasha-
mana-paṭutara-vipuḷa-dâna-jaḷa-dhârâ-varisha-prapû-
133. rita-parâshâ-viśêsha-harishita-kavi-jana-stûyamâna-bandi-sa-
ndôhâbhinandyamâna-gâyaka-tati-gîya-
134. mâna-nikhiḷa-lôkâbhimanyamânâbhyudaya-paramparôchita-charita
iti Kaḷi-maḷa-maḷina-vṛitti-virata i-
135. ti vijaya-lakshmî-vanitâ-vaśîkaraṇa-praguṇa-mantra-tantrâdi-
sâmagrî-prabhâva-prabhava-sâmartthya-sampâdita-
136. sva-bâhu-baḷa-sahâya-baḷa-bhâva yiti niśchaḷa-pati-bhakti-vinayô-
ttaṃsâvabhâsamânôttamâṅga yiti sujana-vacha-
137. nâkarṇnana-ratnâvataṃsa-bhâsura-śravaṇa iti sthira-pratishṭha-
mṛidu-madhura-vâg-viḷâsôllasitânana-kamaḷa-śrî-śêvya iti
138. upakâra-smaraṇa-pravaṇântakkharaṇa-maṇi-hâra-hâri-hṛidaya iti
ratnâkara iva prakhyâta-gambhîra-bhâva iti Manda-

139. ra ivâvichaḷa-prakṛiti-sthirîkṛita-sapta-prakṛitir iti Lakshmîdhara iva lakshmî-priya-iti Umâpatir ivômâ-priya iti
140. amṛitakara iva saumya-mûrttir iti mârttaṇḍa iva prachaṇḍa-ripu-timira-shaṇḍa-khaṇḍana-shauṇḍa-tîvra-pratâpa iti
141. aham iva nija-râjya-bhâra-samuddharaṇa-kshama iti śrî-Kṛishṇa-râja-dêvêna svayaṅkṛita-Gaṅgapâḍî-paṭṭa-ba-
142. ndhôtsavô Gaṅga-maṇḍaḷikaḥ Satyavâkya-Koṅguṇi-varmma-dharmma-mahâ-râjâdhirâja-Kôḷâlapura-paramêśvaraḥ-

(Vb)—

143. Nandagiri-nâthaḥ Chalad-uttaraṅgaḥ śrîmân Mârasiṃha-dêva-svâmî malayê ॥ Śaka-nṛipa-kâḷâtîta-saṃva-
144. tsarêshu-chatur-ashîty-uttarâshṭa-śatêshu pravarttamânêshu Rudhirôdgâri-saṃvatsarê Chaitra-mâ-
145. sê śukla-pañchamyâṃ Budha-vârê uttara-dig-aṅganâ-varâṭa-dêśa-lalâṭa-tiḷakâyamâna-Pippaḷagrâma-nâ-
146. mâgrahâra-samutpannaḥ Pârâśara-gôtraḥ Chaḷuki-vaḍicha-charaṇô'-ddhyayanâdhyâpana-śruta-vyâkhyâna-yaja-
147. na-yâjana-snâna-japa-hômâtithi-saṃvibhâgâdy-anushṭâna-nishṭhâ-pratishṭha-pavitrîbhûtântarâtmâ । vêdântôpaniśad-vidi-
148. ta-niśchaḷa-nirmmaḷa-nirâmaya-nirupadhi-paramâtma-prakâśa-dahana-pradahyamânâśêsha-karmma-jâḷa-mahâ-gahanaḥ ॥
149. mârgga-druma yiva satata-Svarggâpavargga-mârgga-gamana-paṭu-tara-chaṭuḷa-charaṇa-pravṛitti-pariśrântayad âsamprayâ-
150. tâśrami-samûhâśrama । sadâ mada-gaja-râja ivânavarata-dâna-pravâha-prasara-santarppita-sa-
151. kaḷârtthi-santati-madhukara-śrêṇi-jhaṅkâra-rava-vyâvarṇnyamâna-dânôdayaḥ Śrîdhara-bhaṭṭô'pi । tat-putraḥ sa-
152. mabhavad Ayyapa-bhaṭṭô nitya-naimittikâdi-kriyâ-viśêsha-paritarppita-dêva-pitṛi-paramparaḥ satra-
153. bhôjanâbhiḷâśâ-sammiḷita-dvija-maṇḍaḷî-samudîryyamâṇa-pada-sandôha-ninâda-kôḷâhaḷa-bahaḷîbhû-
154. ta-samudita-vandi-vraja-paripaṭhyamâna-tyâga-prasara-pra-bhûta-mahâ-ghôsha-pôshita-yaśap-paṭaha-dhvani-paripû-
155. rita-bhûmi-vyôma-dig-maṇḍaḷaḥ maṇḍaḷâgra-dhârâ-jaḷa-praśamita-para-pratâpa-dahana-śaraṇâgata-rakshaṇa-daksha-dakshi-
156. ṇa-bâhu-daṇḍa-prachaṇḍa-pratâpa-prasara-paritôshita-Varâṭa-dêśâdhîśvara-narêśvara-sâhasi-vîrâvatâra i-
157. vâsama-sâhasa-prasaraḥ । tat-sutas samajani Muñjâryya-pra-thama-nâmâ Vâdighaṅghaḷa-bhaṭṭaḥ prajñâ-
158. [ra]tnânâṃ nidhânaṃ pratibhâ-muktânâm âkaraḥ । vṛittaṃ । aḷpê prayatnê'py achirê'pi kâḷe stôkê prayâsê'pi samaṃ
159. [sa]mastâ prâg-janma-siddhâ iva yaṛ prapêdê sad-vidya-vandyô nir-avadya-vidyâ ॥ tathâ hi nissaṃśaya-nirvvivâda-

(VIa)—

160. vyutpâdita-vyâkaraṇa-prakâraḥ brahmêva shabdâgama-tatva-vêdî sêvyas sadâ yô bhuvi śâbdî-
161. kânâṃ ॥ yas tarkka-tritaya-pratarkka-chatura saṃstûyatê târkkikaiḥ yô Lôkâyata-lôka-sammata-
162. matir yyas Sâṅkhya-tatvâpta-dhîḥ yô vêdârttha-vichâra-châru-dhishaṇô yô Bauddha-Buddhôpamaḥ yô Jai-

163. nê'jani Vâdighaṅghaḷa iti khyâtaḥ kavîshv agraṇîḥ | syâdvâdôdaya-
śaiḷa-bhâskara iva sphârâva-
164. târa-sphurat-sad-vidyôdaya-khaṇḍitôddhata-mahâ-vidvat-tamô-
ḍambaraḥ dṛipyad-vâdi-kadamba-kairava-vanôdbô-
165. dhachchhi[d u]dyad-vachô-rôchir yyô bhuvi Vâdighaṅghaḷa iti khyâtiṃ
vahaty unnatâṃ | gadyaṃ | yasya niravadya-sâ-
166. hitya-vidyâ-vyâkhyâna-nipuṇa-dhishaṇânuguṇa-vâṇî-viśêshâ-
tiśaya-chchhâtrîbhûta-sakaḷa-vidyâ-vinô-
167. dârâma-kaḷa-kaṇṭha-Gaṅga-Gâṅgêya-bhûpasya sakaḷa-râja-vidyâ-
pratipâdana-pratibuddha-bô-
168. dha-prabôdhita-Vallabha-râja-kaṭakânêka-vidvaj-janôpajaṅita-
pûjâ-prakaṭîkṛita-mahimônna-
169. ti-mahanîya-vidyâ-vibhavasya | tadâtvâyati-sughaṭa-mantra-
kramôpadêśânushṭhâna-vaśîkṛitâkhi-
170. ḷa-dig-aṅganâ-sarabhasa-sambhôga-sukha-sampanna-Kṛishṇa-râja-dêva-
vihita-vachana-sambhâvanâ-prabhâvô-
171. panata-sakaḷa-maṇḍaḷika-sâmanta-santati-prasarasya parôpakâra-
karaṇê vyasanaṃ para-strî-dra-
172. vyâpahârê sanyasanaṃ sajjana-saṃsargga-saṅkathâyâm anurâgaḥ
sujanâpavâda-śravaṇa-va-
173. chanê virâgaḥ Jinêśvara-charaṇa-kamaḷârâdhanê'bhiyôgaḥ muni-
dvija-dâna-kriyâyâm udyô-
174. gaḥ bhîtâśrita-samuddharaṇê manaskâraḥ upakâra-smaraṇê saṃskâ-
raḥ tasmai śrî-Gaṅga-[ma ṇḍa-

(VIb)—

175. ḷikô maṇḍaḷika-Trinêtra śruta-guru-dakshiṇêti Gaṅgapâṭyâṃ Pûnâṭu-
saṭ-sahaśrâbhya-
176. ntarê Baḍagarê śatatraimadhyê || ślôkaṃ || Vâdighaṅghaḷa-bhaṭṭâya
Mârasiṃhô mahîpatiḥ
177. dhârâ-pûrvvam adâd grâmaṃ Bâgiyûr-nnâmadhêyakaṃ || tasya Bâgi-
yûr-agrahârasya siddhâ-
178. ya-pramâṇaṃ salôhaṃ poṃ-gadyâṇav irppatt upadêya-pramâṇaṃ
dhânyaṃ khaṇḍugaṃ nâl-mûṛu
179. tasya sîmântaraṃ âgnêyada kôṇoḷ muggudḍeya Nosekall emba
biḷiya kallu teṅkaṇa-deśeyo-
180. ḷ ante bare âladamaraṃ ante bare kal-saṛaḍu ante bare guviyuṅ-
galu ante bare puṇuse-
181. ya kiṛiya keṛe ante bare Pâlkeṛeya teṅkaṇa kaḍe gôḍi ante bare
aṅkôle-
182. ya per-mmeḷe ante bare teṅka maiyarisi kiṛugolliyuḷ pokku nairi-
tiya kôṇoḷ
183. Kâvêriyal kûḍi ante toṛeya naḍuvane yidirêṛi paḍuva peytu vâya-
vyada kôṇoḷ
184. peggolliya nîrvvugilu baḍagaṇa-deseyoḷ ante bare pêrorbbe ante bare
eraḍu kiṛu-moṛa-
185. ḍiya naḍuvaṇa kiṛugallu ante bare biḷiya paḍuṅgallu ante bare pêrobbe
ante bare
186. Malligevâvi ante bare Pâlgomb emba puṇuse ante bare obbey
oḷagaṇa biḷiya baṭṭa gallu
187. ante baḍaga kôṇ bokku kallatti ante bare îśânada kôṇoḷ mug-
guḍḍeya moṛaḍiya mêgaṇa

188. biḷiya baṭṭa gallu ante bare kennây moṛaḍi ante bare mûḍaṇa-dese-
yoḷ eraḍu-beṭṭada naḍuva-
189. ṇa perggaḍahu ante bare beṭṭada mêgaṇa koḷavâvi ante band
âgnêyada kôṇoḷ kûḍittu

(VIIa)—

190. adbhir ddattaṃ tribhir bhuktaṃ shaḍbhiś cha paripâḷitaṃ êtâni
na nivarttantê pûrvva-râja-kṛitâni cha ||
191. bahubhir vvasudhâ bhuktâ râjabhis Sagarâdibhiḥ yasya yasya
yadâ bhûmis tasya tasya tadâ
192. phaḷaṃ || sva-dattâṃ para-dattâṃ vâ yô harêti vasundharâ sha-
shṭir vvarsha-sahaśrâṇi vishṭhâyâṃ jâyatê kṛimiḥ ||
193. svaṃ dâtuṃ sumahat sakyaṃ duḥkham anyasya pâḷanaṃ
dânaṃ vvâ pâḷanaṃ vêti dânâch chhrêyônupâḷanaṃ ||
194. sâmânyô'yaṃ dharmma-sêtuṃ nṛipâṇâṃ kâḷê kâḷê pâḷanîyô bhavadbhiḥ
sarvvân êtân bhâvinaḥ pârtthivê-
195. ndrân bhûyô bhûyô yâchatê Râmabhadraḥ || yaś châmushya śrî-Mâra-
siṃha-bhûpati-datta-Bâgi-
196. yûr-nnâmadhêyâgrahârasya lâbhâd vâ lôbhâd vâ môhâd vâ
dharmmam atikramyâpaharttâ sa pañ-
197. chabhis sakaḷa-jagan-ninditaiḥ pâtakais saṃyuktô bhavati || yaś cha pâḷa-
yitâ sa dharmmavân dîrgghâ-
198. yushmân puṇyavâ yaśasvî cha bhavati ||

Ib

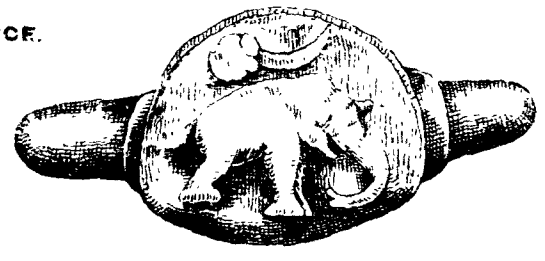
IIa

IIb

IIIa

IIIb

MYSORE ARCHÆOLOGICAL OFFICE.



SEAL.

PROGRESS OF ARCHÆOLOGICAL RESEARCH

PART II.

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1. Epigraphy.

35. A good number of the new records copied during the year under report can be assigned to specific dynasties of kings such as the Ganga, the Vaidumba, the Chôḷa and that of Vijayanagar. Among the epigraphical discoveries of the year, a set of copper plates received from the Tirumukûḍlu-Narsîpur Taluk is of considerable historical value. It relates to the Gangas and registers a grant in A. D. 963 by king Mârasimha to a scholar named Munjârya *alias* Vâdighanghaḷa-bhaṭṭa. It gives a full account of the Ganga dynasty and is to my knowledge the longest Ganga copper grant yet discovered in the State.

The Gangas.

36. Three inscriptions relating to the Ganga dynasty were copied during the year. They include two copper plate grants, one of Harivarma and one of Mârasimha. The remaining record is a fragment which appears to belong to the reign of Râchamalla II.

Harivarma.

37. The plates of Harivarma (Plate IX) referred to in the previous para are three in number. Each plate measures 9¼″ by 3¾″, the first plate being engraved on the inner side only. The writing is in rude Haḷa-Kannaḍa characters. The plates are strung on a circular ring which is 3¾″ in diameter and ½″ thick, and has its ends secured in the base of an oval seal measuring 2″ by 1½″. The seal bears in relief an elephant which stands to the proper right. The plates were in the possession of Kempananjayya, son of Siddamallappa, a resident of Âldûr, Châmarâjanagar Taluk, and are said to have been unearthed by him about six years ago while ploughing his land in Kûḍlûr near Ḍaṇâyakanpura, Tirumukûḍlu-Narsîpur Taluk.

38. The language of the inscription is Sanskrit with the exception of the portion (lines 20-27) giving the boundaries of the village granted, which is in old Kannaḍa; and, barring the three imprecatory verses at the end, the whole is in prose. The inscription is similar in contents to the Tanjore plates (*Indian Antiquary*, VIII, 212), of 248, and the Tagaḍûr plates (E C, III, Nanjangûḍ 122), of 267, of the same king, and, as far as it goes, to the Merkâra plates (*Coorg Inscriptions*, No. 1), of 466, of Avinîta-Kongaṇi. Like those grants and others of the dynasty it begins with an invocation of the god Padmanâbha and describes the first king Kongaṇivarma-dharma-mahârâjâdhirâja as a sun in illumining the clear firmament of the Jâhnavêya or Ganga family, as having obtained strength and valour by means of the great stone pillar cut asunder with a single stroke of his sword, as adorned with the ornament of the wounds received while cutting down the hosts of his cruel enemies, and as belonging to the Kâṇvâyana-gôtra; his son Mâdhava-mahârâjâdhirâja as inheriting the qualities of his father, as conducting himself agreeably to his culture and modesty, as having obtained sovereignty only for the sake of the good government of his subjects, as a touchstone for testing gold the learned and poets, as skilled among those who expound and practise the science of politics, and as the author of a commentary on Dattaka's aphorisms; and his son Harivarma-mahârâjâdhirâja as possessed of the qualities of his father and grandfather, and as of a fame, tasted by the waters of the four oceans, acquired in many battles (arrayed) with elephants. The inscription then records that on Monday the new-moon day in the month of Mâgha of the year Jaya corresponding to 88 beyond (? hundred), under the asterism Svâti, on the occasion of a solar eclipse, king Harivarma, residing at Taḷavanapura, granted, with pouring of water, exempt from all imposts, the village named Bageyur, situated in Baḍagadhe-nâḍu Three-hundred, to Daramôdara-bhaṭṭa of the Bhâradvâja-gôtra Ṛik-śâkhâ and Chaḷukivaḍicha family, son of Lôkâditta-śarma, well versed in Vêda and

Vêdânta the study of which has uninterruptedly continued in the family, performer of the six *karmas*, and practiser of deep meditation. Then follow details of the boundaries of the village granted. The witnesses to the gift were all the officers of the Ganga royal court: Pervakkavâṇa, Sêndrika of Marugare, Nirgunda of Ganje-nâḍu and Vidyâdhara Prithuvî-Ganga of ? Taḷavagga-Mâdi. The country witnesses (*dêśa-sâkshi*) were the subjects of the Ninety-six thousand country. After three usual final verses of which *mad-vamśajâh* etc., is one, the record closes with the statement that the grant was written (engraved) by Viśvakarmâchârya.

39. As stated in the previous para, this inscription is similar in contents to the Tanjore and Tagaḍûr plates of the same king. The Tamil Chronicle attributes to him another grant at Tagaḍûr in 288 (*Ind. Ant.*, I, 361). The final portion of the present grant mentioning the witnesses and the engraver is almost identical with the corresponding portions of the Tanjore and Merkâra grants, though the latter is separated from the former by an interval of nearly two hundred years. The date given is 188, evidently of the Śaka era though this is not expressly stated, corresponding to the cyclic year Jaya. But Jaya does not correspond to the Śaka year 188, the cyclic year corresponding to the latter being Vyaya. It will thus be seen that the Tagaḍûr plates and the present grant were issued in the same year, namely, Śaka 188 expired (A. D. 267), though the corresponding cyclic years given in both, Vibhava and Jaya, are wrong. The language of the record is corrupt in several places; its orthography abounds in errors; and its execution is rude. Its palæography too does not coincide with the given period, the cursive form of the letter *kha* being used throughout. These defects together with the discrepancy in the date naturally lead one to suspect the genuineness of the present record. I may add here that the peculiar form of *ja* used in this grant is also found in the Merkâra plates.

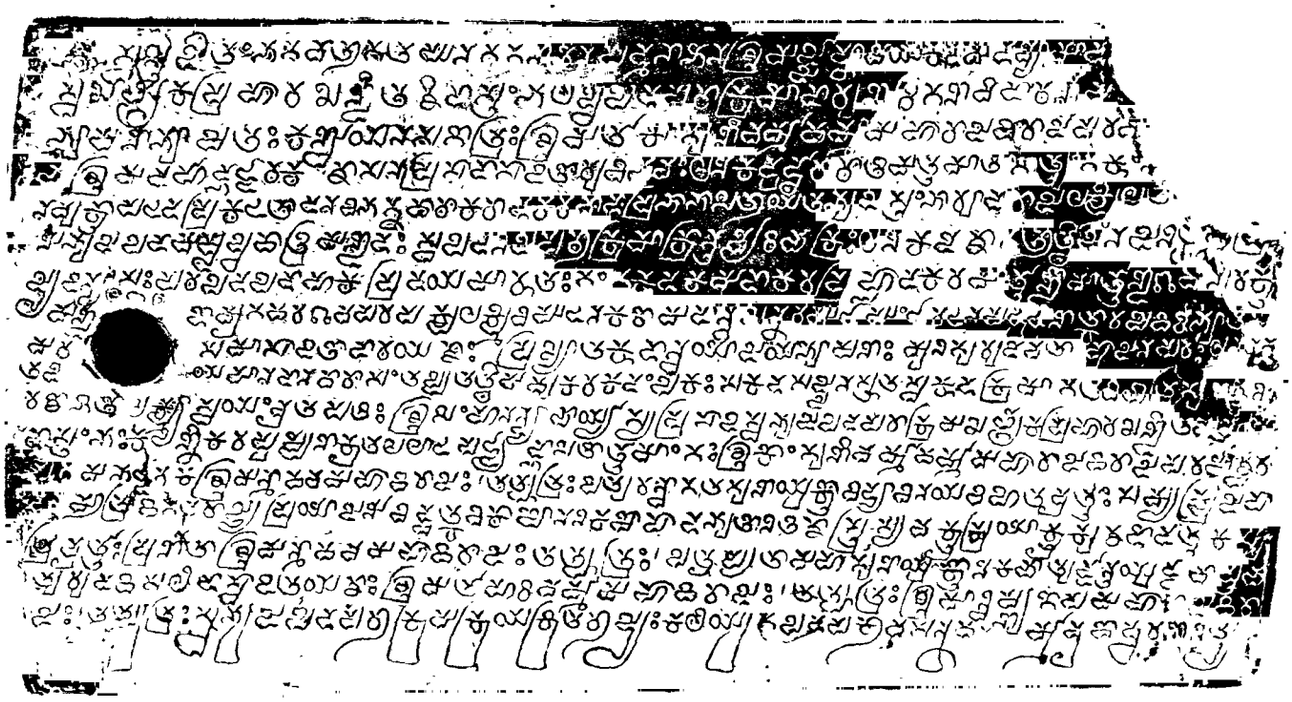
Râchamalla II.

40. A fragmentary *vîragal* at Chêḷur, Bâgepalli Taluk, mentions one Nonchakâmuṇḍa, son of śrî-Râchamalla. It seems to refer to some battle that took place at Gungûr. Other names that can be made out are Kâmêśvara and the Mâriti Three-hundred. It is possible that the reference is to the Ganga king Râchamalla II. The period of the record may be about 900.

Mârasimha.

41. The plates of Mârasimha (Plate X, 1 to 6) referred to in para 36 are seven in number, each measuring 12″ by 6¾″. The first and last plates are engraved on the inner side only. The writing is in beautiful Haḷa-Kannaḍa characters. The plates are strung on a circular ring which is 5″ in diameter and ½″ thick, and has its ends secured in the base of a square seal measuring 3½″ by 3¾″. The seal (Plate X, 7), which is beautifully executed, is divided transversely into two unequal compartments, the upper enclosing about three-fourths of the space and the lower about one-fourth. The upper compartment has in the middle a fine elephant in relief standing to the proper right, surmounted by a parasol flanked by *chauris*, with the sun and the crescent at the upper corners. Behind the elephant is a lampstand with what looks like a *chauri* above it, and in front a vase surmounted by a dagger, and a lampstand. The lower compartment bears in one horizontal line the legend *Śri-Mârasingha-Dêvam* in Haḷa-Kannaḍa characters. A portion of the right hand lower corner of the first plate is broken off, and as the result of this a few letters at the ends of lines 1—6 are missing, but these can to some extent be filled up from the corresponding portions of other grants of the dynasty. The plates were in the possession of Kempananjayya, son of Siddamallappa, a resident of Âldûr, Châmarâjanagar Taluk, and are said to have been unearthed by him, together with the plates of Harivarma (paras 37-39), about six years ago while ploughing his land in Kûḍlûr near Ḍaṇâyakanpura, Tirumukûḍlu-Narsîpur Taluk (see para 14).

42. The language of the inscription is Sanskrit with the exception of the portion (lines 178-189) giving the income and boundaries of the village granted, which is in old Kannaḍa. The Sanskrit portion, mostly in prose, also contains a number of verses here and there besides the five imprecatory verses coming at the close. Though partly similar in contents to the Keregôḍi-Rangâpura plates of Râjamalla II (see *Report* for 1919, paras 63-68), the Narsâpûr plates (EC, X, Kôlâr 90) of the same king, the Gaṭṭavâḍi plates (EC, XII, Supplement, Nanjangûḍ

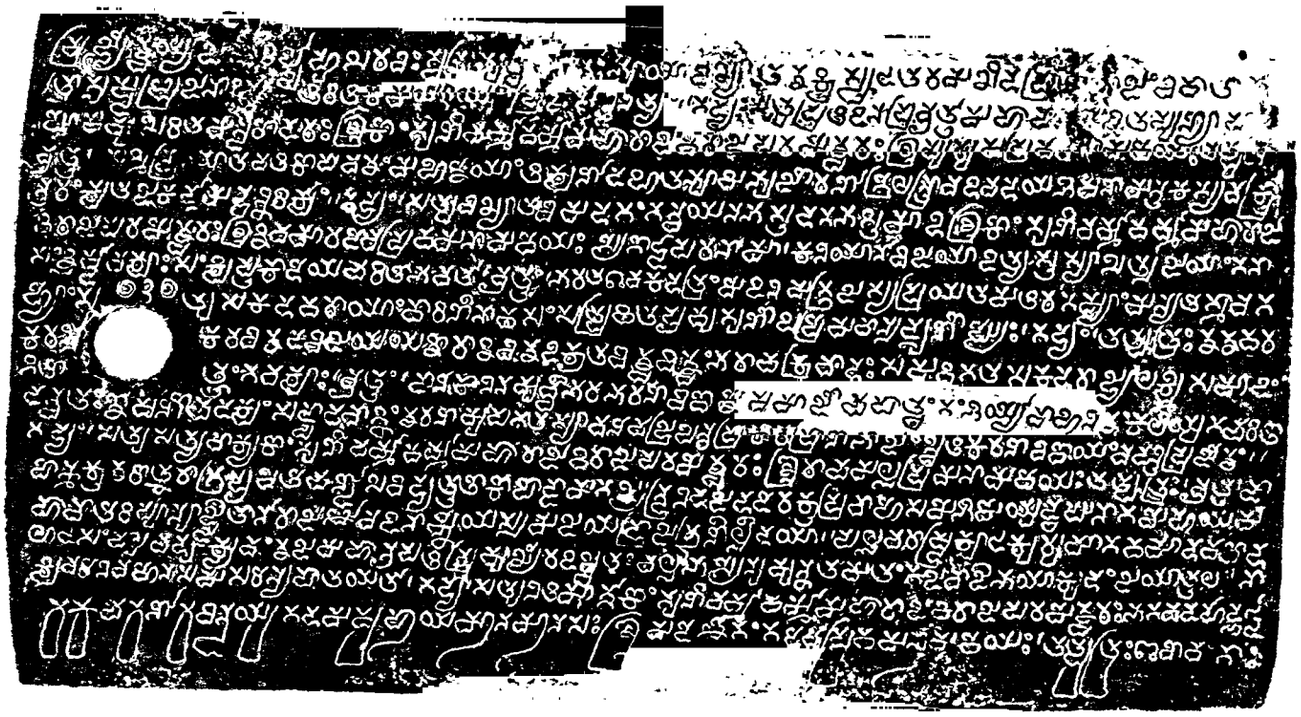


1b

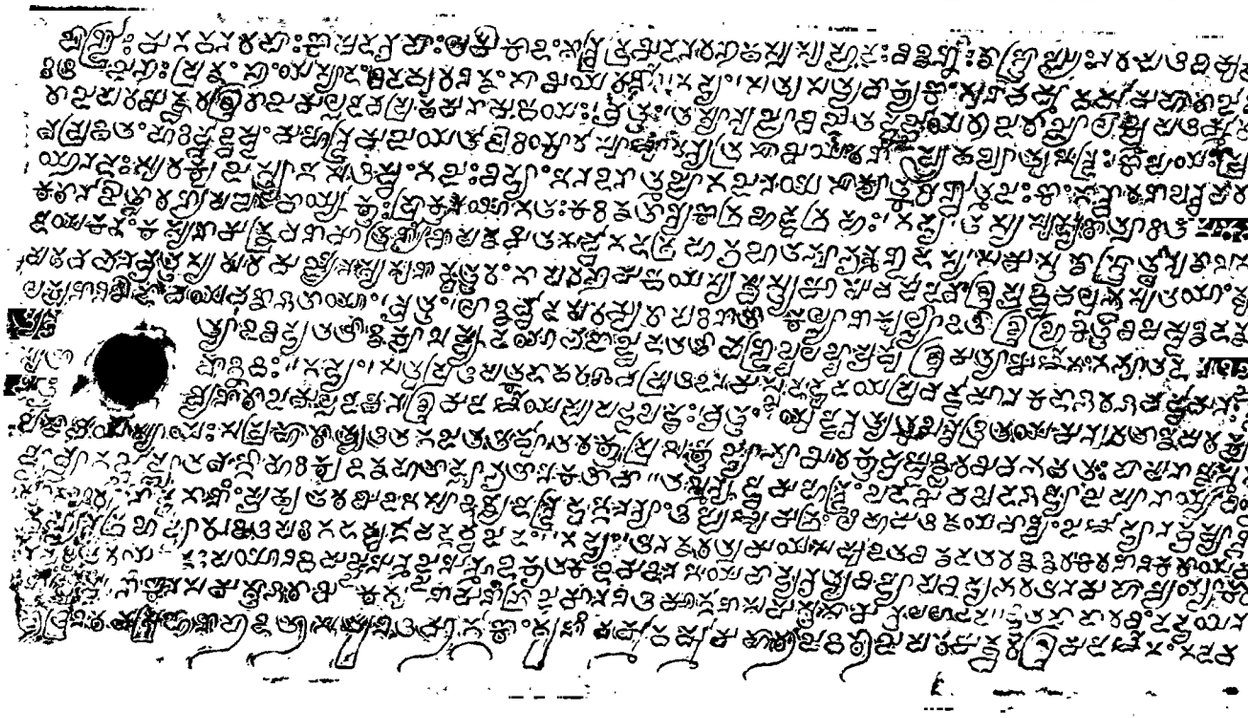
11a

MYSORE ARCHÆOLOGICAL OFFICE.

KUDLUR PLATES OF THE GANGA KING MARASIMHA. *Pl,X, 2.*

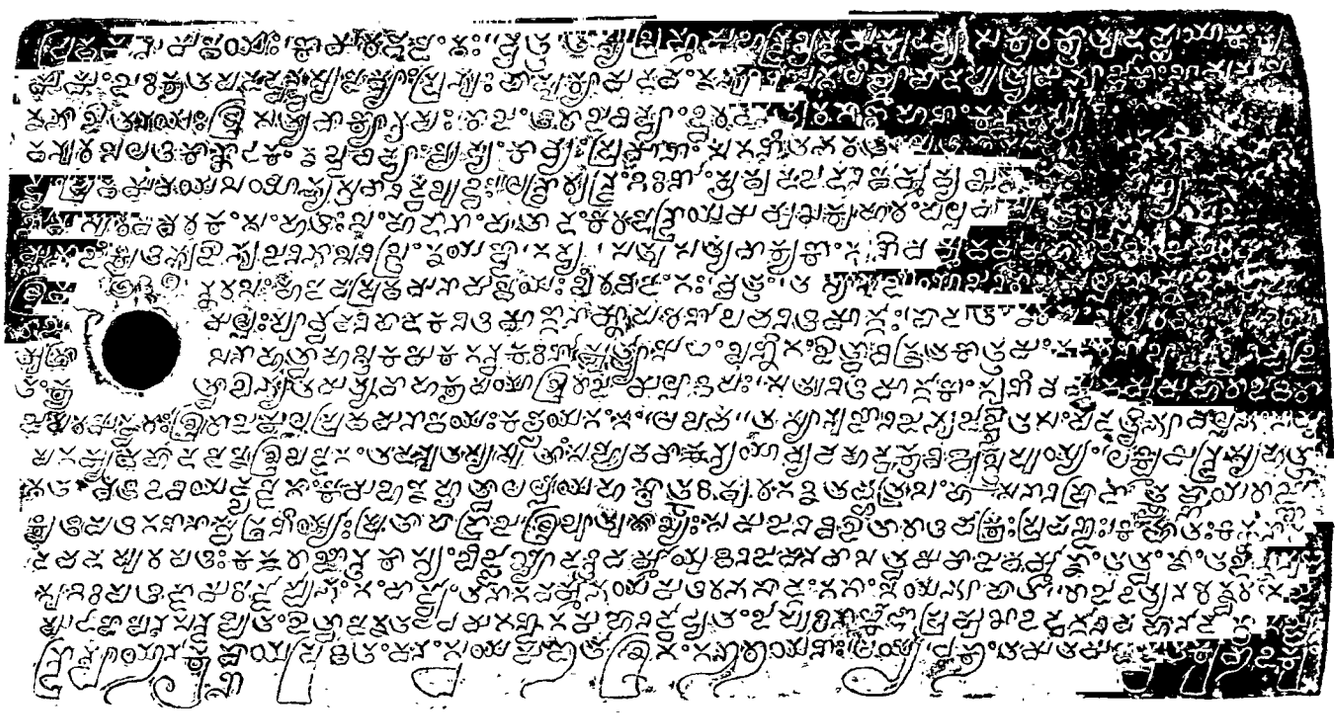


II b

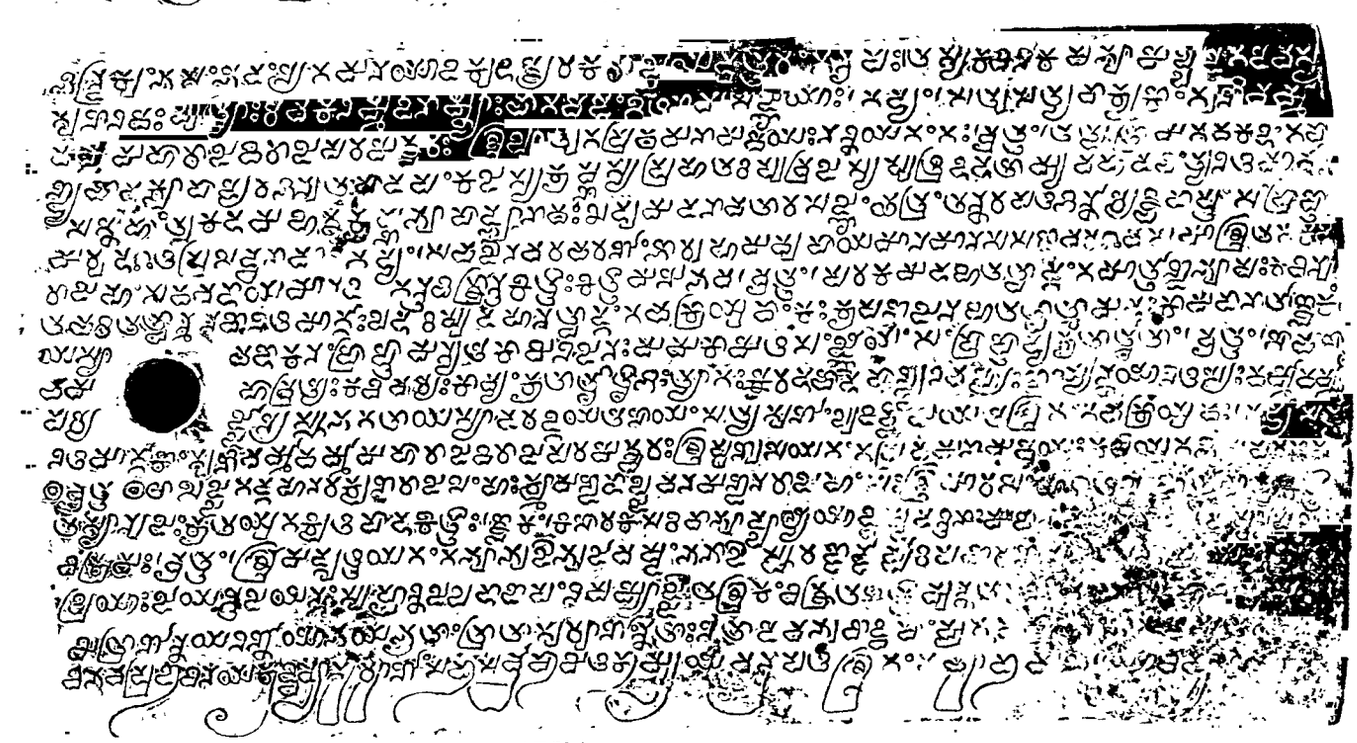


IIIa

MYSORE ARCHÆOLOGICAL OFFICE

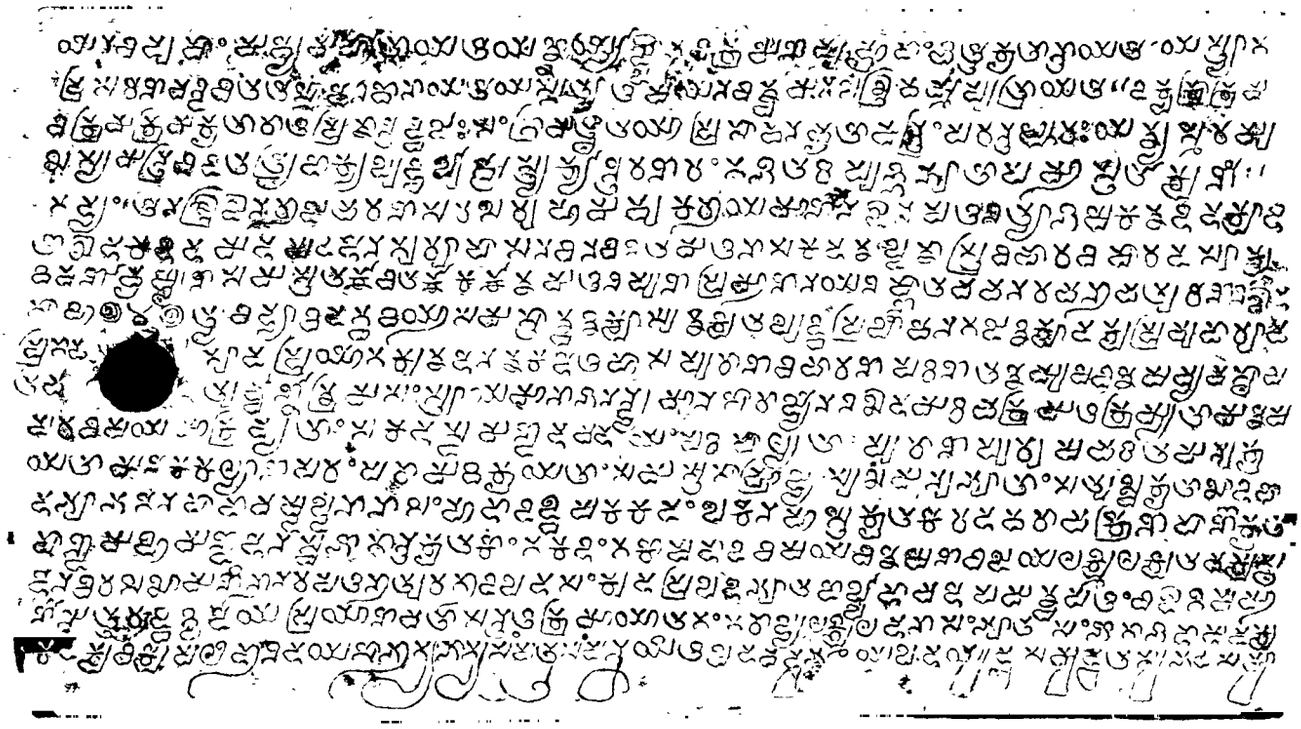


III b

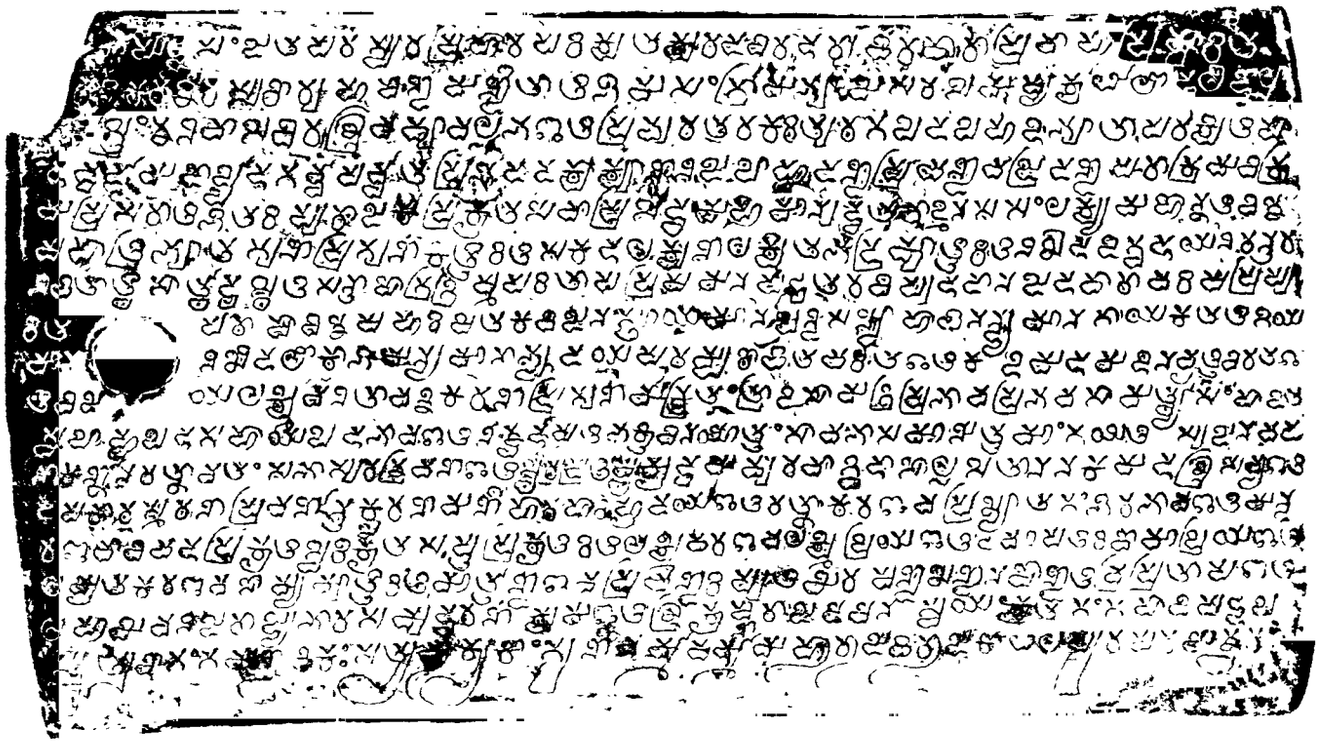


IV a

IVb

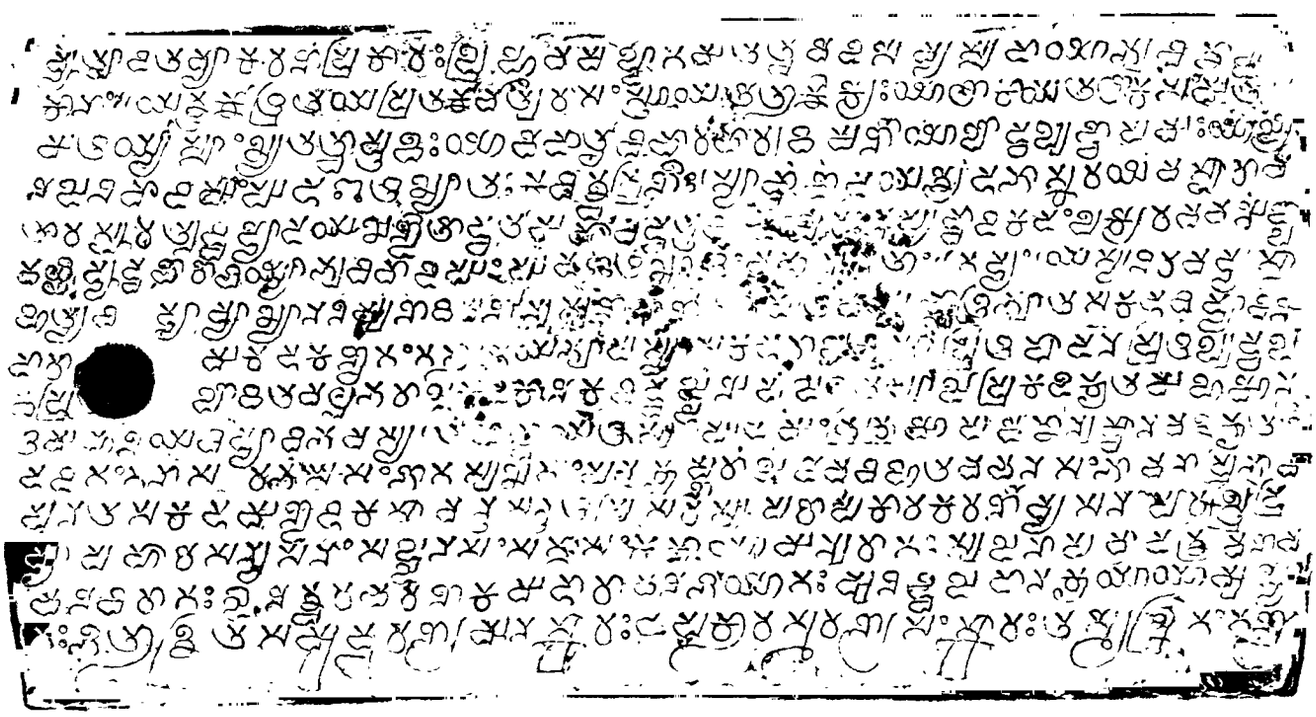


Va



MYSORE ARCHÆOLOGICAL OFFICE

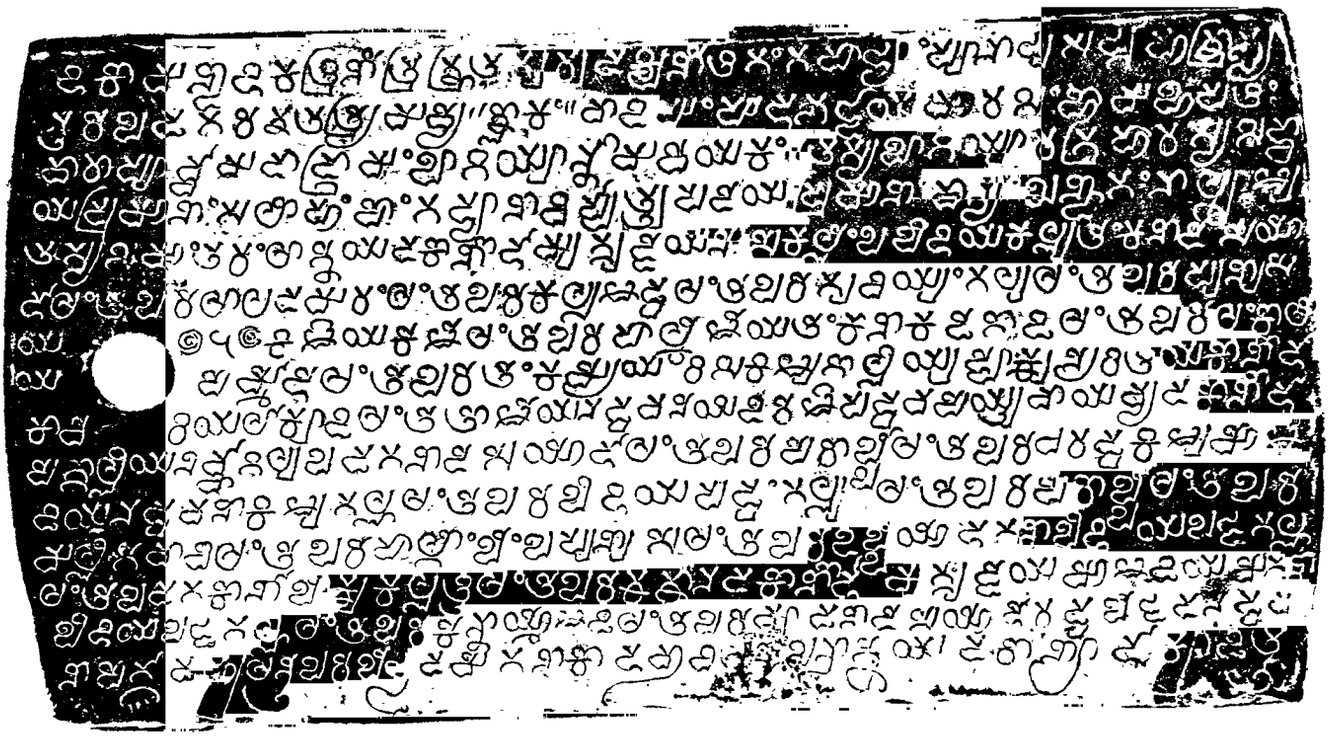
Vb



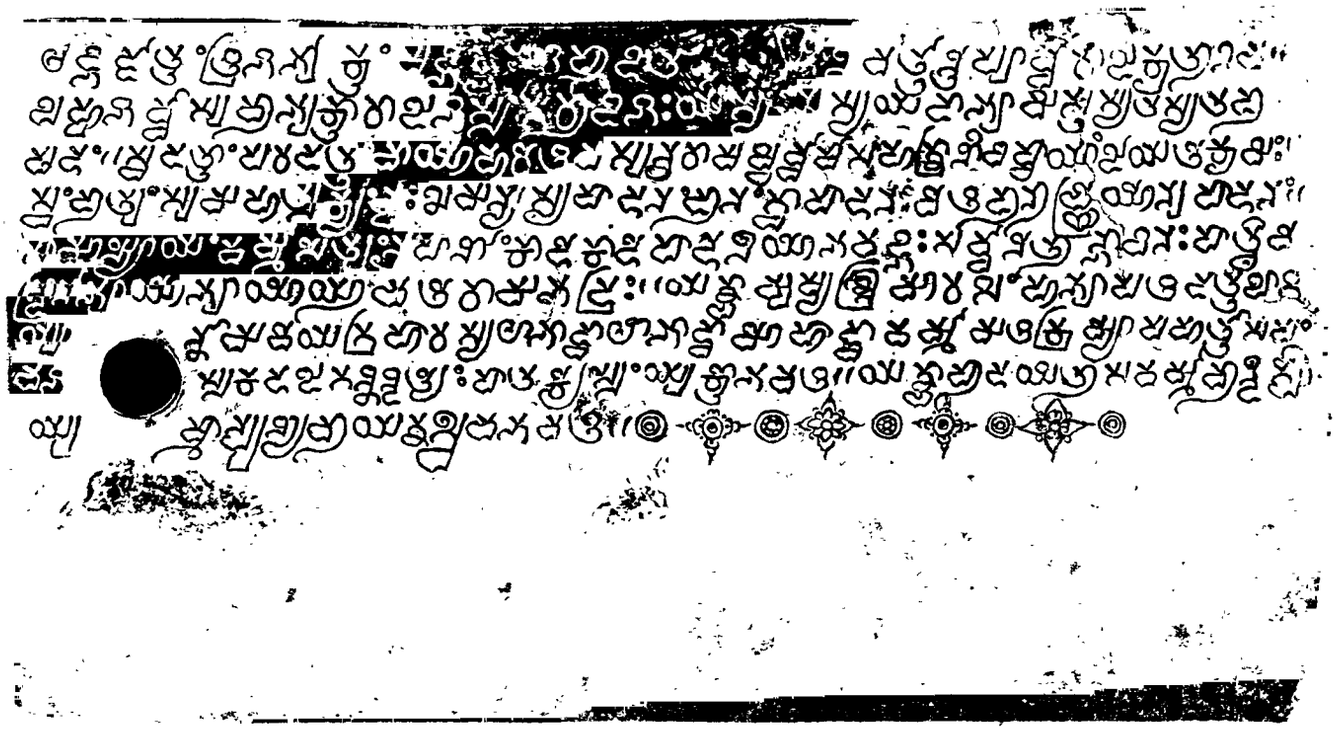
VIa

MYSORE ARCHÆOLOGICAL OFFICE.

VIb



VIIa



SEAL OF KUDLUR PLATES OF THE GANGA KING MARASIMHA.

Mysore Archæological Survey.

269) of Eṛeyappa, and the Sûḍi plates (*Epi. Ind.*, III, 158) of Bûtuga, the inscription is unique in several respects:—(1) It is artistically executed as regards both writing and composition,—may be looked upon as a Sanskrit *champu* work of considerable literary merit. (2) It is the longest Ganga grant yet discovered, consisting, as it does, of 200 pretty long lines of matter. (3) It is the only Ganga grant that I have seen with an ornamental *square* seal and with a label giving the name of the royal donor. (4) It appears to be the first copper plate inscription yet discovered of the Ganga king Mârasimha. (5) Being one of the latest records of the dynasty, it gives a complete genealogy and some items of information, especially about the later kings, not found in other published grants. Considering the quantity of matter contained in it, the inscription is remarkably free from orthographical and other errors. I think it is a genuine record of the period cited in it.

A unique grant.

43. We may now proceed to examine the grant in detail. Like the other grants it begins with an invocation of the god Padmanâbha, and, after describing the first king Konguṇivarma-dharma-mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, as usual, as a sun in illumining the clear firmament of the Jâhnavêya or Ganga family, as having obtained strength and valour by means of the great stone pillar cut asunder with a single stroke of his sword, as adorned with the ornament of the wounds received while cutting down the hosts of his cruel enemies, and as belonging to the Kâṇvâyana-gôtra, adds that he obtained great power by favor of the doctrine of Arhad-bhaṭṭâraka; that the pillar of his long arm, illuminated by the lustre of his terrible sword whose edge was rendered blunt by contact with the cluster of pearls in the high frontal globes of the rutting elephants his irresistible enemies, was surmounted by the creeper the goddess of Soveriegnty; that he supported the circle of the earth by the strength of his arm; that he subdued his enemies by his strength and valour; that the greatness of his empire was noised abroad by suppliants coming from various countries; that he was the wind at the destruction of the world to the clouds the hostile army; that he was a sun in causing joy to the assemblage of lotuses the Ganga family; that he had, like the sun, loving subjects (*otherwise* a red orb); that he, like the moon, destroyed the prosperity of the hostile party) *otherwise* lost lustre in the dark fortnight); that he acquired great fame in battles (in which people were) rendered deaf by the sharp sound of the bells of hosts of rutting elephants; that he belonged to a celebrated family; that he had victory for ornament (or had the title *Jaya-bhûshaṇa*); that he was devoted to the worship of sages, gurus and gods; that he gratified groups of suppliants the bees by the stream of gifts (*otherwise* ichor flowing from the temples of an elephant) which he bestowed incessantly; that he was adorned with the chaplet of wonderful qualities praised by all the good and inherited from his ancestors; that he was the self-chosen lord of Lakshmi; that by favor of Simhanandyâchârya he (obtained) strength of arm and valour and cut asunder the great stone pillar with a single stroke of (his) sword; that his head was adorned with a frontlet made of *karṇikâra* flowers; and that he was (also known as) Mâdhava-mahâdhirâja. Then the record proceeds with the genealogy thus:—His son, inheriting the qualities of his father, conducting himself agreeably to his culture and modesty, obtainer of sovereignty only for the sake of the good government of his subjects, a touchstone for testing gold the learned and poets, skilled among those who expound and practise the science of politics, author of a commentary on Dattaka's aphorisms, was Mâdhava-mahâdhirâja.

44. His son, possessed of the qualities of his father and grandfather, of a fame, tasted by the waters of the four oceans, acquired in many battles (arrayed) with elephants, was Harivarma-mahâdhirâja. His son was the illustrious Vishṇugôpa-mahârâjâdhirâja. His son, purchaser of the kingdom with the price of his strength of arm and valour, always ready to extricate the ox of virtue sunk in the mire of the power of the Kali age, was Mâdhava-mahâdhirâja. His son, the beloved sister's son of Krishṇavarma-mahâdhirâja—a sun in the firmament of the Kaḷâmba family, of a mind filled with great learning and modesty, possessed of pre-eminent irresistible prowess, worthy of being reckoned first among the learned, was the illustrious Konguṇivarma-dharma-mahârâjâdhirâja paramêśvara, whose first name was Avinîta. His son, possessed of the three constituents of regal power spreading everywhere, causer of bewilderment to the fire of Yama by the excess of food in the shape of victims of heroes immolated at the sacrifices of battles at Andari. Âlattûr,

Puruḷare, Pernagara and other places, author of a commentary on the fifteenth *sarga* of the Kirâtârjunîya, had Durvinîta as his first name. His son, whose pair of lotus feet were rendered yellow by the stream of nectar from the garlands on the crowns of arrogant kings vanquished in battle, had Mushkara as his first name. His son, of a clear understanding resulting from the study of the fourteen branches of learning, specially skilled among those who expound and practise the science of politics in all its branches, a rising sun in dispelling the mass of darkness his enemies, had Śrîvikrama as his first name. His son, with his broad chest bearing brilliant tokens of victory in the shape of (scars of) wounds received in many battles by the strokes of the thunderbolts the tusks of lusty elephants, versed in the meaning of all sciences, accomplisher of the three objects of human life, of blameless conduct, of daily increasing glory, had Bhûvikrama as his first name. This king, named Śrîvallabha, obtainer of the goddess of fortune by his victories in a hundred battles, conquered king Pallavêndra in a battle (at the place) named Viḷanda rendered terrible by the dust from the feet of hundreds of elephants intoxicated by drinking the streams of blood issuing from the broad chests of warriors struck asunder by various kinds of weapons. His younger brother, with his lotus feet illumined by the rays of the suns the jewels on the tops of the diadems of bowring kings, the self-chosen lord of Lakshmi, beloved by the good, was named Nava-Kâma, his fame in destroying the hosts of his enemies being the theme of song. He, Koguṇivarma-mahârâjâdhirâja, had also another name Śivamâra.

45. His grandson, raging with fury at the head of battle horrid with the assault of heroes, horses, and groups of elephants; Bhîma-kôpa (terrific in anger); captivator of the glances of young women skilled in the art of love; Lôka-dhûrta (captivator of the world); obtainer of complete victory at the head of many arduous battles; a lion to the herd of elephants his enemies; Râja-kêsari (a lion among kings),—was Konguṇivarma-dharma-mahârâjâdhirâja paramêśvara, who had Śrîpurusha as his first name. Ever victorious is the crest-jewel of kings, king Śrîpurusha, a brilliant sun in illumining the clear firmament of the Ganga family, a terror to enemies, doer of good, protector of the virtuous path, possessor of a good kingdom, resplendent with excellent qualities in the assembly of kings. To women Cupid, in the use of the bow Daśaratha's son (Râma), in valour Jâmadagnya (Paraśurâma), in great wealth Baḷâri (Indra), in great glory the sun, in ownership of property Kubêra, possessor of well-known power, creator (*otherwise* benefactor) of all living creatures, a Prajâpati (therefore) created by Brahma,—thus do poets praise him every day. The interior of his palace echoed the sounds of the religious ceremonies accompanying the great gifts made by him every day. His son, a sun in the sky of the celebrated pure Ganga family, was Konguṇivarma-dharma-mahârâjâdhirâja paramêśvara, who had Śivamâra-Dêva as his first name and Saigoṭṭa as another name, and whose anger in battle drove hostile kings in a moment into the mouth of Antaka, horrid to behold, filled with twining entrails, blood and flesh. His younger brother, whose breast was embraced by the lady Victory and who cut short the (evil) course of the Kali age, was Vijayâditya. Though possessed of great (kingly) qualities praised in the assembly of kings in all the earth, this devout and loving (prince), owing to the assemblage of virtues in him, considered, like Bharata, the earth (or kingdom) of his elder brother as his wife not to be approached without reproach. His son, brightening the circuit of the whole earth with the mass of fame of his victory brilliant like the rays of the moon, with his high breast embraced by the goddess of Sovereignty of all the countries conquered by him, was Satyavâkya Konguṇivarma-dharma-mahârâjâdhirâja paramêśvara, who had Râchamalla as his first name, and whom people describe as Karṇa in making gifts, as Śêsha in bearing up the burden of the earth, as Arjuna in war, as an ocean in profundity, as a powerful submarine fire in drying up the ocean the evil deeds of the Kali age, as a strong rampart of adamant in protecting refugees, and as Brahma in maintaining (the world).

46. His son, with his mind resembling a bee at the pair of lotus feet of the adorable Arhat-bhaṭṭâraka, was Nîtimârga Konguṇivarma-dharma-mahârâjâdhirâja paramêśvara, who had Ereganga-Dêva as his first name. In the rainy season of a terrible battle fought at Râjârâvaḍi accompanied with initial rain-drops of arrows shot from the bow, lightning of fierce swords, dark clouds of infuriated elephants, high winds of horses, and streams of blood, this eminent king defeated with ease his powerful enemies. The Vallabha army, terrible with towering elephants and horses, which

was commanded by the Pallava, Râshṭrakûṭa, Kuru, Mâgadha, Mâḷava, Chôḷa, Lâṭa, ? Samvalla and Chalukya kings and others, he caused to fall down in battle together with the tears of their wives. His son was Satyavâkya Konguṇivarma-dharma-mahârâjâdhirâja paramêśvara, who had Râjamalla-Dêva as his first name. These are the Vangas, the Pauṇḍras, the Magadha and Kôsala kings, and these the Kâḷinga, Ândhra and Dramiḷa kings with their allies, that were pierced by the weapons discharged by this king—thus did the people praise his valour in the Sâmiya battle. His younger brother, conqueror of the invincible Râjarâja, was Bûtugêndra, who, as Vishṇu Mura and as Indra . . . , conquered his enemy Mahêndra in Biriyûr and Sûṟûr, as also in the Sâmiya battle. The fire at the destruction of the world in anger, a celestial tree in liberality, a Mammatha to women, a Brahma in learning, a Pâlakâpya in the science of elephants, he overcame in battle the Kongas who resisted his tying up of the elephants and in accordance with the ancient method mentioned in ? Panchavâri captured, single-handed, hundreds of elephants which were difficult to catch.

47. To him, a devout Jaina, also known as Guṇaduttaranga, who kept at a distance all the stain of the Kali age, by merely hearing whose name arrogant kings lost their pride, and who was possessed of truthful speech and conduct as enjoined by the purport of all sciences, and to Chandrobbalabbâ, daughter of the favorite of earth and fortune Amôghavarsha-Deva, a handsome-limbed beautiful lady, the outcome of many blessings, the source of the channel of good fortune, the abode of prosperity, modesty, fame and all virtues, versed in dancing and other accomplishments, was born a son, king Eṟeganga, a treasury of speech. As the new moon waxes daily with increasing digits, so he grew with daily increasing knowledge of the arts, and was crowned as Eṟeyappa by his uncle Râjamalla-Dêva. In a battle-field which was soaked with the blood issuing from the elephants falling under the stroke of his sword like mountains struck by the thunderbolt of Indra, and in which demons and *piśâchas* closely followed dancing headless trunks amidst the roars of goblins, the sky and the earth became as it were Pâpanâśa through showers of blood. In that battle he slew Mahêndra, as Indra Baḷa; and, capturing speedily Sûṟûr, Nâḍugâṇi, Miḍige, Sûḷiśaiḷêndra, the lofty Tippêṟu, Penjaṟu and other impregnable fortresses, brought down the pride of their owners. By him—a Bharata in the arts of singing, instrumental music and dancing and in other minor arts, an authority to great grammarians, walker in the path of politics (or morality) illuminated by the jewels of all charming qualities, whose pair of lotus feet were rubbed by the foreheads of all feudatories, and by plunging into and emerging from the milk ocean of whose spreading fame resembling the cluster of rays of the autumnal moon, the stain of Kali was distroyed—was the earth protected without any obstruction. He was Nîtimârga Konguṇivarma-dharma-mahârâjâdhirâja paramêśvara, who had Eṟeganga-Dêva as his first name. He was also known as Komaraveḍenga.

48. To him, whose pair of feet were rendered red by the rays of the gems in the crown of king Brahma, and to his queen Jâkâmbâ, daughter of king Nijagali of the pure Châḷukya family, was born a son, king Satyavâkya. This intelligent prince learnt in his early age the science of politics, riding on elephants and horses, play at ball, wielding the bow and sword, the drama, grammar, medicine, poetry, mathematics, Bharata-śâstra, Itihâsas and Purâṇas, dancing, singing and instrumental music. When he entered the battle-field armed with his sword, the Andhras entered mountain caves, the Śakas the ocean, the Pâṇḍyas . . . . . , the Simhaḷas . . . . holes, the Kêraḷas the nether world, and the Pallavas the mouth of Yama. He was Satyavâkya Konguṇivarma-dharma-mahârâjâdhirâja paramêśvara, who had Narasimha-Dêva as his first name He was also known as Bîraveḍenga. His younger brother, punisher of hostile kings, had Râjamalla as his first name; and, being a walker in the path of politics (or morality) of former kings, had also another name Nîtimârga. Slaying foot-soldiers with his arrows, horses with his sword, and elephants with his single scent elephant, king Râjamalla conquered and put to flight the Noḷamba Aṇṇiga in the famous Kottamangaḷa battle, and, taking pity on the trembling enemy, took him under his protection. He was Nîtimârga Konguṇivarma-dharma-mahârâjâdhirâja paramêśvara, who had Râjamalla as his first name. He was also known as Kachcheya-Ganga. His younger brother, Bûtuga, possessed of wealth acquired by his own arm, went to king Baddega in the Ḍahâḷa country, and then married his

daughter, along with the maiden Speech, according to the prescribed rites, at Tripuri. The fierce Bûtuga, conqueror of the host of his enemies, who through his valour ranked first in the enumeration of kings,—on Baddega going to heaven to seize the sovereignty of Indra, *i.e.*, on the death of Baddega, took elephants, horses, white umbrellas and the throne from the possession of Lallêya and gave them to king Krishṇa. Further, from this fierce king Ganga-Gângêya, did not Kakka-Râja, lord of Achaḷapura, enter the mouth of Yama?; did not Dantivarma, named Bijja, obtain in war the state of living in the forest (*otherwise* had he not to flee back to his Vanavâsi)?; did not Ajavarma, lord of Śântaḷa (?the Śântaras), become quieted?; did not Dâmari, lord of Nuḷugugiri, obtain the breaking of his pride?; and did not Nâgavarma tremble with fear? Having conquered king Râjâditya, who was proud of his array of elephants; having driven out Êmagaṇḍuga from (his) country; and having burnt Tanjâpuri, Nâḷkêḷo and other fortresses; this Ganga-Nârâyaṇa gave to Krishṇa lordly elephants, horses and great wealth. This king Jayaduttaranga cleft open the frontal globes of the lordly elephants the arrogant false disputants of the *êkântamata* (Buddhism) with the thunderbolts the arguments based on the scriptures. He was Satyavâkya Konguṇivarma-dharma-mahârâjâdhirâja paramêśvara, who had Bûtugu as his first name. He was also known as Nanniya-Ganga.

49. To him, a touchstone to poets, and to Rêvakanimmaḍi, also known as Châgaveḍengi, daughter of the virtuous Baddega-Dêva, was born a son named Maruḷa. This prince, of exceptional skill in politics, married the daughter of the destroyer of the host of his enemies, Krishṇa, whose lotus feet were bowed to by the Magadha, Kaḷinga, Pâṇḍya and Chôḷa kings. He also obtained from the affectionate emperor Krishṇa an umbrella called Madanâvatâra, never obtained by any other king. With his mind resembling a bee at the lotus feet of Jina, like a lake an asylum of all royal swans (*otherwise* prominent kings), of a fame pervading and illumining the points of the compass, Kîrti-Manôbhava (a Manmatha in fame), he was known as king Ganga-mârtaṇḍa owing to his attachment to the lotus final beatitude, as Nîtimârga owing to his conduct which was extolled by poets, as Ganga-Chakrâyudha owing to his destruction of mighty enemies, and as Kâmada owing to his affection to the helpless and the fulfulment of their desires. Fond women, on seeing him, think thus: "Our designation Kâmâ has now become fruitful." Victorious is Ganga-Chakrâyudha, an ocean of true virtues, whose purity is lovingly praised by the pure, poetry by great poets, liberality by suppliants, valour by the Kêraḷas, the Chôḷas and the Pâṇḍyas, policy by statesmen, and virtue by the virtuous. He was Nîtimârga Konguṇivarama-dharma-mahârâjâdhirâja paramêśvara, who had Puṇuseya-Ganga as his first name and Kaliyuga-Bhîma as another name.

50. His younger brother, protecting the world as the lion the forest, adorning the circle of the earth as the swan the lotus garden, of a fame resembling that of the kings of the Kṛita age, was Mârasimha, celebrated for (the strength of) his arm. He, of renowned prowess, was in his boyhood like a young lion created for breaking the pride of the elephants his enemies. When this king Guttiya-Ganga prepared himself for war, his enemies, though proud of their arm and fond of war, on hearing of his great valour, wealth and fame, desired his alliance. An example of righteous conduct to friends, protector of those overcome with fear, respectful to gurus, sender of enemies to heaven, giver of enjoyment to women, bestower of dignity on . . . . . , obedient to teachers—such was king Ganga-chûḍâmaṇi and therefore beloved by all. By his great learning he was like a prodigy in the midst of the learned; by his heroic valour he was like Yama in the minds of his enemies; by his great liberality he was like a treasure to the assemblage of bards; and by his distinguished truthfulness he was like Yudhishṭhira in the minds of all. The Brâhmaṇas reciting *mantras* in front of him, who was accoutred for war, who had a smiling face, who subdued by his valour his enemies during the conquest of the regions, and who knew the affairs of the three worlds by his statesmanship, were looked upon as evil spirits by his enemies afraid of the battle-field. By him—who was like a bee at the lotus feet of Jina, who washed out all taints with the water of the daily bath of Jina, who was devoted to the worship of gurus, who was an expert in grammar, logic, philosophy and literature, who was skilful in the management of horses and elephants, and whose good government was the theme of praise of the four castes and orders regulated by his

remarkable intellect matured by an investigation of all the Itihâsas and Purâṇas—may be host of his enemies be subdued, may all hostile countries be occupied, may all his kingdom be protected, may the conduct of the ancients be imitated, may continued prosperity be obtained, may the happiness of universal empire be enjoyed!

51. The crest-jewel of heroes king Krishṇa-Râja-Dêva, who took possession of the whole Chôḷa country, who brought under his control Simhaḷa and other various islands and the Kêraḷa, Pâṇḍya, Konga, Kaḷinga, Kôsaḷa and other countries, and whose breast was embraced by the goddess of Victory, when setting out on an expedition to the north with the desire of conquering Aśvapati who was proud of the strength of his arm due to the possession of large troops of horse etc., himself performed the ceremony of crowning Mârasimha as the ruler of Gangapâḍi, on the grounds that he was quite worthy of union with the goddess of the Ganga kingdom inherited from his ancestors; that he was the beloved of the goddess of Heroism abiding in his sword which was fond of sporting in the lake the battle-field adorned with the assemblage of lotuses the severed heads, and filled with the streams of blood issuing from the wounds, of brave warrors; that he was possessed of the glory of holding the highest rank in being served by hostile kings afraid of the valour of the thunderbolt his arm skilled in splitting the mountain the pride of arm of hostile kings due to their large armies; that he had an auspicious body possessed of all lucky marks; that his conduct was worthy of his great prosperity, the theme of song of poets, bards and singers gratified by the streams of his gifts which allayed the heat of the fierce summer the poverty of all suppliants; that he was averse from conduct tarnished with the stain of Kali; that he was possessed of strength of arm acquired by his skill in captivating by statesmanship and other accessories the goddess of Victory; that his head was adorned with the ornaments (garlands) unswerving devotion and allegiance to his lord; that his ears were resplendent with the jewels the hearing of the counsel of the good; that his lotus face was ever adorned with soft and sweet speech; that his heart was charming with the jewel necklace gratitude for the good done to him; that he was profound like the ocean, unshakable like the Mandara mountain in maintaining the seven constituents of his kingdom, favorite of Lakshmi like Vishṇu, dear to Umâ (*otherwise* fame) like Śiva, of a pleasing form like the moon, and of a glory capable of destroying the mass of darkness his enemies like the sun; and that he was like himself (Krishṇa-Râja) able to bear up the burden of his kingdom. Such was Ganga-maṇḍaḷika Satya-vâkya Konguṇivarma-dharma-mahârâjâdhirâja, supreme lord of Kôḷâḷapura, lord of Nandagiri, Chaladuttaranga Mârasimha-Dêva.

52. Born in the *agrahâra* named Pippaḷa which was an ornament to the forehead of the lady Varâṭa-dêśa of the north; of the Pârâśara-gôtra; a Chaḷuki-vaḍicha-charaṇa; of a mind purified by devotion to the practice of Vêdic study, Vêdic teaching, exposition of the scriptures, performance of sacrifice, officiating at sacrifice, ablution, muttering prayers, making oblations, hospitality to strangers etc.; with the forest of his *karma* burnt up by the fire of the glory of the motionless, stainless, defectless and unconditioned Supreme Soul revealed in the Upanishads; like an avenue tree an asylum of men foot-sore by constant walking in the path leading to Indra's heaven and final beatitude; like a rutting elephant gratifier of the bees the suppliants by the stream of ichor his gifts;—was Śrîdhara-bhaṭṭa. His son, gratifier of gods and *pitṛis* by his daily and occasional rites; filler of the earth, the sky and the circle of the regions with the sound of the drum of his fame accompanied with the shouts of the bards pleased with his liberality and the recitations of the Brâhmaṇas fed at his sacrificial sessions; quencher of the fire of enemies' valour with the water of the edge of his sword; causer of delight to the lord of the Varâṭa country by the fierce valour of his right arm skilled in protecting refugees; like an incarnation of Vîra full of unparalleled daring;—was Ayyapa-bhaṭṭa. His son, who had Munjârya as his first name, was Vâdighanghaḷa-bhaṭṭa, a treasury of the jewels of wisdom, a mine of the pearls of intellect. With very little effort and labour on his part all learning came to him in a very short time as though it had been made ready in his previous birth. For instance, ? author of a grammatical system free from doubt and controversy, he, like Brahma, knew the essence of the science of grammar, and was looked up to as a great authority by grammarians. He was well versed in the three schools of logic, and in the Lôkâyata, Sânkhya, Vêdânta and Bauddha systems of philosophy, and in Jainism he became celebrated as Vâdighanghaḷa. He was besides an eminent poet. Like a sun on the eastern

mountain *syâdvâda* (Jaina docrine), he destroyed the mass of darkness arrogant scholars by the resplendent rise of his learning, cut off the expansion of the lilies proud disputants by the rays of his eloquence, and acquired the high distinction of Vâdighanghaḷa on the earth. His eloquence in the exposition of literature made king Ganga-Gângêya, a cuckoo in the grove of delighters in all learning, his pupil; his instruction in politics induced the learned men of Vallabha-Râja's capital to show him great honour which showed to the world his greatness and remarkable scholarship; and his counsel to Krishṇa-Râja, which enabled him to enjoy the embraces of the ladies of the points of the compass (*i.e.*, to conquer all regions), procured for him the king's esteem along with that of all his *maṇḍaḷikas* and *sâmantas*. He showed his eager desire in doing good to others, his renunciation in the matter of seizing others' women and wealth, his love in hearing stories of the good, his aversion in the matter of giving ear to evil report regarding the good, his intentness in worshipping the lotus feet of Jinêśvara, his diligence in making gifts to sages and Brâhmans, his full consciousness in protecting refugees, and his faculty of recollection in remembering the good done to him.

53. To him, Vâdighanghaḷa-bhaṭṭa, the Ganga-maṇḍaḷika, Maṇḍaḷika-Tri-ṇêtra, king Mârasimha, on Wednesday the fifth lunar day of the bright fortnight of the month Chaitra in the year Rudhirôdgâri corresponding to the Śaka year 884, granted, with pouring of water, as *śruta-guru's* (religious teacher's) fee, the village named Bâgiyûr included in the Baḷagare Three-hundred of the Pûnâṭu Six-thousand in Gangapâṭi. The income of the village was 20 *gadyâṇas* in cash and 12 *khaṇḍugas* in grain. Then follow details of boundaries of the village. After five usual final verses the record closes with these sentences:—He who violating *dharma* for gain or through greed or ignorance confiscates this *agrahâra* named Bâgiyûr granted by king Marasimha, shall be guilty of the five great sins condemned by the whole world; and he who maintains it shall acquire *dharma*, long life, merit and fame.

54. Such are the details given in this unusually long Ganga grant, the latest yet discovered of the dynasty. Before proceeding to remark on the new items of information furnished by it, it is desirable to exhibit the genealogy of the Gangas as given in it, as it may be looked upon as almost complete, there having been only two or three steps more before the dynasty was subverted by the Chôḷas.

GANGA GENEALOGY ACCORDING TO THE PLATES OF MÂRASIMHA.

Konguṇivarma-dharma-mahârâjâdhirâja-paramêśvara-paramabhaṭṭâraka

1 Mâdhava-mahâdhirâja I
Jaya-bhûshaṇa
|
2 Mâdhava-mahâdhirâja II
|
3 Harivarma-mahâdhirâja
|
4 Vishṇugôpa-mahârâjâdhirâja
|
5 Mâdhava-mahâdhirâja III
|
Konguṇivarma-dharma-mahârâjâdhirâja-paramêśvara (or briefly K. D. P.)
6 Avinîta
|
7 Durvinîta
|
8 Mushkara
|
9 Śrîvikrama
|

10 Bhûvikrama Śrîvallabha	Konguṇivarma-mâhârâjâdhirâja 11 Nava-Kâma Śivamâra I

Śishṭa-priya
|
A son
|
K. D. P.
12 Srîpurusha
Bhîmakôpa, Lôkadhûrta, Râjakêsari
|

K. D. P.
13 Śivamâra-Dêva II
Saigoṭṭa

14 Vijayâditya
|

Satyavâkya K. D. P.
15 Râchamalla I
|
Nîtimârga K. D. P.
16 Eṛeganga-Dêva (I)
|

Satyavâkya K. D. P.
17 Râjamalla II

18 Bûtuga (I)
Guṇaduttaranga
M. Amôghavarsha's daughter Chandrobbalabbâ
|
Nîtimârga K. D. P.
19 Eṛeganga-Dêva (II)
Eṛeyappa
Komaraveḍenga
M. Nijagali's daughter Jâkâmbâ
|

Satyavâkya K. D. P.
20 Narasimha-Dêva
Bîraveḍenga

Nîtîmârga K. D. P.
21 Râjamalla III
Kachcheya-Ganga

Satyavâkya K. D. P.
22 Bûtuga (II)
Ganga-Gângêya, Ganga-Nârâyaṇa.
Jayaduttaranga, Nanniya-Ganga
M. Baddega's daughter Rêvakanimmaḍi
|

Nîtimârga K. D. P.
23 Puṇuseya-Ganga
Maruḷa
Ganga-mârtaṇḍa, Ganga-Chakrâyudha,
Kâmada, Kaliyuga-Bhîma, Kîrti-Manôbhava
M. Krishṇa's daughter

Satyavâkya K. D.
24 Mârasimha-Dêva
Guttiya-Ganga, Ganga-chûḍâmaṇi,
Ganga-maṇḍaḷika, Chaladuttaranga,
Maṇḍaḷika-Triṇêtra

This genealogy is mostly identical with that given in several of the published grants. The points however in which it differs from that given in some may be noted here. Unlike the present grant, the Sûḍi plates of Bûtuga (*Epi. Ind.*, III, 158) state that 11 was the son of 10, that 12 was the son of 11 and that 21 and 22 were the sons of 20. The Vaḷḷimalai rock inscription of Râjamalla I (*Epi. Ind.*, IV, 141) also makes 12 the son of 11. The mention of 12 as the son of 9 in the Narasimharâjapura plates (last year's *Report*, para 61), unlike the majority of the published grants, has to be looked upon as a mistake. Like the present grant, the stone inscription EC, VIII, Nagar 35, of 1077, mentions 20, 21 and 22 as brothers. It is worthy of note that from 15 onwards to the end, omitting 18, the titles Satyavâkya and Nîtimârga are regularly applied to alternate kings. According to this grant Eṛeyappa (19) was a Nîtimârga, as also his second son Râjamalla (21).

55. As stated in para 42, the plates of Mârasimha are partly similar in contents to the Keregôḍi-Rangâpura, the Narsâpûr, the Gaṭṭavâḍi and the Sûḍi plates. Some of the new facts given in them may now be noticed together with any peculiarities not observed in other grants. The first king is called Mâdhava. The same is the case in a nearly contemporaneous stone inscription at Lakshmêśvar (*Ind. Ant.*, VII, 107), of 968, and in some later records in the Shimoga District, Nagar 35, of 1077, and Shimoga 4, of 1122, which however make Mâdhava, the younger brother of Daḍiga to whom a few steps in the pedigree are prefixed. It is also stated in the present record that Mâdhava obtained greatness by following the Jaina doctrine, that he severed the stone pillar by favour of the Jaina teacher Simhanandi and that his head was adorned with a frontlet made of *karṇikâra* flowers. Shimoga 4 likewise states that Simhanandi presented him with a sword and procured for him a kingdom, and that he placed on his head a coronet of *karṇikâra* flowers. There are also other inscriptions and literary works which refer to Simhanandi as the founder of the Ganga kingdom. The Udayêndiram grant of Hastimalla, of about 920, states that the Ganga lineage owed its greatness to Simhanandi. Nagar 35 and 36, of 1077, say that he made the Ganga kingdom and Śravaṇa Beḷgoḷa 397 (New Edition), of 1178, tells us that he was the creator of the Ganga kingdom. In an old commentary on the Jaina work Gommaṭasâra, it is stated that the Ganga family prospered by the blessing of this sage. The present grant seems to apply the title Jayabhûshaṇa to Mâdhava. It does not say that Vishṇugôpa was a devotee of Nârâyaṇa, nor does it say that Mâdhava, his son, was a worshipper of Tryambaka. Besides Bhîmakôpa two other titles, Lôkadhûrta and Râjakêsari, are applied to Śrîpurusha. As in the Gaṭṭavâḍi plates, it is stated of Vijayâditya that he, like Bharata, refrained from enjoying the kingdom of his elder brother; of Râjamalla II that he distinguished himself in the battle of Sâmiya; and of Bûtuga I that he defeated Mahêndra at Biriyûr, Sûṟûr and Sâmiya and captured elephants after routing the Kongas who opposed him. With regard to the capture of elephants by Bûtuga I, it is interesting to note the statement that the capture was effected according to the ancient method mentioned in Panchavâri which is probably a work on elephants. Eṟeyappa had the title Komaraveḍenga, married Jâkâmbâ the daughter of king Nijagali of the Châlukya family, and captured the impregnable fortresses of Sûṟûr, Nâḍugâṇi, Miḍige, Sûḷiśaiḷêndra, Tippêṟu and Penjaṟu. He had three sons: Satyavâkya Narasimha-Dêva with the title Bîraveḍenga, Nîtimârga Râjamalla (III) and Satyavâkya Bûtuga II. Râjamalla defeated the Noḷamba king Aṇṇiga in the battle of Kottamangala. As regards Bûtuga II, it is stated that he went to king Baddega in the Ḍahâḷa country and married his daughter at Tripuri; that on the death of Baddega he rescued the throne from Lallêya and gave it to king Krishṇa; that he killed Kakka-Râja, lord of Achaḷapura, and defeated Dantivarma *alias* Bijja of Banavâsi, Ajavarma, the Śântara king, Dâmari, lord of Nuḷugugiri, and Nâgavarma; that he conquered king Râjâditya, drove out Êmagaṇḍuga from his country, burnt the fortresses of Tanjâpuri and Nâḷkêḷo, and gave lordly elephants, horses and great wealth to Krishṇa; and that he confuted the arrogant disputants of the *êkânta-mata* (Buddhism). Many of these details about Bûtuga are also given in the Sûḍi plates which, I venture to think, have been declared spurious on very weak grounds. In them though Achaḷapura is mentioned as Aḷachapura, probably by a slip of the engraver, Nâḷkêḷo of the present grant is correctly given as Nâḷkôṭe. The capture of Tanjâpuri is also mentioned in the Karhâḍ plates of Krishṇa III (*Epi. Ind.*, IV, 280). Bûtuga's consort Rêvakanimmaḍi had the title Châgaveḍangi. Maruḷa's first name was Puṇuseya-Ganga and his titles Ganga-mârtaṇḍa, Ganga-Chakrâyudha, Kâmada, Kaliyuga-Bhîma and Kîrti-Manôbhava. He married Krishṇa's daughter and obtained from him an umbrella called Madanâvatâra which had never been obtained by any other king. In the Gaṭṭavâḍi plates and in Kannaḍa literature (see my Introduction to Nâgavarma's *Kâvyâvalôkanam*, p. 43) the title Kâmada is applied to Eṟeyappa, grandfather of Maruḷa. From the Hebbâḷ inscription of Mârasimha (*Epi. Ind.*, IV, 350) we may infer that the name of Krishṇa's daughter was Bijabbe. The fact of Maruḷa obtaining the umbrella Madanâvatâra from Krishṇa is also mentioned in Nagar 35. With regard to Mârasimha it is stated that king Krishṇa, when setting out on an expedition to the north to conquer Aśvapati, himself performed the ceremony of crowning him as the ruler of Gangapâḍi.

56. It is interesting to note that the donee was an eminent scholar of varied learning, honored by several kings. He was the teacher of Bûtuga, an instructor in politics in Vallabha-Râja's capital, a councillor of Krishṇa III and the *śruta-guru* or religious preceptor of Mârasimha. He was a Jaina, though his grandfather appears to have been an orthodox Brâhman. His father, though a Brâhman, was also a great warrior causing joy to the king of the Varâṭa country by his valour. The donee was apparently the author of some grammatical work, as he is stated to have introduced a system of grammar free from doubt and coutroversy. It is curious to observe that the village granted by Mârasimha was the same as the one granted by Harivarma (see para 38) to Daramôdara-bhaṭṭa, who was, again, of the Chaḷukivaḍicha family like the donee of the present grant.

Ganga pedigree.

57. It may not be out of place to make a few remarks here about the Gangas and their chronology in the light of some of the discoveries recently made. Oriental scholars are aware of the countroversy between the late Dr. Fleet and Mr. Rice with regard to the genuineness of the numerous Ganga grants published in the *Indian Antiquary* and the *Epigraphia Carnatica*. Dr. Fleet pronounced the whole series spurious, some of them at any rate on very weak grounds, and other scholars have simply followed suit. He also stated that the genealogy given in the grants was fictitious. Fortunately for the Gangas, the Penukoṇḍa plates came to light and Dr. Fleet admitted their genuineness and said "My conclusions about it (the grant) are that we have here at last a genuine early Ganga record" (*J. R. A. S.* for 1915, 472). This grant confirms with a slight difference in one detail the first three steps of the pedigree given in the other grants. My discovery of the date 437 for the accession of the Pallava king Simhavarma, probably the second of that name, (see my *Reports* for 1909 and 1910), has, along with the palæographical evidence, led Dr. Fleet to assign the date 475 to the Penukoṇḍa plates. The Vaḷḷimalai rock inscription of Râjamalla I (*E. I.* IV, 141) confirms with the exception of one detail four steps from Śivamâra I as given in the other grants. The Maṇṇe plates discovered by me (*Report* for 1910) give 817 as the date of accession of Râjamalla I. On palæographical grounds also the Vaḷḷimalai inscription may be assigned to about the same period. A stone inscription of Śrîvikrama, father of Śivamâra I, has also been discovered (*Report* for 1917, 38). I have also discovered several genuine Ganga grants and published them with facsimiles in my Reports from 1910 up to the present time. About two of them, namely, the Gummareḍḍipura plates of Durvinîta (*Report* for 1912) and the Meḷekôṭe plates of Mâdhava (*Report* for 1910), Dr. Fleet wrote to me thus in 1913; "It (the Gummareḍḍipura grant) may quite possibly establish the existence of a Ganga king named Durvinîta; and even if it should recite and establish all the early pedigree which I regard as fictitious, it would not thereby establish the authenticity of certain records, asserting that pedigree, which are palpably spurious. On the side of its being a genuine early record, there are, of course, the points which you have stated in your Report. But there are other points in it, and about it, on the other side, too. The question is a complex one, requiring much thought. For palæographic reasons, it was certainly not written before about A. D. 650; that is, at least a century later than the time to which you refer it. A similar remark applies to the Meḷekôṭe plates of Mâdhava which you refer to about A. D. 400." It will thus be seen that he was almost inclined to admit the genuineness of these grants, though he differed from me about their period. This was, it must be remembered, before the discovery of the Penukoṇḍa plates. Since his lamented death, I have discovered these genuine Ganga grants—the Beṇḍigânhalli plates of Vijaya-Krishṇavarma (*Report* for 1915), the Uttanûr plates of Durvinîta (*Reports* for 1916 and 1917), the Tagare plates of Polavîra (*Report* for 1918), the Keregôdi-Rangâpura plates of Râjamalla II (*Report* for 1919), the Narasimharâjapura plates of Śrîpurusha (*Report* for 1920) and the Kûḍlûr plates of Mârasimha of the present *Report*. If Dr. Fleet had lived to see these grants also, he would certainly have changed his opinion about the pedigree cited in the Ganga grants being fictitious. In fact, there were only a few intermediate steps from Mâdhava (III) to Śrîvikrama that had to be admitted, those above and below these having already been confirmed by admittedly genuine records on copper and stone. The late Dr. Hoernle, in a letter dated 20th December 1912, wrote thus about the Gummareḍḍipura record of Durvinîta: "I must say that the appearance of the characters as seen on your facsimile *does* suggest

genuineness." Another scholar in England wrote thus about the Uttanûr plates of Durvinîta: "The plates of Durvinîta are, no doubt, most important. They continue the demonstration of the genuineness of the early Ganga inscriptions, being in full agreement with those previously known. I believe that the work of the Mysore Archæological Department in connection with this dynasty will always be remembered to its credit." The Islâmpûr plates of Vijayâditya (*E. I.*, XII, 48), which are unobjectionable on palæographic grounds, have been pronounced spurious by Professors Sten Konow and Pathak on account of some errors of orthography. Several of the Râshṭrakûṭa and other grants which are accepted as genuine are full of such errors.

58. It must not be understood from the concluding remarks of the previous para that I consider every one of the published Ganga grants to be genuine. Far from it. To be admitted as genuine, they have to stand certain well-known essential tests, and if they miserably fail, then we are at liberty to stamp them as spurious. Such appear to be the grants of Harivarma referred to in paras 38 and 39 above. A great difficulty with the Ganga grants, especially the earlier ones, is that they are either wrongly dated, such as the grants of Harivarma, or not dated at all. The only exception is the Merkâra grant, of 466, which, on palæographic and other grounds, Dr. Fleet considered to be spurious. The specific dates assigned by Mr. Rice to Avinîta and Durvinîta are based on the date of the Merkâra grant and on his supposition that the word *vijaya* in the Mallôhalli grants (E C, IX, Doḍḍa-Baḷḷâpûr 67 and 68), which really means 'victorious', stands for the cyclic year of that name. These dates are therefore not tenable. As stated in my last *Report*, p. 48, the work *Avantisundarîkathâ*, discovered by the Madras Oriental Manuscripts Library, gives a clue to the period of Durvinîta. In the introductory chapter it says that Bhâravi stayed for some time at the court of Durvinîta and that he was a contemporary of Vishṇuvardhana, evidently the first Eastern Châlukya king, and of Simhavishṇu, the Pallava king of Kânchi. Briefly, the account given of Bhâravi runs thus:—In the city of Kânchi in the south of India ruled a king of the Pallavas named Simhavishṇu who was a great patron of learning. One day a stranger appeared before him and recited a Sanskrit verse in praise of the Narasimha incarnation of Vishṇu. On hearing the lofty sentiments expressed in the verse the king enquired of the stranger who the author of the verse was. He replied thus: "In the north-west there is a town named Ânandapura, the crest-jewel of Ârya-dêśa, from which a family of Brâhmans of the Kauśika-gôtra migrated and settled at Achalapura. Nârâyaṇasvâmi, a member of this family, had a son named Dâmôdara, who became a great scholar and was known as Bhâravi. He became a friend of king Vishṇuvardhana. On one occasion he accompanied the king on a hunting expedition and while in the forest had to eat animal flesh. To expiate this sin he set out on a pilgrimage and finally settled in the court of Durvinîta. He is the author of this verse." On hearing this account the king, desirous of seeing the poet, invited him to his court. The poet caused great joy to the king by reciting his poems. The king gave him a respectable dwelling to live in and supplied all his wants.

Ganga chronology.

This extract establishes the contemporaneity of the Pallava king Simhavishṇu, the Ganga king Durvinîta and the Eastern Châlukya king Vishṇuvardhana (I). This connection of Durvinîta with Bhâravi affords a clear explanation of the statement in most of the grants that Durvinîta was the author of a commentary on the 15th *sarga* of Bhâravi's Kirâtârjunîya. The period of Durvinîta, according to the newly discovered work, will thus be the first half of the 7th century. And this is exactly the period assigned to the Gummareḍḍipura plates of Durvinîta by Dr. Fleet (see previous para) on palæographic grounds. Durvinîta had a long reign of more than forty years: his period may be taken to be 605 to 650. Taking this as the basis we have to adjust the periods of the earlier kings. There will be no difficulty in this if we take Avinîta to be the sister's son of the Kadamba king Krishṇavarma II. With regard to the later kings, my discovery of the date 788 in a stone inscription of Śrîpurusha (*Report* for 1918, para 76) will serve as a landmark. According to some of his published grants, 788 would be the 62nd year of Śrîpurusha's reign. This need not be considered an impossible length for a reign, for Amôghavarsha I had one as long. Further, it is almost certain that his father did not reign. In these circumstances the chronology suggested by Professor

Jouveau-Dubreuil on page 107 of his *Ancient History of the Deccan* appears to be reasonable and may be provisionally, adopted. His separation of the Gangas into two dynasties, namely, the Paruvi and the Talkâḍ, is rather ingenious. Collateral branches of the Ganga dynasty are referred to in some records, *e.g.*, the Chikbaḷḷâpur plates (*Report* for 1914) mention a branch, a member of which, named Jayatêja, was ruling in 810 and the Narasimharâjapura plates of Śrîpurusha (last year's *Report*) mention a chief of the name of Nâgavarma who belonged to the Pasinḍi-Ganga family. But the Paruvi dynasty of the Gangas does not seem to be alluded to as such in any published record. The suggestion is, however, useful as it removes some difficulties in the allocation of some of the earlier kings.

THE VAIDUMBAS.

59. A fragmentary *viragal* at Chamalavârapalli, Bâgepalli Taluk, mentions a Vaidumban with the epithet ? *raṇintakan* (a Yama in war). It appears to refer to some battle, but the details are gone. A *viragal* at *bêchirâkh* Yerraguḍi of the same Taluk (E C. X, Bâgepalli 62) refers itself to the reign of a Vaidumba-mahârâja with the title *Gaṇḍa-Triṇêtra* and mentions a battle between him and the Noḷambas. The present record probably refers to a similar battle. Its period may be about 900.

THE CHOLAS.

60. There is only one record relating to the Chôḷas: a Tamil inscription referring itself to the reign of Kulôttunga-Chôḷa I, engraved on the back of the image of Ânjanêya in the Ânjanêya temple at Chêḷûr, Bâgepalli Taluk. The epigraph is fragmentary owing to the image having been carved out of the inscribed stone, as stated in para 12 above. It contains only a portion of the historical introduction beginning *pugaḷ śūḷuda puṇari* and is dated in 1084. It records that in the 15th year of the reign of the emperor Kulôttunga-Sôḷa-Dêvar, who destroyed by his prowess in war . . . . . , who took simultaneously the two countries Śingaḷam (and Ganga-maṇḍalam), and who was graciously seated on the throne of heroes along with Puvani-muḻud-uḍaiyâḷ, while his valour and liberality shone like his necklace and the garland of flowers on his sacred shoulders and while his enemies prostrated themselves on the ground, some one (name gone) of the Kâśyapa-gôtra, a resident of Śêlûr in Koyyakkuṟai-nâḍu of Iraṭṭapâḍikoṇḍa-Sôḷa-maṇḍalam, granted some lands (specified) in Sôḷaśamuttiram to the temple of . . . . . mam-udaiyâr at Śêlûr. He also granted 200 *kuḷis* as *paṭṭa-viratti* and 50 *kuḷis* to Âḷvân. One Śôḷavichchâdara, probably an officer, is also mentioned.

VIJAYANAGAR.

61. There are about 10 records of the Vijayanagar period, beginning in the reign of Dêva-Râya II and ending in the reign of Venkaṭapati-Râya I. They cover a period of nearly 150 years from 1435 to 1589. Two of the records are copper plate inscriptions of Dêva-Râya II and Venkaṭapati-Râya I.

Dêva-Râya II.

62. The plates of Dêva-Râya II. referred to in the previous para, are three in number, each measuring 9¾" by 6¾", engraved in Nâgari characters. They bear the date 1435 and are in the possession of Mr. H. Srinivasa Jois, Clerk, Assistant Commissioner's office. Chitaldrug. The language is mostly Sanskrit. After obeisance to Gaṇapati and invocation in separate verses of Śambhu, Gaṇapati and the Boar incarnation of Vishṇu, the record proceeds to give the pedigree of Dêva-Râya II thus:—In the race of the Moon arose king Harihara, a combination, as it were, of Hari and Hara. During the rule of Harihara, an equal of Indra, possessed of a conduct worthy of the Kṛita age, the sport of Kali lost its vigour. His son, valiant like Râma, a Kârtavîrya in punishing the wicked, was Dêva-Râya. His son, virtuous like Yudhishṭhira, a devout worshipper of Śiva, was king Vijaya. To him, as Pârvati to Śambhu and as Lakshmi to Vishṇu, Nârâyaṇi became wife. To them was born, as Kumâra to Śiva and Pârvati, Dêva-Râya, a Manmatha with a body. A Dharmarâja in virtue, a Karṇa in liberality, a Bhîma in destroying enemies, and a Vijaya (Arjuna) in winning victory,—Dêva-Râya was, as it were, a combination of Kunti's sons created by Brahma. He exhibited the prowess of a

lion in hunting rutting elephants. His younger brother was the great archer Vijaya-Râya, (also) celebrated as Dêva-Râya. After describing Dêva-Râya II 's glory in a few verses and stating that his city, named Ghanaśaila, had to its east a rich and prosperous country, the inscription records that on the fourth lunar day which was the day of Karkaṭa-sankrânti of the bright fortnight of Ashâḍha in the year Râkshasa corresponding to the Śaka year reckoned by the sentiments, the arrows, the qualities and the moon (1359), in the presence of Virûpâksha, the king granted, with all the usual rights, the village Kannênahaḷḷi near Dêvabeṭṭa, situated to the south of Hagaharya in Hagaharya-sthaḷa of the Râyadurga kingdom, giving it another name Pratâpadêvarâjêndrapura, to the knower of the purport of the Vêda, Vêdânta, and all sciences, proficient in grammar, logic and philosophy, slapper on the cheek of proud disputants, worshipper of Vishṇu, Lakshmîdharârya of the Harita-gôtra, Âpastamba-sûtra and Mâmilava family, son of Panchi-bhaṭṭa. And Lakshmîdharârya, forming the village into 160 *vṛittis* or shares, retained 30 for himself and bestowed the remaining *vṛittis* on learned Brâhmans of various *gôtras*, *sûtras* and *śâkhâs*. Then follow details about the donies. It is also stated that 10 *vṛittis* were set apart for the god Śrînivâsa of Tirupati and 5 for the god Virûpâksha of Hêmakûṭa Hampe). After giving details of boundaries of the village in Kannaḍa the record mentions certain grants (specified) made to the treasurer Râmachandroḍeya and the accountant Chauṇḍarasa. By order of the king the grant was engraved by Vîraṇa. After five usual final verses the inscription closes with the signature of the king *Śrî-Virûpâksha* in Kannaḍa characters.

63. Two points mentioned in this grant deserve notice: (1) that Ghanaśaila (Penugoṇḍa) was Dêva-Râya II's city or capital and (2) that he had a younger brother Vijaya-Râya who was also known as Dêva-Râya. I do not remember having come across any inscriptions mentioning Penugoṇḍa as the capital of the Vijayanagar kings in the first-half of the 15th century. The statement that Dêva-Râya II had a younger brother of the name of Vijaya-Râya is of great importance as it helps us in explaining a few inscriptions of Śaka 1368, the last year of Dêva-Râya II's reign, which refer to the reigning sovereign as Vijaya-Râya-mahârâya (*Madras Epigraphical Report* for 1907, 83). With regard to these inscriptions, the following observations have been made in the *Annual Report of the Archaeological Survey of India* for 1908, p. 246:—"It is disputed if this king is identical with Vijaya, the son of Dêva-Râya I, or if he is some unknown prince of the first Vijayanagar dynasty; or if, again, Vijaya is only a surname of Immaḍi-Praudhadêvarâya (Mallikârjuna), who was the grandson of Vijaya, and as such, was entitled to be called by that name in accordance with the well-known Hindu custom of naming grandsons after their grandfathers. The last alternative appears to be the most probable one; for, it is unlikely that a father would be ruling as a subordinate of his son or that he would have survived him to succeed once more to the throne. Consequently, Vijaya mentioned in these later records of Śaka 1368 may provisionally be taken to be identical with Mallikârjuna until the contrary is proved by future researches". Now the present record affords a satisfactory explanation in the matter. Vijaya of the inscriptions of Śaka 1368 is none other than the younger brother of Dêva-Râya II mentioned in this record, and there is nothing improbable in the supposition that he may have ruled along with his brother at the close of his reign.

Vijaya-Râya, younger brother of Dêva-Râya II.

Krishṇa-Dêva-Râya.

64. Two fragmentary records copied during the year appear to relate to this king. One of them at Kammaravârapalli, EC, X, Bâgepalli 24, dated 1512, which has now been revised, seems to record a grant by Ahôbalêśvara to some one for having built a tank. The other in the ruined Ânjanêya temple at *bêchirâkh* Chennarâyapalli of the same Taluk is mostly worn, and the portion that can be read merely gives the king's name. The date of the record may be about 1520.

Achyuta-Râya.

65. A worn epigraph on a rock behind the Châvaḍi at Châkavêlu, Bâgepalli Taluk, opens with the statementthat Achyuta was ruling the earth, seated on the jewel throne at Pinugoṇḍa, and seems to record a grant by some mahâmaṇḍalêśvara. Twmore fragmentary records, one, dated 1537, in Giḍḍaiya's field at Pillaguṭṭe of the same Taluk, and the other, dated 1539, at the entrance to the Venkaṭaramaṇasvâmi

temple at Mâragânakuṇṭe also of the same Taluk, may be assigned to the same reign. The former records the grant of the village of Kadiri as a *sarvamânya*.

Sadâśiva.

66. An inscription at Shêrkhânkôṭe, Bâgepalli 82, now revised, states that during the rule of Sadâśiva the mahâ-maṇḍaḷika . . . . . made a grant, as a *sarvamânya*, of . . . . . in 1558.

Śrî-Ranga-Râya I.

67. An epigraph on a boulder to the north of Timmayyagâripalli, Bâgepalli Taluk, tells us that the village Ammaḍigûru had the surname Śrîrangarâvasamudra. It is probable that the village was so named after Śrî-Ranga-Râya I. The date of the record may be about 1580.

Venkaṭapati-Râya I.

68. A copper plate inscription, dated 1589, in the possession of Mr. Karaṇam Hanumanta Rao of Chintanapalli in the Kalyâṇadurga Taluk of the Anantapur District, received through my Assistant Mr. R. Rama Rao, relates to this king. It consists of 5 plates, each measuring 10″ by 7½″, engraved in Nâgari characters, the language being mostly Sanskrit. Its contents are mostly identical with those of the Dêvanhalli and the Âlamgiri plates (*Report* for 1910, paras 100 and 101), the Nanjangûḍ and the Sarjâpura plates (*Report* for 1917, para 115; and *Report* for 1919, para 93), the Viḷâpâka plates (*Eni. Ind.*, IV, 269), and E C, XII, Tumkûr 1 and Chikkanâyakanhalli 39, with regard to the genealogy and details about the kings. Like the Viḷâpâka and the Sarjâpura plates and Chikkanâyakanhalli 39, the present record opens with obeisance to Venkaṭêśa and invocation of the two feet of Râma and Vishvaksêna. After the description of the kings it proceeds to record that on the 12th lunar day of the bright fortnight of the month Mâgha in the year Virôdhi corresponding to the Śaka year reckoned by the earth, the moon, the arrows and the earth (1511), in the presence of the lotus feet of the god Venkaṭêśa, the king granted, as a *sarvamânya*, with all the usual rights, three villages, namely, Tûmakuṇṭa, surnamed Krishṇasamudra, situated in Kambadûru-sthaḷa of Kundurpi-sîma in the Râyadurga kingdom, Nilvugalu-Râmâpura, surnamed Tirumalapura, situated in Nûtimaḍgu-sthaḷa of the same *sîma* and kingdom, and Chintalapalli, surnamed Śrîrangavârdhi, situated in Kâmasamudra-sthaḷa of the same *sîma* and kingdom, to the maintainer of the good practices laid down in *śruti* and *smṛiti*, rejoicer in making daily gifts of food, proficient in *âgamas*, *dharmaśâstras* and sciences, worshipper of the feet of Narasimha, the pious virtuous high-souled Singari-bhaṭṭa of the Jâmadagnyavatsa-gôtra, Âśvalâyana-sûtra and Rik-śâkhâ, son of Nâga-bhaṭṭa and grandson of Tippârya. Then follow in Kannaḍa details of boundaries of the three villages. By order of the king the grant was composed by Kṛishṇakavi-Kâmakôṭi, grandson of Sabhâpati, and engraved by Vîraṇa-mahâchârya, son of Gaṇapaya. After five usual final verses the record closes with the king's signature *Śrî-Venkaṭêśa* in Kannaḍa characters. It may be noted here that the Âbamgiri plates and Chikkanâyakanhalli 39, which bear the same date as the present grant, were also composed and engraved by the same men

Miscellaneous Inscriptions.

Inscription on a Buddhist image from Nepal.

69. A few of the records which cannot be assigned to any specific dynasty of kings may be noticed here. As stated in para 13, an inscribed metallic image belonging to Monsieur Clemenceau was sent to me by His Highness the Maharaja for examination and decipherment of the inscription. The inscription, which is in four lines in Nâgari characters and in the Nêwâri language, runs thus:—

Sam 637 Hâguna
vadi 1
Ôm śrî 3 Vajrasatva-pratimâ Vajrâchâryâ śrî-Tala-
ghrikradhana Mayajuni snutya-nâmana dayakâjulô.

The date of the record is the 1st lunar day of the dark fortnight (vadi of Phâlguṇa (Hâguna) of the year 637. The year given is of the Nepalese era which began in A. D. 880. It therefore corresponds to A. D. 1517. The inscription states that the image represents Vajrasatva and that it was a gift from Talaghrikradhana who was a Vajrâchârya. For an explanation of the terms Vajrasatva and

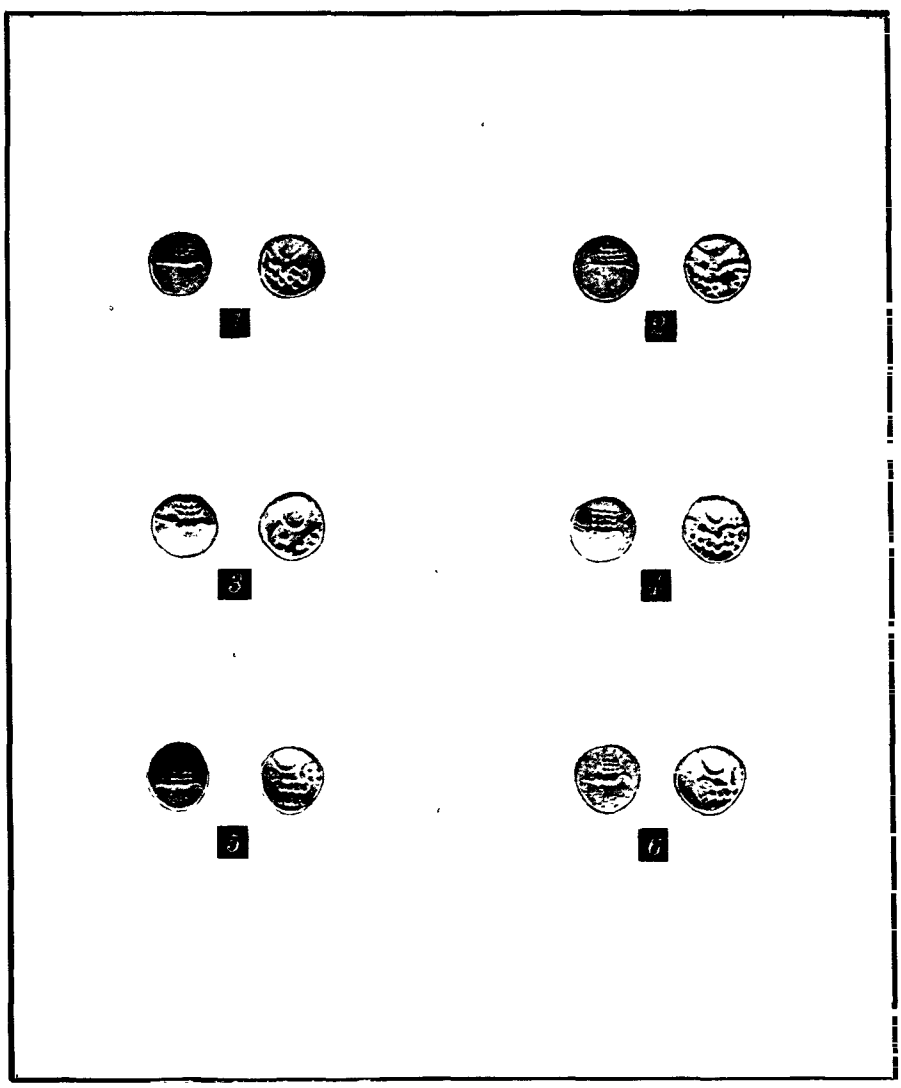
Vajrâ-châryâ see para 13. Srî 3 means that śrî is to be repeated thrice. The name of the donor Talaghrikradhana is in the third case-ending. Dayakâjulô means that the gift is completed. The two remaining words of the inscription appear to be the epithets of the donor.

70. Of the remaining records, a Tamil inscription at Kârakûru, E C, X, Bâgepalli 21, now revised, which appears to be dated in 1221, says that some one granted 500 *kuḷis* or 50 *kaṇḍugas* of wet land in Nâgaśamuttiram of.....nâḍu in Nigarili-Śôḷa-maṇḍalam to Brâhmans. He who violated the grant was to incur the sin of having slaughtered a tawny cow on the banks of the Ganges. A Telugu epigraph at Dabbalavârapalli, Bâgepalli 84, new re-examined, which seems to bear the date 1596, records that Kârumêḍa Nammi-nâyaḍu granted *dasavanda* at a certain rate (specified) to some accountants (named). Another to the west of Sômênhalli of the same Taluk, of about 1600, states that the *mahâjanas* of Gangânipalli-agrahâra gave a *mânya* to some one, fixing the boundaries. Another on the wall of the Śiva temple on the bank of the river at Paragôḍu of the same Taluk, which seems to be dated 1682, records the renovation of the temple by Timmi-seṭṭi, son of *Pratipâla-nâdhikâri* Tipa-seṭṭi. Three short inscriptions in Telugu, of about 1700, engraved near three mortars cut in the rock in front of Maddepalli of the same Taluk, say that the donors of the mortars were Karaṭâla Chinnamâchâru, Savarâla Sêshâdri and Mâdalôraya. Three more on oil-mills at Miṭṭamari of the same Taluk, tell us that two of them were presented in 1848 and 1849 by Vîraṇṇa, son of Tâṭaparti of Gûḍûru, for the maintenance of a perpetual lamp in the Śiva temple, and of another in the Vîrabhadra shrine of Niḍumâmaḍi-svâmi's *maṭha*, at the village, and that the third, also in 1849, by some one of Tîrthamârapalli for the maintenance of a perpetual lamp in the temple of Lakshmînarasimhasvâmi.

2. Numismatics.

71. About half a dozen silver and copper coins were received for examination from Mr. H. A. Steel of the Civil and Military Station, Bangalore. The silver coins, which were two in number, were found to be tetradrachms of Alexander III, the Great, of Macedonia. They bear on the obverse the head of young Herakles in lion-skin and on the reverse Zeus enthroned, with eagle and sceptre, together with the usual Greek legends.

72. The Deputy Commissioner of Shimoga sent for examination 119 gold coins together with a broken piece said to have been unearthed in the *Umbḷi* land of the god Râmêśvara of Chikkerehalli, Honnâḷi Taluk, Shimoga District. They were found on examination to be what are known as Vîrarâya *paṇams* of the West Coast. But, locally, they appear to be known as Chandri *haṇas*. Six of them are figured on Plate XI. They are similar to the specimens noticed in my *Report* for 1911 (para 139; Plate VI, 21-24) and Nos. 189-192 figured on Plate IV of Elliot's *Coins of Southern India*, though they differ in some respects from the pieces figured on Plate V (9-11) of my *Report* for 1910. These coins were originally issued from Malabar. They turn up in large numbers in different parts of Southern India and must therefore have once had a wide circulation. Tradition on the West Coast ascribes them to Paraśurâma, thus showing that they are of some antiquity. The symbols on them have not yet been satisfactorily explained by numismatists. The figure on the obverse (second figures on plate XI) is supposed by some to represent Kâḷi and by others to represent a dagger or shield. This symbol also occurs on the Tanjore small gold *paṇams* and was copied from these by both the Dutch and the French on some of their copper coins. It also seems to occur on a few Travancore copper coins. The symbol on the reverse (first figures on Plate XI) is supposed to have some connection with the zodiac because the Travancore name for these coins is *râśi* (*i. e.*, a sign of the zodiac), and the twelve dots may represent the twelve zodiacal signs. Now, with regard to the symbol on the reverse, I venture to make a new suggestion. Besides the twelve dots the reverse shows an animal, evidently a crocodile, moving to the left. In the Plates referred to above, in my *Report* for 1911 and in Elliot's *Coins of Southern India*, the coins are figured upside down showing the dots below and the animal above lying on its back. If they are figured as they have been on Plate XI, the crocodile can be clearly seen moving to the left with its bent tail, and bearing the twelve dots on its back. I think the animal represents Śiśumâra or the heavenly porpoise supporting on its back the collection of the stars and planets.



VIJAYA PANAMS

Mysore Archæological Survey

3. Manuscripts.

73. Some of the manuscripts examined during the year under report have already been briefly referred to in para 9. Among the works contained in the manuscripts examined, the following deserve some notice :-- *Śástrasára-sumuchchaya*, a Kannaḍa prose work bearing on Jaina philosophy by Màghanandi, a Jaina teacher who flourished in the middle of the 13th century. *Rasaratnákara*, a Sanskrit work on medicine by Bhaṭṭa Śrìràmèśvara, son of Mahôpàdhyàya Sarvajña-Vishṇu. The author says that he has based the work on Mùlakòla and other *sàstras* enunciated by Śiva and on the works of Gòvinda and other writers. His period may be about the 14th century. *Vaidyanighaṇṭusára*, another Sanskrit work bearing on medicine in the form of a lexicon by Chikkaṇa-paṇḍita, a Jaina author who was patronised by the Mysore king Chikka-Dêva-Ràja-Oḍeyar (1672-1704). *Rámáyaṇa*, a Telugu *champu* work by Suyyalàrya, son of Appalàrya who was the younger brother of Nṛisimha, the vanquisher of Sàkalyamalla. *Saugandhikáparinaya*, a voluminous Kannaḍa poem in the *shaṭpadi* metre in the form of a romance by the Mysore king Kṛishṇa-Ràja-Oḍeyar III (1799-1868). *Grahaṇa-darpaṇa*, a Sanskrit work by the same author, written in 1842, giving an account of 82 eclipses, 22 solar and 60 lunar, occurring in the cycle of 60 years from 1842 to 1902, illustrated with diagrams.

General Remarks.

74. It is satisfactory to note that the architectural and iconographic illustrations and the notices of newly discovered early records of historical importance in these Reports continue to receive the appreciation of scholars in India, Europe and America. One scholar writes from England: "Like its predecessors, your Report for 1920 is full of most interesting matter; and I rejoice to read in it that you have in preparation an index which will furnish us with a ready guide to the treasures collected in your Reports. It is very gratifying to see that the learned world is beginning to realise the great value of the contributions to knowledge which you are making in these Reports year by year. You have shown to them with exact and abundant scholarship what an active and important part has been played by Mysore in the stirring events of Indian history and in the development of the richest splendour of Indian art, and your country may well be proud to have you as interpreter of its past. I am glad to see that you have found in the Narasimharàjapura plates a Ganga record of unimpeachable authenticity. It will be useful in checking the statements of less reliable documents. It is noteworty that they make no mention of Bhùvikrama, and represent Śrìpurusha as the son of Śrìvikrama." Another scholar writes: "Your work is always most helpful and informative, and is of the greatest value to me. I am trying to write up a connected history of South India and am always collecting materials." Another writes: "Your Report for 1920 is full of matter as usual, and your trip northwards must have been insteresting, though much too hurried. But even so much is I think of benefit. The Narasimharàjapura plates are of value so far as they go and give some fresh items but require adjustment. It is interesting to see in the Śrìpurusha grant (para 62) how the composer tries to account for the names Aviníta and Durviníta. These names have puzzled others too. It seems clear now that Bhímakópa was a name of Śrìpurusha. The reference to a Pasiṇḍi-Ganga family brings a new feature into the history. It is a great pity that a full copy and facsimile were not secured of the Ráshṭrakúṭa Kamba's grant. It seems well engraved. I think on the whole my greatest interest is in some of the General Remarks at the end of your Report. You state that a manuscript discovered at Madras contains portions of a commentary on the Dattaka-sútra. All the inscriptions describe the early Ganga king Mádhava as having been the author of such a commentary, and this may perhaps be a part of it. Then the discovery that the Sanskrit poet Bháravi was at the court of the Ganga king Durviníta is of the highest importance. This may account for the king's interest in his poem. That the Pallava king Simhavishṇu and the Eastern Chálukya king Vishṇuvardhana were then contemporary is most useful information. Another item of high interest is the discovery that the ambassador Abdur Razzak paid a visit to the Bélúr temple in 1443, and says he was afraid to describe it lest he should be charged with exaggeration! These interesting and reliable incidents go far towards filling up the history of the past in Mysore, and impart life to the records." Another again writes: "Your Report for 1920 is most

valuable and interesting." Another still writes: "Your Report for 1920 is full of most interesting matter."

A scholar writes from France: "I have read with pleasure and profit your Archæological Report for the year 1920. As usual, it is valuable and contains a great deal of interesting matter. I am very glad to see how much your researches advance in so many ways, for the benefit of science. Kindly accept my hearty congratulations." Another writes from Holland: "Your Annual Report for the year 1920 is a record of a year's very careful labour and contains much to interest archæologists and students of Sanskrit. I was very much struck by the two curious relievos reproduced in Plate III of your Report. Could you very kindly enlighten me whether "the Chain of Destruction" is referred to anywhere in Sanskrit literature? I read with great pleasure your account of Panchavaṭi and of the many traditions in connection with the Rámáyaṇa clustering round the place." Another writes from Norway: "Your interesting Report for the year 1920 again shows how important the work is, which is carried on by your Department." Another writes from Brazil: "Being very much interested in Indian Archæology, I would ask you to kindly forward to me a copy of your valuable Report for 1920. I have read an interesting article published on your work in the Times of India, number of Saturday May 28th 1921. I am much interested in the pages you wrote on Ellora and Kanheri".

A European scholar in India writes: "As usual I spent some very pleasant hours over your latest Report for 1920. The thing that struck me most was your discovery of some more Hoysala temples in the Hassan District—Mudgere, Jakkenhalli and Koramangala, all insignificant villages now, have the honor of possessing specimens of grand Hoysala architecture, of which the world knew nothing till to-day! It appears to me that it is high time that the Mysore Durbar appointed one of your Assistants to be in permanent charge of the ancient fanes in the Hassan District with his headquarters at Hassan. His duty should be conservation and constant supervision of these gems of Kannada architecture. You are always so thought-provoking! You mention for instance a niche in the Buchesvara temple for the Seven Mothers. Now, who are these seven deities? At Triuttani, near Arkonam, on one of the two eminences in the place, there is a shrine dedicated to the Seven Virgins. All through Ancient History we find these seven mothers, or seven sisters, or seven virigins occurring as objects of worship down to the days of Tiberian Rome. In Eastern Europe and Western Asia Minor the belief in them is dead long, long ago. But in our wonderful South India the worship, though sporadic, lasts even at this moment. Will you tell us one of these days something about the *rationale* of this immemorial belief? Is it Sabean in its origin, connected with the seven planets, or is it Vegetational? Coming now to your brief North Indian tour, the description of the shrines in Panchavati will go a great way to strengthen one's belief in the historical kernel of the Râmâyaṇa. In para 30 of your Report is mentioned an inscription at Hampe registering a grant in 1199 by Hâchale, wife of a chief of the Phaṇi-vamsa or serpent race. The modern Bellary District and its neighbourhood are even now the happy hunting ground of a class of dacoits who go by the name of Pamalores or Pamalavadus. But let this go. Except the Takshaks of dim antiquity, I am not aware that there existed any other dynasty in India styling itself of the serpent race. Do you think that a branch of this North Indian line of princes may have settled down in Kuntala, that is, modern South Canara? Anyhow, to my mind, the incident in the Mahabharata where Arjuna is said to have burnt up the huge Khaṇḍava forest lying roughly between the Mahanadi and the Tungabhadra and between the two ghats, gains some historic certainty by the inscription you quote in the direction of its having been from very ancient days the habitat of the Nagas, that mysterious race who have left behind them innumerable traces of their supremacy in India. I have made my letter already too long. But your Reports every year are such a mine of suggestiveness that one is provoked into launching on discussions, when he should rather merely congratulate you for placing before him splendid reading matter." Another scholar writes: "As usual your Report is brimful of most interesting and valuable information and will be of greatest value to me in the pursuit of my studies." Another writes: "I have read your Report with great pleasure, as I do all you write about Mysore architecture. In this case you have gone afield, and this part is no less interesting to me than the other, because

I have visited all the places you went to." Another again writes: " I congratulate you on the discovery of the Narasimharâjapura plates." An Indian scholar writes: "I find your Report as learned and original as its predecessors. I congratulate you on the excellent work that is being done in Mysore under your care."

Among the illustrations of architecture and sculpture in the present Report, Plates I, II and IV give some fresh views of the temple at Bêlûr which has been described and illustrated in my Monograph bearing on it; and Plate III shows the god Kêśava of the temple. Plates V and VI exhibit some views of the celebrated Hoysaḷêśvara temple at Haḷebîḍ. Finally, Plate VII shows the south view of the Amṛitêśvara temple at Amṛitâpura, Tarikere Taluk, and Plate VIII the figure of Śiva as Gajâsuramardana in front of its tower.

An important event of the year under report is the passing of orders by Government regarding the Preservation of Ancient Monuments in the State. A systematic inspection of the monuments has been prescribed and local officers directed to take more interest in their preservation. As these orders have made the Director of Archæology solely responsible for the proper preservation of the monuments, the work of this department has considerably increased. Still, in the interests of these monuments, it is hoped that the Ancient Monuments Preservation Act will also be introduced at no distant date. An account of the work done in accordance with these orders is given in the Appendix to this Report.

The Kûḍlûr plates of the Ganga king Mârasimha, examined in detail in paras 41 to 56, are of great historical importance as they not only corroborate the statements made in the published grants of the Ganga dynasty but also add several items of new information. They likewise form a valuable addition to the number of the authentic grants of this dynasty brought to light year after year in my previous Reports. It may further be stated that they are the only plates yet discovered of Mârasimha and are moreover the longest and the latest of the Ganga copper plate inscriptions hitherto known.

BANGALORE,
10th September 1921.

R. NARASIMHACHAR,
Director of Archæological Researches in Mysore.

APPENDIX.

In accordance with Government Order No. G. 6045-105—G. M. 194-17-8, dated the 14th September 1920, which lays down that Revenue Sub Division Officers should inspect all the monuments within their jurisdiction once a year and submit a report of inspection to this Department through the Deputy Commissioners, inspection reports from all the districts except those from Mysore and Shimoga have been received.

Owing to pressure of work at Headquarters it was not possible to make a systematic tour of inspection by this Department during the year. It is, however, hoped that the prescribed number of monuments will be inspected in the coming year.

As regards the lumpsum grants placed at the disposal of Deputy Commissioners out of the allotment of Rs. 1,000 annually made towards the up-keep of Non-Muzrai institutions, it is learnt from the Deputy Commissioners that no money was spent during the year. The Deputy Commissioner, Mysore District, states that the funds referred to in the order were not actually placed at his disposal for being utilised for the purpose.

The accompanying statement shows the amounts spent during the year for the repair of Ancient Monuments. It has to be stated here that in none of these cases a reference was made to this Department.

Statement showing the amounts spent during the year 1920-21 for the repair of Ancient Monuments in the State.

Serial No.	District	Taluk	Place	Name of institution	Nature of repairs executed	Amount of sanctioned estimate	Amount spent during the year	Remarks
1	2	3	4	5	6	7	8	9
						Rs. a p.	Rs. a p.	
1	Bangalore ...	Bangalore .	City Fort ...	Venkataramanasvami temple .	Construction of steps to the rear verandah and of lattice work to the dwarapalas	140 0 0	140 0 0	
2	Do ..	Channapatna .	Channapatna ...	Syed Ibrahim's tomb	Repairs to the front	....	320 2 9	
3	Do .	Do ...	Malur ...	Sri Apprameyasvami temple ...	Putting the Kalasas on the Gopura ...	990 0 0	.	The work is not yet complete
4	Kolar ..	Chintamani .	Alamgiri ...	Venkataramanasvami temple ...	General repairs	515 0 0	Information not furnished.	
5	Do ..	Chikballapur	Nandi ...	Bhoganandisvara temple	Do	551 0 0	547 12 0	
6	Do ...	Do	Nandi Hill ..	Yoganandisvara temple	Do . ..	1,657 0 0	900 0 0	
7	Do .	Do ...	Rangasthala ..	Ranganathasvami temple	Do	639 0 0	550 0 0	
8	Do .	Mulbagal ..	Kurudumale ..	Somanathesvarasvami temple ...	General repairs with a view to renovate the whole temple .	1 150 0 0	302 0 0	Rs. 3,852-0-0 is said to have been spent up to date
9	Mysore ..	Seringapatam .	Ganjam ...	Tippu Sultan's Tomb	Repairing the Gumbaz and the buildings attached to it	21 509 0 0	9 372 0 0	
10	Do .	Do ..	Seringapatam ...	Dungeons	General repairs .. .	2,250 0 0	175 0 0	
11	Do ..	Do .	Do ...	Daria Dowlat Bagh	Repairing and improving the building and the compound ...	16,131 0 0	8,970 0 0	
12	Do .	T.-Narsipur .	Talkad ...	Kirti Narayanasvami temple ...	Works connected with the renovation of the temple ... :	2,516 0 0	417 0 0	
13	Kadur ..	Chikmagalur ..	Khandya ...	Markandesvarasvami temple ...	General repairs	4,166 0 0	...	Work not yet taken in hand
14	Hassan ..	Belur ...	Belur ...	Channakesavasvami temple ...	Improving the temple	193 0 0 5,869 0 0 13,384 0 0	43 0 0 238 0 0 613 0 0	
15	Do .	Do ...	Halebid ...	Hoysalesvara temple	Repairing the temple .. .	264 0 0	283 0 0	
16	Do	Do ...	Do ..	Kedaresvara temple	Do	132 0 0	141 0 0	
17	Do	Do .	Do ...	Jain Basti . ..	Do .. .	5,585 0 0	2,312 0 0	
18	Do ...	Arsikere ..	Arsikere .	Siva temple	Do . .	132 0 0	127 0 0	

WD 263—GPB—500—8-10-21

ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL DEPARTMENT

FOR THE YEAR 1922

WITH THE GOVERNMENT REVIEW THEREON

BANGALORE
PRINTED AT THE GOVERNMENT PRESS
1922

Government of His Highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. O. 2473-4—G. M. 56-22-2, dated 3rd November 1922.

Archæological Department.

Reviews the report on the working of the —— for the year ending 30th June 1922.

READ—

Letter dated the 27th September 1922, from Praktanavimarsa Vichakshana Rao Bahadur R. Narasimhachar, M. A., forwarding the report on the working of the Archæological Department for the year ending the 30th June 1922.

ORDER NO. O. 2473-4—G. M. 56-22-2, DATED 3RD NOVEMBER 1922.

1. Recorded.

2. Consequent on the grant of privilege leave from 6th May 1922, to Mr. R. Narasimhachar preparatory to his retirement from service from 1st July 1922, Dr. R. Shama Sastry, B.A. Ph.D. was appointed Director of Archæological Researches, in addition to his own duties as Curator of the Oriental Library, and the administrative control of the Department was vested in the University at the same-time.

3. The Director made no tours in the districts, but 24 new records were discovered and revised copies of 12 incompletely printed inscriptions were procured by the Head Pandit in the re-survey of the Kankanhalli Taluk.

4. The draft bill relating to the preservation of ancient monuments is under the consideration of Government and the suggestion of the Director to publi h in Kannada the orders passed regarding the preservation of these monuments will be considered after the bill is passed into law. The Architectural Draughtsman inspected some ancient monuments in Bangalore and Kolar Districts.

5. A noteworthy feature of the present report is the retrospect of Mr. R. Narasimhachar's work in the Department for the past sixteen years. Government take this opportunity of placing on record their high appreciation of the valuable work done by this officer in the Archæological Department.

B. VENKOBA RAO,
Secy. to Govt., Genl. Dept.

To—The Registrar, Mysore University.
The Praktanavimarsa Vichakshana Rao Bahadur, R. Narasimhachar, M.A.
PRESS TABLE.

Exd.—A. M. K.

WD 617- GPB—13-11-22—560

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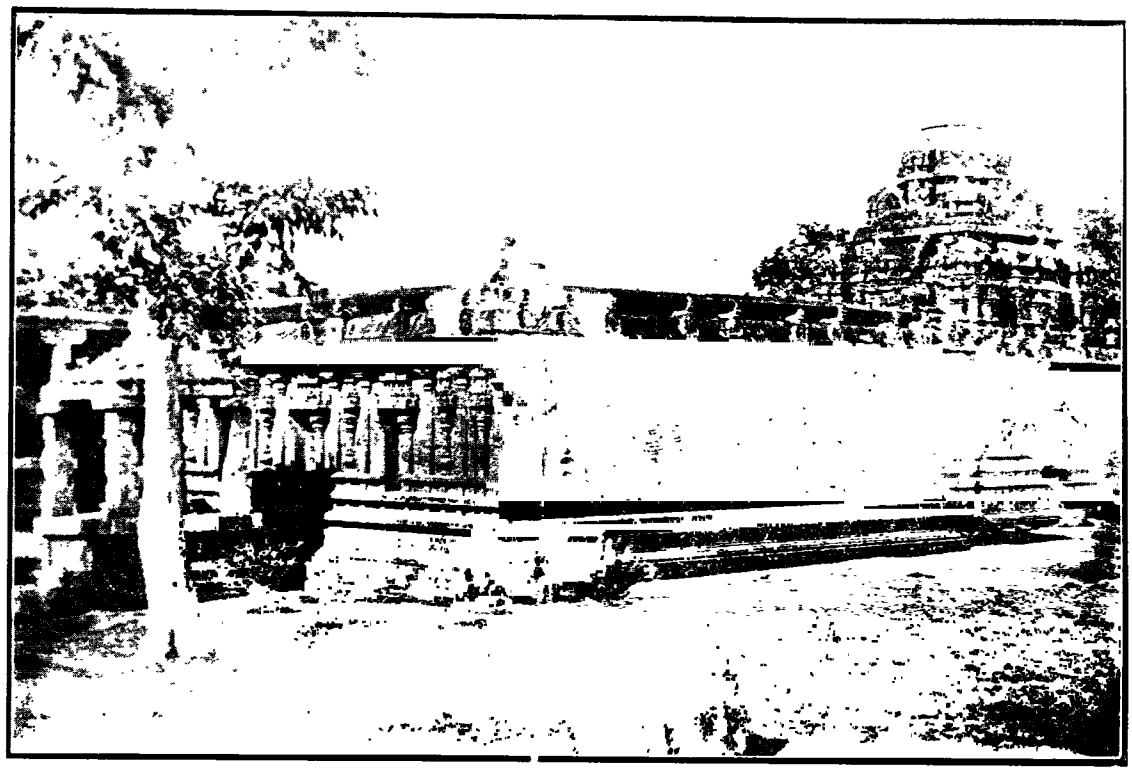
PART I.

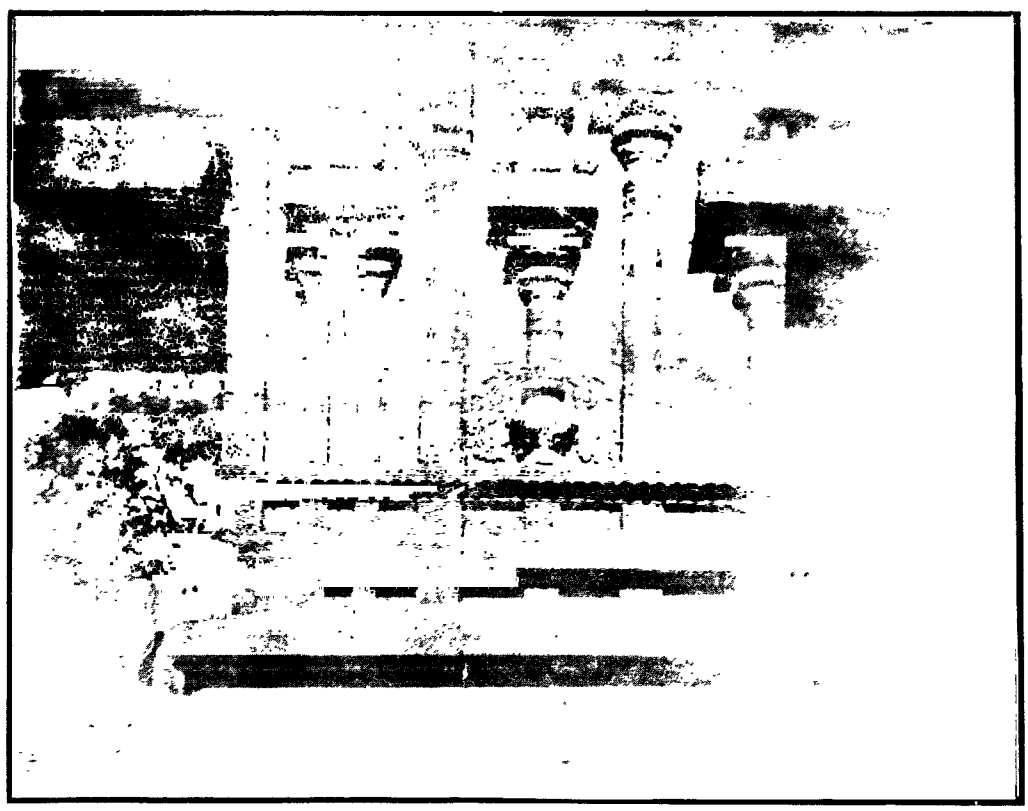
PART II.

PLATES.

SOMESVARA TEMPLE AT KURUDUMALE



NORTH VIEW



PORTION OF EAST WALL

Mysore Archæological Series

ARCHÆOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1922.

PART I.—WORK OF THE DEPARTMENT.

In their Order No. 2535-7—Education 175-21-5, dated the 26th December 1921, Government deputed me to attend the Second Session of the Oriental Conference held at Calcutta from the 28th January to the 1st February 1922.

2. In Government Notification No. 6456-8—C. B. 205-21-3, dated the 19th April 1922, I was granted privilege leave of absence for 1 month and 26 days with effect from the 6th May 1922, preparatory to retirement from the 1st July 1922.

Establishment.

3. In their Order No. M. 4984-7—G. M. 102-21-1, dated the 6th May 1922, Government sanctioned certain arrangements for the conduct of work in the Department which were to come into force from the date of my availment of the leave sanctioned to me, the chief of them being the appointment of Dr. R. Shama Sastri, B.A., as the Director of Archæological Researches.

4. Mr. R. Rama Rao had privilege leave for one month. S. Bommarasa Pandit had leave without allowances for five and a half months. T. K. Venkataramanaiya and H. Sesha Iyengar had privilege leave for about one month each; M. C. Tirumalachar and P. M. Gurusami Achari for twelve days each ; and M. C. Srinivasa Iyengar for ten days.

Tours : Exploration, Inspection of Temples, etc.

5. Owing to pressure of work at headquarters no tours were made by me during the year under report except my journey to Calcutta to attend the Second Session of the Oriental Conference. The Architectural Draughtsman and the Head Pandit, however, made tours under my instructions with the object respectively of inspecting some ancient monuments and of making a resurvey of the Kânkânhalli Taluk in the Bangalore District. This resurvey has resulted in the discovery of 26 new records. Revised copies of 12 incompletely printed inscriptions have also been procured.

6. The Architectural Draughtsman inspected the following monuments in the Bangalore and Kôlâr Districts :—The Cenotaph at Bangalore, Birthplace of Tippu at Dêvanhalli, Mokbâra at Kôlâr, Hyder Vali Dargâ and Śrîpâdarâya's Brindâvana at Mulbâgal, the Sômêśvara temple at Kuruḍumale (Plate I), the Amaranârâyaṇa temple at Kaivâra, the Venkaṭaramaṇa temple at Âlamgiri, and the Ranganâtha temple at Rangasthala near Chikballâpûr. Conservation notes prepared by him with regard to the temples at Kuruḍumale, Âlamgiri and Rangasthala, and inspection notes with regard to the other monuments were forwarded to the local officers for necessary action.

Mysore temples and a Dargâ.

7. While in Mysore during the last Dasara, I visited some temples and a Dargâ not noticed before. The Viśvêśvara temple in the old Agrahâr is a modern structure caused to be erected by Sir M. Kantaraja Urs, K.C.I.E., C.S.I., about twenty years ago. It is a small neat building with a *prâkâra* or enclosure. Four inscribed slabs ornamented with floral borders, which are built into the base of the temple, attracted my notice. They measure 5 feet by 2 feet. The inscriptions on them have nothing to say about the temple, but give some geographical information. One of them, built into the north base, names the five continents and gives their area and population. A rough stone by its side bears the inscription " Kaliyuga 5000." Another built into

the east base to the left of the entrance gives the area of Mysore as 28,000 square miles and the population as 49 lakhs. The first portion of the inscription is concealed by the flight of steps leading into the temple. Another, also built into the east base, but to the right of the entrance, names 22 languages, mostly foreign, such as Swedish, Armenian, Burmese and so on. The fourth, built into the south base, consists of two parts: the first part gives the number of Chakravartis as 5, of Mahârâjas as 35, and of Râjas as 38, these items being put in brackets; while the second part names 19 Indian languages such as Kannaḍa, Tamil, Uriya and so forth. A rough stone at the side gives the number of years that have elapsed since the creation of the world. There are, besides, ten more such slabs around the base, seven plain and three with similar ornamental borders, but bearing no inscriptions. From the inscription "Kaliyuga 5000" mentioned above, the period of these epigraphs can be made out, but the purpose for which they were put on stone is not clear. Evidently the slabs have been brought from some other place and built into the base. Outside the temple is a good pond with a pillared veranda all round with three niches in the three directions enshrining figures of Gaṇapati, Durgâ and Pârvati.

8. The Sômêśvara temple, situated in the north-east of the fort, consists of three cells standing in a line. The middle cell has a linga, the right cell the goddess Sômasundari and the left Nârâyaṇa. In front of the Nârâyaṇa shrine are set up on a raised embankment figures of the nine planets. All the figures except the linga, which is said to be very old, were set up by Her Highness the Mahârâṇi Vâṇîvilâsa Sannidhâna about thirty years ago. The south outer wall has a niche enshrining a good figure of Dakshiṇâmûrti. To the south of this temple stands a shrine dedicated to Bhairava, known as Kôḍi-Bhairava or Bhairava at the outlet of the tank. This temple is of interest as according to tradition it was here that the brothers Yadu-Râya and Kṛishṇa-Râya, the progenitors of the Mysore royal family, who came from Dvârakâ, stopped for some time before going to Hadinâru to fight the Kârugahalli chief. Espousing the cause of a distressed maiden, the daughter of the deceased chief of Hadinâru to the south-east of Mysore, the royal brothers saved her from a forced marriage with the chief of Kârugahalli, who was of inferior caste, by slaying him. She then became the willing bride of Yadu-Râya, who assumed the government of Hadinâru and Kârugahalli. The image of Bhairava, about 3 feet high, has for its attributes a trident, a drum, a skull and a sword. It is flanked on the right by a female chauri-bearer and on the left by a female figure, apparently Bhadrakâḷi, with a bill-hook in the uplifted right hand The Dargâ mentioned above is a fine building with stucco decorations situated about half a mile to the north-east of the fort (Plate II). It is said to contain the tomb of a Muhammadan lady and to have been erected in about 1830 at the instance of the Mysore Resident Casamaijor.

Calcutta tour.

9. I left for Calcutta on the 23rd January 1922 to attend the Second Session of the Oriental Conference to be held there on the 28th at 11 A.M. On the way I stopped for some hours at Madras, Rajamundry and Cuttak. The Gôdâvari bridge, supported by fifty-four piers, is one of the longest in India. Similar, though shorter, bridges were noticed near Tuni, Anakâpalli and Cuttak, as also one between Chatrapur and Ganjam and one near Kôlâghâṭ. From Tuni for a considerable distance wooded hills greet the eye on both sides of the Railway line. Near Rambha the Railway line runs close to the Bay of Bengal. There is a dam across the Mahânadi at a distance of about two miles from Cuttak.

10. The Second Session of the Oriental Conference at Calcutta was opened by the Governor of Bengal, and addresses were delivered by the Governor, Sir Asutosh Mukerji, President of the Reception Committee, and Dr. Sylvain Levi, President of the Conference. Delegates from all parts of India and from Burma and Ceylon attended the Conference. Before I left Bangalore a communication had been received from the Secretaries stating that I had been unanimously elected President of the Political History and Chronology Section of the Conference. From the second day Sectional Meetings were held from 10 A.M. to 1 P.M. and continued for four days. In the afternoons arrangements were made by the Secretaries for visits to places of interest by the delegates and for their entertainment with musical or dramatic performances. On the first day visits were paid to the Nahar Collections of Oriental Art and to the Bangiya Sahitya Parishat. The collections include

a good number of pictures, sculptures, coins and other antiquities. The Bangiya Sahitya Parishat also owns a fine collection of manuscripts, images and other sculptures, old pottery, tiles, etc. On the second day was arranged a river trip by steamer to the Royal Botanical Garden. An object of particular interest in the Garden is a magnificent banyan tree, about 51 feet in girth, with nearly 500 aerial roots. To prevent harm to the pendent roots, they are enclosed in bamboos and allowed to take root in the earth. On the third day visits were paid to the Exhibition of the Indian Society of Oriental Art and to the Indian Museum. A good number of beautiful pictures and fine bronzes was seen in the Exhibition. In the Indian Museum the Buddhist and other figures and sculptures and the Bharhut railings were inspected. There was no time to see anything more. The delegates also attended the Governor's Evening Party on the same day. On the fourth day the Victoria Memorial Hall, a grand marble structure, was visited. The antiquities consisting of manuscripts, pictures, heirlooms of royal families, coins and so forth, housed in this building, are of great historical interest. There were also musical and dramatic entertainments at the Calcutta University Institute the same day. On the fifth and the last day of the Conference a second visit was paid to the Bangiya Sahitya Parishat to attend a musical entertainment. The delegates also attended the Annual Meeting of the Asiatic Society of Bengal at 9-15 P.M. on the same day. Here were seen a large number of fine paintings and exhibits consisting of rare manuscripts, statues, bronzes and other antiquities. Some of the exhibits from Mylapore such as a picture of St. Thomas with long ear lobes, crosses of a peculiar kind, the *svastika* and so forth, were very interesting.

11. On the fifth day I read a paper on "The Western Gangas of Talkâd." Recently a communication was received from the Secretary of the Publication Committee stating that my paper would be printed and included in the volume of the Proceedings of the Conference. On the next day I paid a visit to the *bṛindâvana* of His Highness the late Châma-Râjêndra-Oḍeyar of Mysore at Kâḷighâṭ. The lintel of the doorway has *Gaṇḍabhêruṇḍa*, the Mysore crest, and bears the motto *satyam evôddharâmy ahaṃ* in Nâgari characters. The ghâṭ is neatly built, and it is satisfactory to note that a covered portion is set apart for the exclusive use of women. The *bṛindâvana*, which is carved with a figure of Kṛishṇa on the front face, is worshipped every day, and rations are daily distributed to about fifty pilgrims. There is a good garden to the south with a fountain in the middle.

12. As my request for sanction to a tour to some places of archæological interest after completion of my work in connection with the Calcutta Conference was not granted by Government, I applied for short leave and visited on my own account Benares, Ayôdhyâ, Allahabad and Gaya. At Benares the Viśvêśvara, Bindumâdhava, Annapûrṇâ and other temples were visited, as also the Astronomical Observatory known as Mâna-mandir. The first two temples are overshadowed by mosques, and a well known as Jñâna-vâpi, considered sacred by the Hindus, is situated within the mosque itself. The gold-plated tower of the Viśvêśvara temple is stated to be the pious work of Ahalyâbhâyi. The ghâṭs known as Hanumân, Harischandra, Daśâśvamêdha, Maṇikarṇikâ, Panchagangâ, Râja and so forth were visited. There are big umbrellas set up on the bank of the Ganges to screen from the rays of the sun pious pilgrims engaged in muttering their prayers. The city is full of narrow lanes, though adorned with beautiful houses and shops. I saw only one big road flanked by mean-looking houses. The Tôtâdri Mutt where I stopped is situated near the Railway station close to the Râja-ghâṭ and stands in the middle of a garden free from the bustle of the city. It has a good temple dedicated to Vishṇu and a number of rooms for accommodating pilgrims. It is worthy of notice that among the disciples of the Mutt are some who, though possessed of a university education, have renounced the world and devoted themselves to an ascetic life and social service. About four miles from Benares is situated Sârnâth, a place hollowed by the presence of Buddha, whose monuments were designed to commemorate one of the important acts in his life, namely, the preaching of his first sermon. A big stûpa is still standing, though in a dilapidated condition, and excavations are still going on. All the antiquities, consisting of fine figures of Buddha, the Bôdhisatvas, Târâ and other goddesses, and other sculptures, seals etc., are housed in a spacious building called the Sârnâth Museum. I went over the site and saw the fine inscribed Aśôka pillar standing

Benares.

Sârnâth.

near the main shrine. Though the upper portion of the pillar is broken, the inscription on it is almost intact. The letters are beautifully engraved. I had the pleasure of meeting Rao Bahadur Dayaram Sahni who had come there for inspection, the place being within his jurisdiction. He was kind enough to show me over the place.

Ayôdhyâ.

13. Ayôdhyâ, situated on the bank of the Sarayû, has hundreds of Mandirs enshrining marble figures of Râma, Lakshmaṇa and Sîtâ. But the birthplace of Râma, marked by a Mandir, is overshadowed by a mosque. Among the Mandirs of the place, the one erected some years ago by the late Yôgi Parthasarathi Iyengar, B.A., B.L. of Madras and maintained by his wife, is the only structure that resembles South Indian shrines. Unlike other Mandirs, it enshrines metallic figures of Râma, Lakshmaṇa, and Sîtâ, said to have been unearthed in the compound of one of the temples at Tiruppullâṇi or Darbhaśayana near Râmêśvaram. The confluence of the Gangâ and the Yamunâ at Allahabad or Prayâga is looked upon as one of the holiest spots in India. It is also called Trivêṇî-sangama as a third river, Sarasvati, which is believed to flow underground, is also supposed to join the other two at this place. Even after the junction of the Gangâ and the Yamunâ, they can be distinguished by the colour of their water for some considerable distance, the water of the former being white and that of the latter of a dark colour. In the fort the Akshayavaṭa (holy undecaying banyan tree) and the Aśôka pillar were visited. I could see the pillar only from some distance, as people are not allowed to go near it without a pass from the local Magistrate. I was not aware of this circumstance at the time of my visit. The Akshayavaṭa is situated in an underground building for entering which every pilgrim has to pay a fee of three pies. The tree, which is worshipped every day, consists of two dry branches, which are supposed to represent its root. Its trunk is supposed to be at Benares and the top portion at Gayâ. Around the tree are many stone figures representing Râma, Lakshmaṇa and Sîtâ, Narasimha, Bhairava, Dattâtrêya, Subrahmaṇya, Âdiśêsha (the lord of serpents), Vêṇîmâdhava, Dikpâlas or the regents of the directions, Vyâsa, Dûrvâsa, Mârkaṇḍêya, Lakshmi, Sarasvati, Gangâ, Yamunâ and so on. Narasimha, killing Hiraṇyakaśipu, is represented with the head of an antelope or some other animal with horns. Âdiśêsha is a very fine figure with intricate coils. Both Gangâ and Yamunâ bear lotuses in the upper hands, a rosary in the lower right hand and a *kalaśa* or water vessel in the lower left; but the former stands on a crocodile and the latter on a tortoise. There is also another female figure bearing a discus in the upper right hand and a lotus in the upper left, the lower right being in the *varada* or boon-conferring attitude and the lower left resting on the thigh. It is not clear which goddess is represented by this figure. At a short distance from the fort is lying a huge figure of Hanumân a few feet below the level of the ground. He bears Râma and Lakshmaṇa on his shoulders and is supposed to be taking a nap after killing the demon Mairâvaṇa. According to the Purâṇic account he had promised to slay the demon before sunrise, and as there was some time yet left after killing him he took a nap to refresh himself.

Allahabad.

Gayâ.

14. Gayâ, the celebrated place of pilgrimage where every Hindu believes that it is incumbent on him to perform *śrâddhas* for the spiritual welfare of his ancestors, is situated on the bank of the Phalguni river which is dry through the greater part of the year except for a few pools of water known as *kuṇḍas*. The river has several well-built ghâṭs, and good buildings on the bank for the accommodation of pilgrims. The place is adorned with a number of temples among which the Vishṇupâda and the Gadâdhara are the most important. The object of worship in the former is a footprint of Vishṇu enclosed by a silver-plated octogonal parapet, and it is on this footprint that every performer of *śrâddha* at Gayâ has to place *piṇḍas* or balls of rice. Another temple, the Lakshmînârâyaṇa, situated near the Vishṇupâda, is said to have been erected by Ahalyâbhâyi. Here Nârâyaṇa stands in the middle with Lakshmi standing to the right and the founder of the temple seated to the left. There are several shrines containing figures of Hanumân bearing Râma and Lakshmaṇa on the shoulders. Most of the other temples enshrine Râma, Lakshmaṇa and Sîtâ, and a few, Panchamukhi (or five faced) Hanumân. Opposite to Gayâ on the other side of the river is a pool of water known as Sîtâ-kuṇḍa. Some distance from this is a shrine in which Sîtâ is represented as placing a *piṇḍa* of

sand in the hand of her deceased father-in-law Daśaratha. Only a hand is shown with a *piṇḍa*. The traditional account states that Daśaratha asked Râma for a *piṇḍa*, and Râma being absent at the time, Sîtâ, who had no rice with her, placed a ball of sand in the hand. About half a mile to the north-west of Gayâ is the Akshayavaṭa under the shadow of which pilgrims are enjoined to place *piṇḍas* after the performance of the *śrâddha* at Gayâ. About six miles from Gayâ is situated Buddha-Gayâ, another of the places hallowed by the presence of Buddha, as it was here that he attained enlightenment under the Bôdhi tree. The temple here is a large structure adorned with a lofty tower which has figures of Buddha all round. The main shrine has a big seated figure of Buddha with the right hand pointing to the earth (*Bhûsparśa-mudrâ*). It is, however, worthy of notice that the figure is marked with Tenkale *nâmam* on the forehead in order to make Hindu pilgrims believe that it represents Vishṇu, the temple being in charge of Vaishṇava Mahants. There are also in the temple several Buddha and Bôdhisatva images together with a few female figures, which are given Hindu names such as Sâkshi-Gôpâla, Dharmarâja, Arjuna, Lakshmi, Kunti and so on. In front of the Buddha in the main shrine is a short pillar carved with standing Buddha figures on all the four sides. A portion of the old railing is standing to the south of the temple with a few inscriptions in Brâhmi characters here and there. Well-carved votive stupas are found all over the place. While repairing the temple many of them seem to have been neatly fixed over the walls and gates. Behind the temple stands the Bôdhi tree under which Buddha attained enlightenment. To the south of the temple is a pond known as Buddha-kuṇḍa. There are also near the temple several ornamental tombs of the Mahants surmounted by tall towers adorned with brilliant gold finials. At the time of my visit six Chinese lamas were seated in a row in the *garbhagṛiha* or adytum reading some sacred book written in the Tibetan script. They had in their hands a small drum and a bell which they sounded when they came to the end of a page. There were also some Chinese women with cropped heads outside the *garbhagṛiha* busily engaged in lighting small brass lamps which they placed in front of the Buddha figure. I saw hundreds of such lamps burning before Buddha, and as soon as one of them went out, it was quickly replaced by another lighted lamp. Several people took impressions on cloth of Buddha's right hand pointing to the earth after paying some fee to the Hindu *pûjâri*. The pilgrims take these to their places for worship.

Buddha-Gayâ.

15. On my way back from Calcutta I stopped for some time at Bhuvanêśvar, Pûri-Jagannâth and Bezwâḍa. Bhuvanêśvar is adorned with a number of temples in the North Indian style of architecture, among which the Bhuvanêśvar appears to be the biggest. The plans of these temples are mostly similar to one another: a *garbhagṛiha* with a tall tower, a *sukhanâsi* or vestibule with a short tower, and four small shrines with smaller towers resembling that of the *garbhagṛiha* at the corners of the *prâkâra* or enclosure. In the middle of the village is a fine tank known as Bindusâgara with a *maṇṭapa* in the centre called Chandana-maṇṭapa. The tank is used for the floating festival of the *utsava-vigraha* or processional image of the Bhuvanêśvar temple. The temples and other buildings around the tank present a fine view. Among the other temples of the place may be mentioned the Anantavâsudêva, the Lankêśvari, the Râjârâṇi and the Râmêśvara. The Lankêśvari temple has a stone *gôpura* or tower resembling those of the Dravidian temples of the south. Almost every temple has in the *prâkâra* a *tôraṇa* or gateway. The one in the Lankêśvari temple shows elegant workmanship. Outside the village is a sacred reservoir known as Kêdârakuṇḍa. Bhuvanêśvar is considered to be a sanitarium, and there are some buildings for letting out to people who want to stay there for their health. There is also a Râma-kṛishṇa Mutt with a spacious compound. About four miles from Bhuvanêśvar is Khaṇḍagiri which has a number of caves containing inscriptions of considerable antiquity. Judging from the sculptures, two of the caves appear to be Buddhist and three Jaina. Among the caves may be mentioned Gaṇêśa-gumfâ, Hâti-gumfâ, Bâg-gumfâ, Bêng-gumfâ, Haridâsa-gumfâ, Jagannâtha-gumfâ, Dhyâna-gumfâ, Navamuni-gumfâ, Durgâ-gumfâ Pârśva-nâtha-gumfâ, Ananta-gumfâ and Buddha-guhâ. Ganêśa-gumfâ has a figure of Gaṇêśa carved on the back wall and two elephants in front. By the side of Gaṇêśa is a short inscription which does not appear to be very old. Hâti-gumfâ contains

Bhuvanêśvar.

Khaṇḍagiri.

the celebrated Khâravêla inscription in ten lines, about the interpretation of which there has recently been a great deal of controversy. Each of the next three gumfâs bears a short inscription. Navamuni-gumfâ has two rows of seven figures each, the upper row representing Jinas and the lower Yakshis seated in *lalitâsana*. There are also three more Jina figures at the sides. The cave bears a modern inscription. Durgâ-gumfâ has likewise figures of Jinas and Yakshis, the number in this case being twenty-four in all. There is, besides, a standing figure of Pârśvanâtha canopied by a seven-hooded serpent. Pârśvanâtha-gumfâ has figures of the twenty-four Jinas with their cognizances, some standing and some seated. There are also three slabs below containing figures. The cave is surmounted by a *śikhara* adorned with a bell-shaped pinnacle. Ananta-gumfâ has arched doorways with figures of serpents and the Bôdhi tree. Buddha-guhâ has Gajalakshmi and a railing. The hill has a small natural pond in rocks known as Âkâśa-Gangâ. An open ground with numbers of vase-like stones collected together is called Dêvasabhâ, and the stones are supposed to represent sages who were thus metamorphosed in consequence of the advent of Kali. On the top of the hill is a Jina temple dedicated to Śântinâtha.

Pûri-Jagannâth.

16. Pûri-Jagannâth, situated on the sea-coast, is a well-known place of pilgrimage always swarming with pilgrims from all parts of India. The temple of Jagannâth is a magnificent structure in the North-Indian style, consisting of a *garbhagṛiha*, a *sukhanâsi*, a *navaranga* or middle hall, a *mukha-maṇṭapa* or front hall and a *prâkâra*. The *garbhagṛiha* is surmounted by a very lofty tower which is visible for miles around and the *sukhanâsi* by a short but thick tower of a dark colour. The *navaranga* has no tower, but the front hall, a grand structure adorned with paintings, pictures and stucco figures, has one resembling that of the *sukhanâsi*, but of a white colour. The *prâkâra* has several shrines of minor deities. The temple walls and pillars are sculptured with figures intended to illustrate scenes from the Purâṇas. Opposite to the *garbhagṛiha* stand statues of Brahma and Śiva with folded hands. The east outer walls show excellent workmanship. The doorways of the temple, as also those of some Mutts of which there is a large number in the town, are flanked by figures of Gangâ and Yamunâ. These figures hold a water vessel in one of the hands, the other being in the *varada* or boon-conferring pose bearing a rosary. In some cases the attribute in the other hand is a flower. Tenkale *nâmams* are found carved in many places. In the *garbhagṛiha* there are three deities in a row—Subhadrâ in the middle flanked by Balarâma to the right and Kṛishṇa or Jagannâth to the left. The figures, which are made of wood, present a weird appearance. On the sea shore at the town are several good buildings which are let out to people who go there for recruiting their health.

Bezwâḍa.

17. Bezwâḍa, situated on the bank of the Kṛishṇâ, is surrounded by hills a few of which are of some archæological interest. A hill to the east has a cave called Gôvinda-guhâ and a *kuṇḍa* or natural pond near it. It is stated that one Gôvinda-Bâbâji lived in this cave and died some sixty years ago. I was told that an inscription stone which was standing here was removed to some other place some years ago. Another hill known as Kanakadurga has at some distance above the foot a temple known as Durgâ-Malêśvara, in which are located a Sanskrit Pâṭhaśâlâ and the hermitage of a guru named Paramaśivêndra-Sarasvati. A few steps above this temple is situated a shrine of the goddess Durgâ, who is named Kanakagiri-Durgâ, with a fine pond close to it. Higher up are a few figures and inscriptions on rocks. The figures, as indicated by the labels near them, represent Durgâ, Châmuṇḍâ, Râvaṇa, Gautama, etc. The inscriptions are mostly in Sanskrit and consist of one or two stanzas each. One of them mentions Gangâdhara, the grandson of Yeḍavalle Tûrta-râja; another, Mâdhavavarma-chakravarti; and a third, a follower of the Yajuś-śâkhâ. The summit of the hill has a rude roofless shrine containing two figures of Hanumân and another perhaps representing Arjuna engaged in penance. According to tradition the hill is the Indrakîla mountain on which Arjuna performed penance and fought with Śiva disguised as a hunter. From the summit we get an extensive view of the surrounding landscape. There is also a large temple in the town dedicated to Râma with a lofty *gôpura*. An important inscribed pillar is preserved near the Trigonometrical Survey Station on the above-mentioned hill, which can be easily approached from near the Kṛishṇâ Canal.

18. While on privilege leave I examined a large number of palm leaf manuscripts, numbering about sixty, in the private library of His Holiness the Yatirâjasvâmigaḷ of Mêlkôṭe. They were found to contain a large number of Sanskrit and Tamil works bearing on the Viśishṭâdvaita school of philosophy, a few works bearing on logic, rhetoric, mathematics, astronomy, astrology, ritual, architecture, Pâncharâtra, Dharma-śâstra, and Gṛihya and Dharma sûtras, and commentaries on a good number of Sanskrit works. There were also a few Kannaḍa and Telugu works. Several of the works contained in the manuscripts are unpublished.

Manuscripts.

19. The Head Pandit's tour in the Kânkânhalli Taluk and the result of his resurvey were mentioned in para 5 above. Other records examined during the year under report were two copper plate inscriptions, one relating to Vijayanagar and one to the Bêlûr chiefs, of which the former in the possession of Aḷasingra-bhaṭṭa of Châkônhalli, Tarîkere Taluk, received through Mr. Râjasabhâbhûshaṇa Karpûr Srinivasa Rao, B.Sc., L.C.E., Retired Chief Engineer of Mysore, records a grant in 1534 by Achyuta-Râya to Śrîrangârya, and the latter, received from Mr. Venkatasubbaiya, son of Dasambhatta, of Mysore, a grant in 1685 by Kṛishṇapa-Nâyaka to Lakshmaṇa-jôyisa; a copy of a copper plate inscription found in a palm leaf manuscript in the library of His Holiness the Yatirâjasvâmigaḷ of Mêlkôṭe, which registers a grant in 1688 by the Yelahanka chief Doḍḍa Vîrappa-Gauḍa to Tirumalaiya; a copy on palm leaf of a letter written in about 1729 by the Yelahanka chief Kempa-vîrapa-Gauḍa to Kṛishṇarâja-Gauḍa of Hulikal, received from Mr. B. Puttaiya, B.A. of the Government Press; a *sanad* issued by Javvâdi Vîrappa-Nâyaka of Mêlupâḷem to Lakshmîvallabhatîrtha of the Abbûr *maṭha*, received from Mr. Jayasimha Rao of Maḷvalli; and an inscription on a *bṛindâvana* in Madhuvana at Mysore, recording the death in 1855 of Lingâjammaṇṇi of Kṛishṇavilâsa-Sannidhâna, queen of the Mysore king Kṛishṇa-Râja-Oḍeyar III.

20. Altogether the number of new records copied during the year under report was 44. Of these, 40 belong to the Bangalore District, 3 to the Mysore District, and 1 to the Kadur District. According to the characters in which they are written, 6 are in Tamil, 1 each in Nâgari and Telugu, and the rest in Kannaḍa. The number of villages inspected was 25.

Office Work.

21. An exhaustive Introduction to the revised edition of the Śravana Beḷgoḷa volume has been drawn up and sent to the press. Thirty-two pages of the Introduction have been printed. All the plates required for illustrating the volume have been prepared. The preparation of an Index to the volume is approaching completion.

22. The preparation of a Monograph on the temples at Haḷebîd did not make any progress during the year owing to pressure of other work.

23. The printing of the General Index to the volumes of the Epigraphia Carnatica made very little progress during the year.

24. A Supplement to Volume X (Kolar) of the Epigraphia Carnatica, consisting of about 400 newly discovered inscriptions, is nearly ready for the press. About 38 inscriptions newly discovered in the Kânkânhalli Taluk have been got ready for incorporation into the Bangalore Supplement. The transliteration of the Kannaḍa texts in the Hassan Supplement has made fair progress. The translations of the Kannada texts in the Mysore and Hassan Supplements have been taken in hand.

25. A revised catalogue of the books in the Office Library has been got ready for the press.

26. Selections from the inscriptions concerning matters of historical and social interest did not make any progress during the year as pressure of other work did not allow of adequate attention being paid to this item of work.

27. About 20 photographs of views of temples, etc., and 3 copies of the Monographs of the Mysore Archæological Series were sold at the Archæological Office. Three copies of the Monographs were also sold in England through Messrs. Probsthain and Co., Booksellers, London.

28. The Head Photographer and Draughtsman prepared illustrations for the Annual Report for 1921 and for the revised edition of the Śravaṇa Beḷgoḷa volume. He went out on tour to Mysore and Kharapur and prepared some photographs for

Government in connection with the visit of H. R. H. the Prince of Wales. He also went to Bhadravati and took some photographs of the buildings, machinery, etc., there for the Mysore Distillation and Iron Works.

29. The Draughtsman, besides preparing three pencil drawings of some buildings and three designs for repairing some monuments, completed two plates illustrating the temples at Kuruḍumale and Gôvindanhalli.

30. The Assistant Photographer and Half-tone Engraver mounted the Half-tone blocks prepared for the Annual Report for 1921 and for the revised edition of the Śravaṇa Beḷgoḷa volume. He has besides acted for the Head Clerk during almost the whole year under report.

31. A list of the photographs and drawings prepared during the year is given at the end of Part I of this Report.

32. The two copyists of the Office transcribed the following works during the year:—(1) Śâstrasâra-samuchchaya by Mâghaṇandi (in part), (2) Yâdavagiri-mâhâtmya (in part), (3) Tiruvâymoḷi-ṭîke (in part), (4) Hulikallu-Samsthânikara-charitre, and (5) Mâgaḍi-Kempegauḍara-charitre. They compared about 100 pages of transcripts. They also did, besides, some literary work.

33. A number of books and manuscripts received from the Inspector-General of Education in Mysore was reviewed and opinion sent.

34. The office staff have discharged their duties with willingness and zeal.

35. A few details relating to some ancient monuments of the State are given in the Appendix at the end of the Report.

List of Photographs.

No.	Size	Description	Village	District or Province
1	10×8...	Guest-quarters	Karapur ...	Mysore
2	Do ...	Do	Do ...	Do
3	Do ...	Darga, East side	Mysore ...	Do
4	Do ...	Do South side	Do ...	Do
5	8½×6½...	Varahasvami temple, doorway	Do ...	Do
6	Do ...	Nishadbag, Full view	Do ...	Do
7	Do ...	Band-stand in Nishadbag	Do ...	Do
8	Do ...	Public Offices, Full view	Do ...	Do
9	Do ...	Palace, North view	Do ...	Do
10	12×10...	Do Front view	Do ...	Do
11	Do ...	Do South view	Do ...	Do
12	6½×4¾...	Gold coins	.....	...
13	Do ...	Do	.....	...
14	Do ...	Silver coins	.....	...
15	Do ...	Do	.....	...
16	8½×6½...	Picture from Tank Bund Still House ...	Bhadravati ...	Shimoga
17	Do ...	Picture of East of Machine shop showing pattern, Foundry and Machine shops ...	Do ...	Do
18	Do ...	General view from North looking south ...	Do ...	Do
19	Do ...	General view of Retorts and Coolers, cooling shed, transfer car, etc., from North ...	Do ...	Do
20	Do ...	Blast Furnace from North-West	Do ...	Do
21	Do ..	View of carbonizing plant from West ...	Do ...	Do
22	Do ...	General view from New Town road South-West of plant	Do ...	Do
23	Do ..	Retort building from South	Do ...	Do
24	Do ...	Blast Furnace from West	Do ...	Do
25	Do ...	Office building	Do ...	Do
26	Do ...	View of New Town from top of Stoves, European and Indian quarters	Do ...	Do
27	Do ...	Boiler House from East	Do ...	Do
28	Do ...	Do West	Do ...	Do
29	Do ...	Power House	Do ...	Do
30	Do ...	Anicut across River	Do ...	Do
31	Do ...	Stove fittings, East side	Do ...	Do
32	Do ...	Do West side	Do ...	Do
33	Do ...	Copper Triples	Do ...	Do
34	Do ...	Generating set	Do ...	Do
35	Do ...	Switch Board	Do ...	Do
36	Do ...	Close up Blast Furnace	Do ...	Do

List of Drawings.

No.	Description	Village	District
1	Ground plan of Somesvara temple	Kurudumale.. ..	Kolar
2	Do Panchalinga temple	Govindanahalli ..	Mysore

PROGRESS OF ARCHÆOLOGICAL RESEARCH.

PART II.

1. Epigraphy.

36. Many of the new records copied during the year under report can be assigned to specific dynasties of kings such as the Ganga, the Noḷamba, the Hoysaḷa and those of Vijayanagar and Mysore. There are also a few records relating to the chiefs of Bêlûr and Yelahaṅka. Among the epigraphical discoveries of the year, three fragmentary *vîragals* at Sâtanûr seem to mention a hitherto unknown Noḷamba king named Biyaḷachôra. A set of copper plates received from the Tarîkere Taluk is of some literary interest as it records a grant in 1534 by the Vijayanagar king Achyuta-Râya to one Śrîraṅgârya who is stated to be a lineal descendant of Sudarśanâchârya, author of the *Śrutaprakâśikâ*, a learned commentary on the *Śrîbhâshya* of Râmânujâchârya. A palm leaf copy of a pathetic letter written by Kempavîrapa-Gauḍa, the last Mâgaḍi chief, from the prison in which he was confined at Seringapatam, to a relative of his at Hulikal is of some historical interest.

THE GANGAS.

37. Two records relating to the Gangas were copied during the year under report. Both of them are *vîragals* referring themselves to the reigns of Satyavâkya-Permanaḍi and Eṟeyappa.

Satyavâkya-Permanaḍi.

38. The *vîragal* of Satyavâkya-Permanaḍi referred to in the previous para is at Sâtanûr, Kânkânhalli Taluk, being EC, IX, Kânkânhalli 48, now revised. It is dated in the 29th year of the king's coronation and states that Singappa-Duggayya, a? servant of Eṟeyapparasa's son Sthaḷa-nivâsi (? a resident of the place) Mârappa, fought with thieves during a cattle raid at Sâtanûr and fell. The year is described as the victorious year of the Śrîrâjya, *i.e.*, the fortunate Ganga kingdom. The king mentioned in this inscription is most probably Râchamalla II who succeeded Nîtimârga I in about 870. The date of the record may therefore be 898.

Eṟeyappa.

39. The other *vîragal* at Duntûr, referred to in para 37, Kânkânhalli 52, now re-examined, records the death of Maiṅda, son of Noḷamba-Sênemâra, in a cattle raid at Dûṇetûr (the modern Duntûr) during the rule over the earth of Eṟeyappa. The period of the record may be about 900.

THE NOLAMBAS.

40. Three fragmentary *vîragals* in Pattesab's field at Sâtanûr, Kânkânhalli Taluk, seem to relate to the Noḷambas. They refer to a cattle raid at Sâtanûr and record the death of certain individuals in the fight for rescuing the cattle which had been harried by Biyaḷachôra. Judging from the name which is similar to Poḷalchôra and Chôrayya, Biyaḷachôra was in all probability a Noḷamba king or chief. One of the *vîragals* mentions a Chôrayya and his son; another a Sâvandi-nâḍu 70 and the sculptor who prepared the memorial stone; and the third a Râchayya. The period of these records may be about 900.

THE HOYSALAS.

41. A number of Hoysaḷa records in Kannaḍa and Tamil was copied during the year. All of them belong to the reign of Ballâḷa III. One of them at Nâyakanhalli, Kânkânhalli 47, dated 1318, which has now been revised, states that, while (with usual Hoysaḷa titles) the pratâpa-chakravarti Vîra-Ballâḷa-Dêvarasa was ruling the earth, Bhujabaḷa-Hoyisaḷa-vîra-Ballâḷa-Sigala-nâḍ-âḷuva Mâradêva, the *mahâ-prabhu* of Sigala-nâḍu Mârappa of Aruḷihâḷu, and all the *praje-gavuḍugaḷ* of Sigala-nâḍu including Bambi-gavuḍa of Kâṇikâṛahaḷi and several others (named), made, in the presence of the great minister Dâdiya Sômaya-daṇṇâyaka's son Singeya-daṇṇâyaka's son Jayadêva, a grant, as a *seṭṭi-koḍage*, of the village Aruḷahaḷḷi to Mâdhava-seṭṭi, chief of the *ubhaya-nânâdêśi*. The record closes with the signatures of Mâradêva-*śrî-Viśvanâtha*—and of the *gavuḍugaḷ—śri-Malinâtha*. Another at Hachchalu, Kânkânhalli 68, of the same date, now revised, records that, during the rule of the king at Dôrasamudra, Hoysaḷa-Sigala-nâḍ-âḷuva Mâradêva and the *mahâ-prabhus* and *praje-gavuḍugaḷ* (several named) of Sigala-nâḍu, having assembled, sold the village of Achalu to the great minister Dâdi Sômeya-daṇṇâyaka's son.... ...Jaya.... in payment of a debt of 5,000 *gadyâṇas* incurred during the years 1315 and 1316 by some one (name defaced) when he held the office of.....A number of titles is applied to Mâradêva which cannot be clearly made out. Another at the same village and of the same date, Kânkânhalli 69, which has now been re-examined, says that during the rule of the king the great minister Dâdi Sômeya-daṇṇâyaka's son Jâvidêva and Jôgâyi-akka made a grant of certain taxes to the *paṭṭaṇasvâmi* Pârisa-seṭṭi. A Tamil inscription at Jôḍi-Bâchahalli. Kânkânhalli Taluk, dated 1328, tells us that while (with usual titles) the sender of Adiyama to Yama's abode, destroyer of the Kâḍava family, niśśanka-pratâpa-Hôśaḷa-bhujabala-śrî-vîra-Vallâḷa-Dêvarasar was ruling the earth in his heroic capital, Śikka-Viṭṭappan granted, in the presence of the great minister Dâdi Śômaya-daṇṇâyakka's son Vaśamappa-deṇṇâyakkar, the village....karipaḷḷi in order to provide for offerings of rice for the god Dâmôdarap-perumâḷ of Vanniyakaṭṭam *alias* Varadarâjapaṭṭaṇam. Vanniyakaṭṭam is the modern Bannêrghaṭṭa in the Ânekal Taluk. Another at Chikkoppa, Kânkânhalli 30, now revised, which appears to be dated 1337, registers the grant of three villages, with all rights, to Viṭṭalachana-seṭṭi, son of Malitâṇḍa-seṭṭi, by Bhujabaḷa-vîra-Ballâḷa-Hôsaḷa-Sigala-nâḍ-âḷuva Mâradêva during the rule of the king. The donee was entitled to certain taxes (named) but was to forego 5 *gadyâṇas*, being the amount of *kâṇike* of the three villages. Another worn epigraph at Kânkânhalli, Kânkânhalli 92, now revised, states that the king granted a copper plate charter to the Panchâḷas, of which the present record was a copy on stone, authorising them to levy certain taxes among themselves and to spend them for certain charitable purposes. The grant was caused to be engraved by Hâruvadêva of Halayûr by order of Hariyaṇṇa, the *âchâri* of the Padumalêśvara temple and the son-in-law of Sivôja, the palace artisan. The epigraph, which is somewhat similar to Kânkânhalli 110, may be assigned to about 1310.

42. A few more records which, judging from the names occurring in them, belong to the same reign, though the king is not named, may now be noticed. An inscription at Eḍamâranhalli, Kânkânhalli 38, now re-examined, records the grant of the village Mâreyanahaḷi of Sigala-nâḍu together with its hamlet, as a *dêvadâna*, by Sômaya-daṇṇâyaka for the god Janârdana. The date of the record may be about 1310. A fragmentary Tamil epigraph lying to the left of the Mâri temple at Araḷâḷu, Kânkânhalli Taluk, dated 1316, seems to register a grant by Śigal-nâḍ-âḷuva Mâradêvan. The engraver was Kaṇḍappan, son of Paṇḍitâchâri of Tippûr. Another Tamil record on a rock to the west of Gavikere at Śivanahanahalli, Kânkânhalli Taluk, states that Mâdi-gâmuṇḍar's son Śemba-gâmiṇḍar of Kâṇikkâṛanpaḷḷi situated in the kingdom of Vîra-Vallâḷap-Poyśaḷach-Chigal-nâḍ-âḷvar made a grant in 1341 of a tank and certain lands to the *sthânapatis* Gôvinda-bhaṭṭa's son Mâdhava-bhaṭṭa and Ambalavar's son Śôvuḍaiyâḷvâr, residents of Śeviḍapâḍi. The grant was made for the success of the arm and sword of Mâdi-jîyar. Kâṇikkâṛanpaḷḷi is the modern Kânkânhalli.

VIJAYANAGAR.

43. About half a dozen inscriptions relating to Vijayanagar were copied during the year. They begin in the reign of Mallappa-Oḍeyar and end in the reign

of Sadâśiva-Râya, covering a period of nearly 200 years from 1370 to 1563. They include a copper plate inscription of Achyuta-Râya which is of some literary interest.

Mallappa-Oḍeyar.

44. An inscription to the right of the Ânjanêya temple at Sâtanûr, Kânkânhalli Taluk, dated 1370, records that, while the *mahâ-maṇḍaḷika*, punisher of kings who break their word, lord of the four oceans, Vîra-Bukkaṇṇoḍeya's son Vîra-Mallappa-Oḍeyar was ruling the earth, the virtuous follower of pure Śivâchâra, possessor of all good qualities, Guḍḍappa of Kommeṛe, son of Mâchidêva-oḍeyar of Kôḍihalli and younger brother of Gouṇḍappa, the *mahâ-prabhu* of Beṭṭasavitti, made a grant at Sâtanûr. The latter portion of the inscription being mostly defaced, it is not possible to make out clearly the nature of the grant. Some encouragement appears to have been shown to new settlers in the village.

Dêva-Râya II.

45. There are two records of the reign of Dêva-Râya II. One of them, a *vîragal* to the north of the Kabbâḷamma temple at Kabbâḷa, Kânkânhalli Taluk, seems to record the death in 1422 of Jayinôja's son Malôja and.....'s son Mârôja in some battle during the rule of Pratâpa-Dêva-Râya-mahârâya. The other at the same place, Kânkânhalli 65, dated 1429, now revised, tells us that the worshippers of the lotus feet of Kâḷikâdêvi and Paramêśvara, all the Vîra-Panchâḷas including Malapâchâri and Yatirâyâchâri, sons of the leader of the community Nakharâchâri who was the superintendent of the treasury of the palace of Vîra-pratâpa-Dêva-Râya-mahârâya in the original? Bhayirava capital, and several others (named) granted to Mallôja-Bayirôja of Perugâḷu the right of performing the duties of carpenters, blacksmiths and goldsmiths and certain other privileges in three villages (named).

Virûpâksha.

46. A worn inscription at Chîraṇaguppe, Kânkânhalli 101, now re-examined, which appears to bear the date 1469, states that, during the rule of the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Praudha-Dêva-Râya-mahârâya's son Virûpâksha, Chennavîraṇṇa, son of Vighnêśvaragauḍa, granted a village, with the consent of his wife, sons and agnates, to some one whose name cannot be made out.

Achyuta-Râya.

47. A copper plate inscription in the possession of Alasingra-bhatta of Châkônhalli, Tarîkere Taluk, received through Mr. Râjasabhâbhûshaṇa Karpur Srinivasa Rav, B. Sc., L. C. E, retired Chief Engineer of Mysore, refers itself to the reign of this king. It consists of three plates, each measuring 11¾" by 7¾", engraved in Nâgari characters, and bears the date 1534. The seal, about 1½" in diameter, bears a boar, the usual Vijayanagar crest, standing to the left. After obeisance to Gaṇapati and invocation of Śambhu, the Boar incarnation of Vishṇu and Gaṇapati in seperate verses, the record gives the Purâṇic genealogy from the Moon to Turvasu and then proceeds to give the pedigree of Achyuta-Râya thus:--In the line of Turvasu arose Timma, husband of Dêvaki; his son was Îśvara, husband of Bukkamâ; his son was Narasa, who made great gifts at Râmêśvaram and other holy places; dammed the Kâvêri, seized the enemy alive and took possession of the Tancha-râjya and Śrîrangapaṭṭaṇa (see *Report* for 1918, para 106); and subjugated the Chêra, Chôḷa, Pâṇḍya and other kings; his sons by Tippâji, Nâgalâ and Ôbâmbikâ were respectively Vîra-Narasimha, Kṛishṇa-Râya and Achyuta. King Vîra-Narasimha made various gifts to the temples at Chidambaram and other holy places. On his death Kṛishṇa-Râya came to the throne. His glory, valour and liberality are described at some length. His successor was Achyuta. After describing his fame, prowess and munificence, the inscription records that on the 8th lunar day, which was the holy Kṛishṇâshṭami, of the dark fortnight of Śrâvaṇa in the year Jaya corresponding to the Śaka year 1456, in the presence of the god Viṭṭhalêśvara on the bank of the Tungabhadrâ, the king granted, with all the usual rights, the village Haḷe-Taṛikeṛe (boundaries given) situated in the Kâtûrapura-sîme of the Hoysaṇa kingdom, giving it another name Kônasamudra, to the performer of the six *karmas*, a full moon to

the ocean the Kûra family, acquirer of brotherhood with the primaeval Brahama, family priest of the god Ranganâtha, born in the celebrated lineage of Śrutaprakâśikâchârya, proficient in grammar logic and philosophy, rejoicer in establishing the Vaishṇava doctrine, Śrîrangârya of the Harita-gôtra Âpastamba-sûtra and Yajuśśâkhâ, son of Peddayâchârya and grandson of Śrîrangârya. Then follow details of boundaries in the Kannaḍa language, two of the usual final verses, and the signature of the king *Śrî-Virûpâksha* in Kannaḍa characters. When mentioning the usual rights it is stated that the tank called Bidirekeṛe together with the lands below it is also included in the grant.

48. A few of the epithets applied to the donee require some explanation. The Kûra family is the family of Kûrattâḷvân, also known as Śrîvatsânka, a great Śrîvaishṇava scholar and author who was the immediate disciple of Râmânujâchârya and wrote the *Yamakaratnakara*, the *Pañchastava* and other works. His son Parâśara-Bhaṭṭa, popularly known as Bhaṭṭa, was likewise a celebrated scholar and author, some of the works written by him being the *Śrîrangarâjastava*, the *Śrîguṇaratnakôśa* and a *bhâshya* or commentary on the *Vishṇusahasranâmastôtra*. He was a younger contemporary of Râmânujâchârya and was, according to tradition, looked upon by god Ranganâtha of Śrîrangam as his own son and family priest (*purôhita*). This fact is also referred to in his *taniyan* or memorial verse which runs thus:—

Śrî-Parâśara-Bhaṭṭâryaḥ Śrîrangêśa-purôhitaḥ |
Śrîvatsânka-sutaś śrîmân śrêyasê mê'stu bhûyasê ||

As he was the son of god Ranganâtha, he was the brother of Brahamâ who was likewise the son of Vishṇu, having been born from his navel-lotus. It will thus be seen that two of the epithets which properly belong to Parâśara-Bhaṭṭa are applied to the donee who was a descendant of his. Again, the donee is stated to have been born in the celebrated lineage of Śrutaprakâśikâchârya. Śrutaprakâśikâ is a learned commentary on the *Śrîbhâshya* of Râmânujâchârya and the author of the commentary, Sudarśanâchârya, who flourished in the middle of the 14th century, is also known as Śrutaprakâśikâchârya. He was likewise a descendant of Parâśara-Bhaṭṭa.

Śrutaprakâśikâ.

Sadâśiva-Râya.

49. An epigraph at Chikka-Muḍaḍe, Kânkânhalli 27, dated 1563, which has now been revised, states that while (with usual titles) Sadâśiva-mahârâya was ruling the earth, the *mahâ-nâyaka* Poleya-nâyaka's son Mâṇika-ayya granted to some seṭṭi the village Ambigahaḷi, with all rights, with the condition that he should pay 72 *gadyâṇas* every year.

Belur.

50. A copper plate inscription in the possession of Mr. Venkatasubbaiya, son of Dasambhatta, residing in Chamarajapet, Mysore, relates to the Bêlûr chiefs. It consists of only one plate measuring 11¾" by 8¼" and bears the date 1685. After invocation of Śambhu and the Boar incarnation of Vishṇu, the inscription records that Bêlûr Kṛishṇappa-Nâyaka of the Kâśyapa-gôtra and Âpastamba-sûtra, son of Venkaṭâdri-Nâyaka, grandson of Kṛishṇappa-Nâyaka and great grandson of Venkaṭâdri-Nâyaka, granted, with all the usual rights, 5 *khaṇḍugas* of land in the village of Huḷugaḷale situated in Koḍali-sthaḷa included in Kunnâḷu belonging to Bêlûr-sîme, which had been favoured to his *vriddha-prapitâmaha* Yara-Kṛishṇappa-Nâyakaraiya by the râjâdhirâja râja-paramêśvara vîra-pratâpa Vîra-Kṛishṇa-Râya-Dêva-mahârâyaraiya, to Puraṇam Lakshmaṇa-Jôyisa of the Bhâradvâja-gôtra Âśvalâyana-sûtra and Ṛik-śâkhâ, son of Koṇḍi-bhaṭṭa, grandson of Lakshmaṇa-bhaṭṭa and great grandson of Râmâ-bhaṭṭa. The titles applied to Yara-Kṛishṇappa-Nâyakaraiya are *sindhu-Gôvinda*, *himakara-gaṇḍa*, *dhavaḷânka-Bhîma*, lord of the excellent city of Maṇinâgapura, and *bariyada-saptânga-haraṇa*. The donor's signature *Śrî-Kṛishṇa* is given at the end.

YELAHANKA.

51. There are two records relating to the Yelahanka chiefs, one a copy of a copper plate inscription recording a grant by Doḍḍa Vîrappa-Gauḍa and the other a copy of a letter written by Kempavîrapa-Gauḍa to a relative of his at Hulikal.

Doḍḍa-Vîrappa-Gauḍa.

52. The copy of a copper plate grant referred to in the previous para was found in a palm leaf manuscript in the private library of His Holiness the Yatirâja-svâmigaḷ of Mêlkôṭe. After invocation of the Boar incarnation of Vishṇu, it records that the Yelahanka-nâḍu-prabhu Doḍḍa-Vîrappa-Gauḍa of the *chaturtha* (or the fourth) gôtra, son of Mummaḍi-Kempe-Gauḍa and grandson of Immaḍi-Kempe-Gauḍa, granted in 1688, in order to provide for the car and other festivals of the goddess Lakshmîdêvi, the crowned queen of the superme god of gods, the emperor of gods, Tiruvêngaḷanâtha of Mâgaḍi, the village Bêḍarahaḷḷi belonging to Mâgaḍi-sîme and certain taxes of Tirumale and (other) villages to Tirumalaiya of the Kâśyapa-gôtra Âpastamba-sûtra and Yajuś-śâkhâ, son of Timmaṇṇaiya and grandson of Doḍḍa-Tirumalaiya. Then follow two of the usual final verses and the scale of expenditure to be adopted for the various necessary items.

Kempavîrapa-Gauḍa.

53. The copy of a letter mentioned in para 51 was found on a palm leaf received from Mr. B. Puttaiya, B.A., of the Government Press. It is a confidential communication written by Kempavîrapa-Gauḍa, the last Yelahanka chief of Mâgaḍi, while he was confined in prison at Seringapatam, and sent by a secret messenger to his relative Kṛishṇarâja-Gauḍa, the chief of Hulikal. It says: "Our blessings to you. We are doing well at Seringapatam up to this 10th lunar day of the dark fortnight of Phâlguṇa. Write to us about the welfare of you all. As you know, we are subjected to this misfortune by the sport of god Sômanâtha. Our health at present is in a bad state and there is every likelihood of death overtaking us soon. There does not appear to be any chance of recovery. As you are the only heir in our family, I send to you by Sôma the chief insignia of royalty. Be prudent and after making enquiries about our state of health have the necessary items of work done. Other matters which ought not to be written in a letter you will learn from Sôma. Send some of your friends here." The signature of the chief *Kempayya* occurs at the end. As the chief was sent as a prisoner to Seringapatam in 1728, the letter might have been written some time after that period. The chiefs of Hulikal formed a collateral branch of the Yelahanka family of Mâgaḍi.

Pedigree and chronology of the Yelahanka chiefs.

54. It may not be out of place to say a few words here about the pedigree and chronology of the Yelahanka chiefs. Owing to the similarity of the names of most of the chiefs, who are all called Kempe-Gauḍas, it is rather difficult to make up a correct succession list. A careful study of all the available inscriptions of this family has however enabled me to put together the following pedigree with the dates cited in them for the several chiefs :—

Kempanâche-Gauḍa.
|
Hiriya Kempe-Gauḍa 1588, 1608.
|
Immaḍi Kempe-Gauḍa 1628, 1630, 1631.
|
Mummaḍi Kempe Gauḍa 1667, 1674.
|
Mummaḍi Doḍḍa-Vîrappa-Gauḍa 1631, 1684, 1688.
|
Mummaḍi Kempavîrappa-Gauḍa 1697, 1712, 1713, 1715.

The inscriptions also mention a Yelahanka-nâḍu-prabhu Chikka Giriyappa-Gauḍa of Duṭṭanhalli, son of Soṇṇatamme-Gauḍa, in 1567 and another, his elder brother's son Chikka Honna-Gauḍa, in 1597 ; but these do not appear to have ruled as their dates seem to fall within the reign of Hiriya Kempe-Gauda. The pedigree-

given in the Mysore *Gazetteer* (II, 20-22), which is apparently based on some traditional account, gives two steps before Kempanâche-Gauḍa, namely, Jaya-Gauḍa (1418-1433) and Giḍḍe-Gauḍa (1433-1443), and stops at Immadi Kempe-Gauḍa. According to this pedigree Kempanâche-Gauḍa had a reign of 70 years (1443-1513) and the reign of his son ended in 1569. The first two steps and the chronology do not however derive any support from the inscriptions. A palm leaf manuscript containing accounts of the Yelahanka and the Hulikal chiefs in Telugu and Kannaḍa respectively has recently been received from Mr. B. Puttaiya, B.A., of the Government Press. The pedigree of the Yelahanka chiefs given in this manuscript interposes a chief of the name of Vîre-Gauḍa (1506-1524) between Kempanâche-Gauḍa and Hiriya Kempe-Gauḍa and another of the name of Giḍḍappa-Gauḍa (1557-1577) between Hiriya Kempe-Gauḍa and Immaḍi Kempe-Gauḍa. It will be seen that this pedigree agrees neither with the one made up from the inscriptions nor with the one given in the Mysore Gazetteer. Further, the dates assigned to the several chiefs in this manuscript are not at all supported by the inscriptions. Thus it says that Hiriya Kempe-Gauḍa ruled from 1525 to 1556 and Mummaḍi Kempe-Gauḍa from 1637 to 1663; and that Immaḍi Kempe-Gauḍa died in 1636 and Mummaḍi Doḍḍa-Vîrappa-Gauḍa in 1 82. A glance at the pedigree from the inscriptions given above will show that none of these dates are correct except perhaps the date 1636. In these circumstances it is satisfactory to note that the following pedigree of these chiefs given in a Sanskrit work called *Vîrabhadravijaya* composed by Êkâmra-dîkshita, the court poet of the last Yelahanka chief Mummaḍi Kempavîrappa-Gauḍa, mostly agrees with the pedigree made up from the inscriptions:—

Hiriya Kempe-Gauḍa.

Immaḍi Kempe-Gauḍa.

Mummaḍi Kempe-Gauḍa. | Halasa | Immaḍi Hiriya Kempe-Gauḍa.

Immaḍi Kempe-Gauḍa. | Doḍḍa Vîrappa-Gauḍa. | Halasa | Chennavîra.

Mummaḍi Kempavîrappa-Gauḍa.

This pedigree, though it omits Kempanâche-Gauḍa, gives a few additional details which are of some importance as they help us in the interpretation of some inscriptions. For instance, E C, XII, Kuṇigal 12 mentions a chief Immadi Hiriya Kempe-Gauḍa and states that his wife Venkaṭakṛishṇâjamma made an *agrahâra* named Venkaṭakṛishṇasâgara after her for the spiritual welfare of her father-in-law Immaḍi Kempe-Gauḍa and mother-in-law Lingâjamma. Now this pedigree makes it quite clear who this chief was. The date given in the inscription, 1599, is most probably a mistake for 1659. The chief Chennavîra seems to be mentioned in Bangalore 126.

Details about the chiefs.

55. Some of the details given in the manuscript received from Mr. Puttaiya about the chiefs may be briefly noticed. Kempanâche-Gauḍa's son Vîre-Gauḍa came to Mysore from Âlûr, a village near Conjeeveram. He built the village Yelahanka and set up the god Gôpâlakṛishṇa there, took possession of Bangalore and constructed a tank named Kempâmbudhi. His son Hiriya Kempe-Gauḍa built in Bangalore a fort and four watch towers known as *vaiyâḷi-śikhara* in the four directions. He went to Vijayanagar and received from king Kṛishṇa-Dêva-Râya Baḷḷâpura, Dêvanhaḷḷi and Hoskôṭe. Immaḍi Kempe Gauḍa captured Hulikal, Huliyûrdurga, Hutridurga and Śivaganga, took possession of Mâgaḍi and built on Sâvandurga a fort and the temples of the gods Narasimha and Vîrabhadra. He also built at the instance of his family guru Śrînivâsadêśikâchârya the *naravanga* or central hall of the Ranganâtha temple near Mâgaḍi. As there was some misunderstanding between his two sons Mummaḍi Kempe-Gauḍa and Honnappa-Gauḍa, he made a division of the kingdom and made the younger son Honnappa-Gauḍa the ruler of Hulikal in 1634, directing him to have Aṇṇayyâchârya of Hulikal as his guru. On a representation made by

his guru Tiruvenkaṭâchârya that owing to the circumstance that Sâtâṇis were the *pûjâris* in the Ranganâtha temple the Brâhmans could not receive *tîrtha* or holy water there, Mummaḍi Doḍḍa-Vîrappa Gauḍa made arrangements for the worship being conducted by the Brâhman *pûjâri* of the Kêśava temple at Hâragadde appointing to his place the Sâtâṇi *pûjâri* Periyâḷvâraiya of the Ranganâtha temple, and ordered that the Sâtâṇis might continue as the *sthânikas* of the temple receiving half the share of the money offerings, etc., made to the god. Subsequently Tiruvenkaṭâchârya became a *sanyâsi* under the name of Doḍḍa Parakâlasvâmi and resided in the *maṭha* at Seringapatam. Kempavîrappa-Gauḍa sanctioned a money grant to the Ranganâtha temple at the instance of Doḍḍa Parakâlasvâmi who sent for consecration in the temple metallic figures of the goddess Lakshmi and Vêdântâchârya. The scale of expenditure was also drawn up in consultation with the svâmi's grandson Râghavâchârya. In 1711 the chief set up for his mother the god Cheluvarâyasvâmi in Cheluvarâyapêṭe to the south of Mâgaḍi with the assistance of Śrîrangâchârya who had come there from Śrîrangam, and in 1712 the god Varadarâjasvâmi at Baichâpura with the assistance of his guru Râghavâchârya. Some time after, in consequence of his intimancy with a Lingâyat woman named Bhargâvati, he became a Lingâyat and changed his *gôtra* from Chaturtha into Sadâśiva. He then built a large temple to the west of Mâgaḍi and dedicated it to Sômêśvara. He enlarged and beautified the Gangâdharêśvara temple at Śivaganga and built a pond and several *maṇṭapas* and Lingâyat *maṭhas* there. On his refusal to send a fine elephant which was in his possession to the Mysore king Doḍḍa Kṛishṇamahârâja who had asked for it, Daḷavâyi Dêvarâjaiya of Mysore marched against him with a large army, besieged Mâgaḍi, killed the chief's general Vîrabhadra-nâyaka in battle and took possession of the kingdom. He then sent for the chief who was on Sâvandurga, took him prisoner and returned to Seringapatam with a large booty. The chief was confined in prison where he died soon after.

Hulikal chiefs.

56. As stated in the previous para, the Hulikal branch of the Yelahanka family began to rule in 1634, the first of the line being Honnappa-Gouḍa, younger brother of Mummaḍi Kempe-Gauḍa. As the letter of Kempavîrappa-Gauḍa is addressed to the Hulikal chief Kṛishṇarâja-Gauḍa (para 53), it is desirable to know something about these chiefs. I shall therefore proceed to give the pedigree and the details about them contained in the manuscript referred to in para 54. The pedigree is given thus:—

Honnappa-Gauḍa (1634-1672.)
|
Ankaṇa-Gauḍa (1672-1690.)
|
Giriyappa-Gauḍa (1690-1718.)
|
Muddappa-Gauḍa *alias* Muddu-Kṛishṇarâja-Gauḍa (1719-1761.)
|
Muddappa-Gauḍa (1761-1805.)
|
Giriyappa-Gauḍa.

Honnappa-Gauḍa renovated and enlarged the Narasimha temple at Śulapuri at the instance of his guru Aṇṇayyâchârya, grandson of Śrîrangadêśika, and appointed a Brâhman to conduct the worship according to the Pâncharâtrâgama in place of the former Sâtâṇi *pûjâri*. Ankaṇa-Gauḍa built a palace and a fort at Hulikal and his son Giriyappa-Gauḍa erected Vishṇu and Śiva temples in the fort. It is stated that Muddappa-Gauḍa was a good horseman and that the Mysore king Doḍḍa Kṛishṇa-Râja-Oḍeyar, having heard of his skill as a rider, sent for him and admired his horsemanship. We are also told that the king bestowed upon him the name Muddu Kṛishṇarâja-Gauḍa and directed him to pay an annual tribute of 500 *varahas*. This was the chief to whom Kempavîrappa-Gauḍa's letter was addressed. During his son Muddappa-Gauḍa's time Hyder paid a visit to Mâgaḍi in 1771 and increased the tribute to be paid by the chief to 1,000 *varahas*. This continued till 1793, but in the following year Tippu annexed the chief's territory to Mysore. When the chief waited upon General Harris who had come to

Bangalore on business with Garret after taking possession of Seringapatam in 1799, the general directed him to go to Divân Pûrṇaiya and represent his case to him. He accordingly went to Pûrṇaiya who granted him in 1804 a *sanad* to the effect that land of the revenue value of 24 *varahas* was bestowed upon him. On Muddappa-Gauḍa's death, his son Giriyappa-Gauḍa waited upon Pûrṇaiya, who got him married and renewed the *sanad* granted to his father.

Melupalem.

57. A Telugu *sanad* in the possession of Kundâpura-Vyâsarâya-maṭha at Abbûr, Chennapaṭṇa Taluk, received from Mr. Jayasimha Rao of Maḷvalli, records a grant in 1772 to a svâmi of the *maṭha* by a chief named Javvâdi Vîrappa-nâyaka of Mêlupâḷem. It is not clear who this chief was and where he ruled. He is stated to be of the Vâlmîki-gôtra and of the Mannala-vaṁśa, the son of Venkaṭapati-nâyaka and the grandson of Kambi-nâyaka's (son) Javvâdi Varamûrti-nâyaka. The titles applied to him are *Gutti-hannibbara-gaṇḍa*, *Konkaṇadaḷavibhâḷa*, *Basuvaśankara* and *Anganamalaśâsanâdhîśvara*. Curiously enough, the record mentions in the place of an overlord the god Venkaṭaramaṇasvâmi of Tirupati as ruling the earth. It states that, while the lord of Bhûvarâhakshêtra, resider in the Ânandanilaya-vimâna, dweller in Śêshaśaila within two *prâkâras* or enclosures, beautiful as Manmatha, resplendent like a crore of suns, controller of Lakshmi, Brahma and other deities, protector of all the worlds, a *mandâra* tree to devotees worshipped by great kings the lords of the earth surrounded by the four oceans of the four directions, Venkaṭâchalasvâmi was ruling the earth seated on the jewel throne at Venkaṭâchala, Javvâdi Vîrappa-nâyaka granted, with all the usual rights, on the holy occasion of a lunar eclipse, the village of Pachchârlapalle in Aḍavipaṭṭeḍa of Cheṭṭu-sîma which was under his rule, to the *paramahamsa-parivrâjakâchârya*, *padavâkyapramâṇa-pâravâra-pârangata*, *sarvatantra-svatantra*, establisher of the Vaishṇava-siddhânta, lord of the Karṇâṭaka throne of Vidyânagara, worshipper of the lotus feet of the god Gôpâlakṛishṇa who granted boons to Vyâsamuni, head of the *maṭha* of Vyâsarâya, Lakshmîvallabhatîrtha, spiritual son of Lakshmîdharatîrtha who was the spiritual son of Lakshmîmanôharatîrtha, for the service of the god Veṇugôpâlakṛishṇa. The grant was written by Rûvarâju Venkaṭâchalam. The sanad bears two seals, one at the beginning and one at the end. The latter contains the donor's name—Vîrarâja-nâyaḍu-in two lines in Nâgari characters, while the former has a Sanskrit verse in the *anushṭubh* metre stating that it was the seal of Varamûrti, son of Mannala-Javvâdi-Venkaṭêndra. The verse, which is in five lines in Nâgari characters, runs thus:—

Śrî-Mannalâdi-Javvâdi-Venkaṭêndra-tanûbhuvaḥ |
Varamûrti . . . . . mudrâ-chandrô virâjatê ||

Here the name of the donor seems to be given as Varamûrti, which was the name of his grandfather.

Mysore.

58. Only one inscription relating to Mysore was copied during the year. It is an epitaph on a *bṛindâvana* in Madhavana in the south of the Mysore City stating that Lingâjammaṇṇi of Kṛishṇasvilâsa-Sannidhâna, queen of the Mysore king Kṛishṇa-Râja-Oḍeyar III, died in 1855.

Miscellaneous Inscriptions.

59. Some of the records which cannot be assigned to any specific dynasty of kings will be noticed under this head. A fragmentary Tamil epigraph built into the wall of Patel Sambegauda's house at Sâtanûr, Kânkânhalli Taluk, records the grant of some wet lands and a tank called Kudiraikiṟai by Śeyyambarkiḷân. The period of the record may be about 1200. An inscription on a rock in Maḷḷegauḍa's field at Gêrahalli of the same Taluk states that Vasuva-Mârama's son Malappa granted a *khaṇḍuga* of wet land, with exemption from all imposts, to

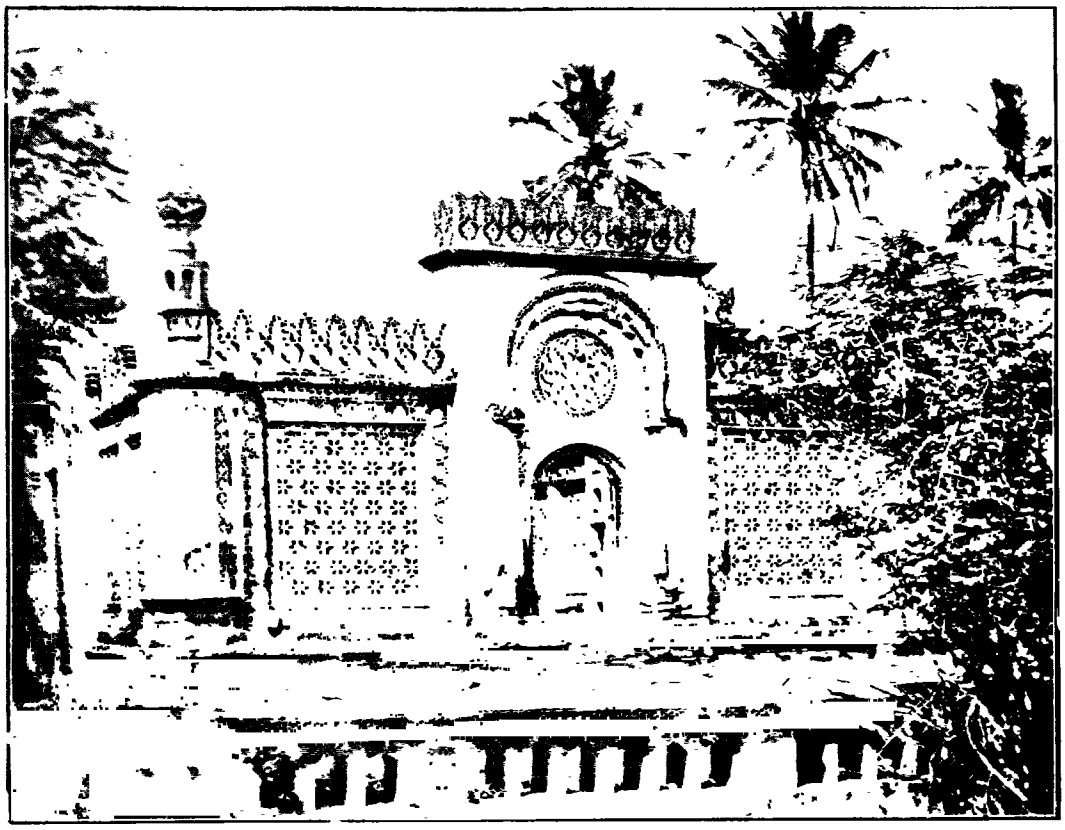
Doḍḍa Jasayya for having built a tank at Atihaḷi. The record may be assigned to about 1400. A *vīragal* in Kempegauda's field at Kallahalli of the same Taluk, which appears to be dated 1508, merely states that the stone was prepared by Êchôja for Tâmaṇṇa's son Tâmaṇṇa of Kaḷḷanahaḷi. An epigraph on a boulder known as Mudreguṇḍu to the south-east of Śivanahalli of the same Taluk, which seems to bear the date 1558, records that Śivanappa-gauḍa's son Amṛitavîrappa-oḍeyar granted a village for the god Sâvandi Vîrêśvara who had taken up his abode at Śivanahaḷḷi. There was a Śivanappa-Gauḍa among the Sugaṭûr chiefs: it is not clear if his namesake of the present record is identical with him. Another at Chikka-Mudaḍe of the same Taluk, standing close to Kânkânhalli 27, which appears to be dated 1568, says that Mahânâyaka-ayya granted some lands, as a *sarvamânya*, to some *maṭha*. A third at Âlahalli, Kânkânhalli 33, now revised, which seems to be dated 1600, states that it was set up by Bîrappa-oḍeyar of Mukoḍalu for regulating the levy of certain taxes within the four boundaries of his principality. It is not clear who this chief was. An inscription on the brass-plated base of the *dhvaja-stambha* or flag staff of the Venkaṭaramaṇasvâmi temple at Kallahalli of the same Taluk says that the plating was caused to be done by Gajarâja-modali, son of Puṇyakôṭi-modali of Ârukâḍu (Arcot), as a service to the lotus feet of the god. A portion of the record is also repeated in Tamil. The inscription is not dated, but may be assigned to about 1840.

2. Numismatics.

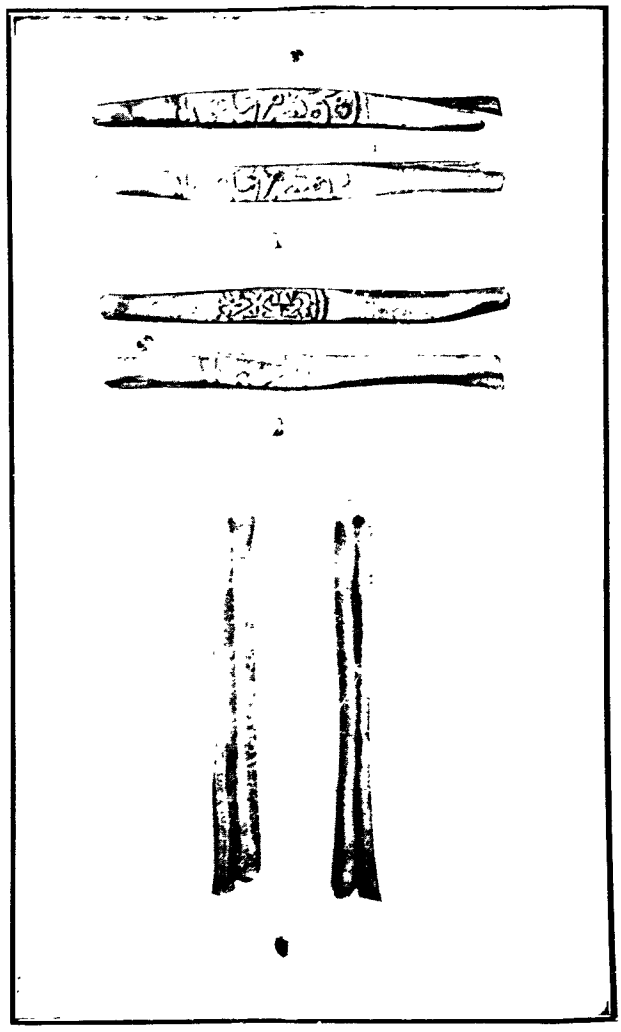
60. Two silver wire coins known as Larins (Plate II) were received for examination from the Archæological Superintendent, Western Circle, Poona. They are doubled up and measure $1\frac{3}{4}''$ by $\frac{1}{8}''$. Their thickness too is about $\frac{1}{8}''$. One of the coins hasthe Kalîma on one side and a design consisting of a double sword and what looks like a shield on the other. The other has the same Persian legend on both sides. The name Nasîr Shâh appears to occur in the legend. If this reading is correct, the reference may be to the Persian king of that name. The provenance, if known, will be of some help in the decipherment of the legend.

3. Manuscripts.

61. The manuscripts examined by me while on leave were briefly referred to in para 18. Among the works contained in them, the following deserve some notice :—(1) Bhagavannâma-chintâmaṇi by Vênkaṭanâthasûri; (2) Śrîguṇaratna-kôśa-vyâkhyâ by Śrînivâsa of the Kauśika-gôtra, disciple of Tâta-dêśika and Lakshmaṇâchârya; (3) Gṛihyapradîpikâ by Gârgya Varadârya; (4) Râmânuja-nakshatramâlâ by Śrînivâsa of the Vâdhûla family; the Pâncharâtra works (5) Pâdmatantra, (6) Vishṇutantra, (7) Jayâkhyasamhitâ, (8) Viśvâmitrasamhitâ and (9) Vishṇusamhitâ with a commentary called Tattvapradîpikâ; (10) Pârâśaryavijaya by Râmânujadâsa *alias* Mahâchârya, disciple of Śrînivâsâchârya of the Vâdhûla family; (11) Rahasyatraya-vyâkhyâ called Tâtparyadîpikâ by Vîrarâghava of the Śrîśaila family, son of Râmânujâchârya and disciple of Śrînivâsarâmânuja-muni and Śaṭhâri-sûri; (12) Ashṭaślôkî-vyâkhyâ and (13) Divyasûrivaibhava-dîpikâ by Vêdânti Râmânujamuni, disciple of Lakshmaṇa-yôgi and Vâdhûla-Varadârya; (14) Vêdântakaustubha by Vêdântâchârya of the Śrîvatsa family, son of Âdivarâhâchârya and Kônêṭyambâ and grandson of Paravastu Vênkaṭêśa-dêśika; (15) Vêdântavijayamangaladîpikâ by Sudarśana-guru of the Vâdhûla family, son of Sundarajâmâtṛi and disciple of Mahâchârya; (16) Śrutaprakâśikâ-tûlikâ by Vâdhûla Śrînivâsa, disciple of Samarapungava; (17) Prapannâhnika by Ramyajâmâtṛi-muni of Kânchi; (18) Pramâṇasangraha by Kṛishṇapâda; (19) Adhikâra-sangraha-vyâkhyâ by Kauśika-Śrînivâsa; (20) Rasataraṅgiṇi by Bhânudatta; (21) Sakalâdhikâra, a work on architecture and sculpture; (22) Prakîrṇa-gaṇita, a Telugu work on arithmetic by Peddana, son of Eluganṭi Koṇḍayâmâtya; (23) Telugu songs on the Mysore king Chikka-Dêva-Râja-Oḍeyar; and (24) Anubhavarasâyana, a Kannaḍa work bearing on Advaitavêdânta by Kṛishṇarâja of Salem.



SOUTH VIEW OF DARGA AT MYSORE



WIRE COINS

Mysore and Coorg Series

Of the other manuscripts examined during the year, *Atharvaśikhâvilâsa* is a Sanskrit work treating of the greatness of Vishṇu by Râmânujâchârya who flourished in the first half of the 18th century. The author says that he wrote the work at the instance of the Mysore king Kṛishṇa-Râja-Oḍeyar I (1713-1731) and his general Kaḷale Nanja-Râja. *Harimâhâtmya-darpaṇa* is a similar Sanskrit work by Basava-bhûpâla, son of Jangama-bhûpâla, who probably flourished in the 17th century. *Tiruvâymoḷi-tîke* is a Kannaḍa commentary on *Tiruvâymoḷi*, the celebrated Tamil work of Nammâḷvâr or Śaṭhakôpa consisting of about 1000 stanzas in praise of Vishṇu, by Chikkupâdhyâya, the minister of the Mysore king Chikka-Dêva-Râja-Oḍeyar (1672-1704). *Râmâyaṇa* is a Telugu poem by Buddharâja who says that he wrote the work in the name of his father Viṭṭhalarâja. *Naḷachakravartikathe* is a *yakshagâna* or rustic drama in Kannaḍa by Kempayya, son of Kempaṇṇa and Timmamma, who lived at the close of the 18th century. The author says that the story was formerly written in the form of a *dvipada-kâvya* by Râghavayya. Two more manuscripts, namely, *Mâgaḍi-Kempegauḍara-charitre* and *Hulikalḷu-samsthânikara-charitre*, which contain accounts of the Yelahanka and Hulikal chiefs, respectively, have been noticed in detail in paras 54-56 above.

General Remarks.

62. I have at the outset to apologise for the meagreness of, and the paucity of illustrations in, the present Report owing to causes over which I had no control.

It is, however, pleasing to note that my last Report, though meagre, has received, as usual, the appreciation of scholars in and outside India owing chiefly to the detailed notice contained in it of a newly discovered early record of great historical value. One scholar writes from England: "I have read your Report with very great pleasure. I am sure you need not apologise for what you modestly call its 'meagreness'; for, not to mention the charming illustrations, the Kûḍlûr grant of Mârasimha which you publish in it is important enough to justify a Report all to itself. These plates seem to me to satisfy all the criteria that can be reasonably applied, and I am sure that the late Dr. Fleet would agree with me. His was an eminently fair mind; though probably he went a little too far in his disbelief in the genuineness of Ganga grants, his scepticism was a wholesome antidote to the blind credulity with which they were accepted in certain quarters, and was perfectly amenable to reason, as was seen in the case of the Penukoṇḍa grant. The present document seems to be sound in all respects—linguistically, for only a childishly captious criticism could condemn it for its occasional slips in spelling, which are fully paralleled in stone epigraphs of undoubted genuineness; palæographically, for its writing is quite suitable to its date; and substantially, inasmuch as in essentials it agrees with the most reliable of other documents. You are much to be congratulated on having brought to light this valuable record, which, though naturally it does not illuminate all the dark places of Ganga history, certainly furnishes the most trustworthy information that we are likly to obtain." Another scholar writes: "The distinguishing feature of your Report for 1921 is the splendid copper plate inscription of the Ganga king Mârasimha. It gives a summary of the whole history of the dynasty almost to the end. In some cases, for instance in that of Maruḷadêva, it supplies fresh information, as well as in other parts. But the general course of events hitherto adopted is not disturbed. Untoward occurrences are of course not alluded to, such as the interregnum in the time of Śivamâra-Saigoṭṭa, and the Râshṭrakûṭa usurpation. But such omissions are easily accounted for. This is an exceedingly fortunate find and there seems little prospect of any thing later or better being discovered. Your general remarks on the Ganga genealogy are no doubt justified in some respects. But I think you are disposed to push forward Durvinîta too much in date. The history of Mysore for the early period as now determined suffices to show that the State was no negligible backwater. On the other hand it has held a prominent position, and been in intimate connection with some of the greatest figures in history,—from Chandragupta, of the time of Alexander the Great, and Aśôka, to Napoleon Buonaparte and the great Duke of Wellington. You have been very fortunate in many of your

discoveries." Another writes: "Your Archæological Report for 1921 is very interesting. I hope you will continue to send me one, as the epigraphical studies greatly interest me."

A scholar writes from Holland: "It is very gratifying that each new year brings fresh discoveries which are dealt with in your Annual Reports in such a scholarly manner." Another writes from Norway: "Your Report for 1921 is as usual full of useful information. It has given me great pleasure to read it." Another writes from Germany: "I have found much material of high interest in your Reports for 1920 and 1921. You will much oblige me by informing if there are more notices about king Durvinîta's translation of the Bṛihatkathâ. It is very desirable to have new contributions towards a solution of the Bṛihatkathâ riddle and I think that M. Lacote in his *Essay sur Guṇâdhya* (1908) has not said the last word about this problem. It will also be a good work if we could get better information about the Tamil translation." Another writes from France: "Your Archæological Report for 1921 is still more interesting than the previous one. I wish to thank you particularly for your gifts which are greatly appreciated. You may have received a letter from some French (architectural) students who wished to buy your beautiful Monographs. You can hardly imagine how keen French people are about your wonderful ancient Indian art. Unfortunately they have so far had but few opportunities of studying it." Another scholar writes: "Your Archæological Report for 1921 is very interesting and useful." Another writes from America: "I have received your valuable Report for 1921. May I ask you to supply the Museum of Fine Arts, Boston, with 150 selected prints of Mysore architecture, including all those that have been published in your Reports hitherto."

A European scholar in India writes: "Though special work kept you at Head Quarters during the period covered by your last Report, the Report itself is in my opinion as interesting and illuminating as its predecessors. Your note on the Buddhistic image of Nepal, belonging to Monsieur Clemenceau, was of personal interest to me as the great Frenchman had shown me the image asking me who was the best scholar in Mysore to interpret the meaning of that image and to decipher the inscription on it. Needless to say that I did not hesitate for a moment to suggest your name. The most important epigraphical discovery of the year is, undoubtedly, the copper plate grant by king Mârasimha and I make bold to say that this discovery is an event of the greatest historical importance. If the dark period of Mysore history is to be written some day, the history of the Gangas should play an important part in it, and it redounds to your credit that you have unearthed some more of the genuine grants of this dynasty with which many places in this State are closely connected. I quite agree with you in thinking that if Dr. Fleet had lived, he would have changed his opinion about the fictitious nature of the Ganga grants. His theory has held the field too long and has misled many a student of Mysore history. I might confess that it impressed me when I first undertook the study of the Gangas, but I am thankful to say that you have for a long time past made a convert of me and I am glad that your new discovery has proved that you are a safe guide in the history of the Gangas. I agree with you that Professor Jouveau Dubreuil's theory regarding the separation of the Gangas into two dynasties is ingenious. I am inclined to believe it is correct and have an idea that some day some record may come to light to put beyond doubt the existence of the Paruvi dynasty. Your surmise that Vijayarâya, younger brother of Dêvarâya II, is identical with Vijaya of the inscriptions of Saka 1368 is noteworthy. Under numismatics, your explanation of the symbol in the first figures of Plate XI that 'The animal represents Śiśumâra or the heavenly porpoise supporting on its back the collection of the stars and planets' appears to me to be correct. I am glad to know that on your recommendation the Mysore Government have passed orders for the preservation of the Ancient Monuments which was a long felt desideratum and that those relics of the past are to be under your care. No one knows them and loves them better than you and they could not have been placed in better hands. I close my brief remarks with my heartiest congratulations on your last Report and with the hope, shared, I am sure, by all the admirers of the glories, archæological and historical, of Mysore, that you will continue for some more years to come to preside over a Department which yields in importance to no other Department in the State."

Another scholar writes: "Many thanks for your valuable Report for 1921. The Kūḍlūr grant is a splendid discovery and I heartily congratulate you. The friend of Bhāravi was king Narasimhavishṇu I (630-660), the adversary of Pulakēśi II, and not his grandfather Simhavishṇu (575-600)." Another writes: "Your Report for 1921 is most interesting reading and I sincerely congratulate you. The clarification of Ganga history is of special interest. The photos, especially those of Belur, are most happily chosen." An Indian scholar writes: "Your Report this year is replete with interest. I began to read it and did not leave it till I finished. It clears the history for nearly a thousand years of an important kingdom of South India. These very Gangas later came to Orissa and reigned there for two hundred years, and the temple of Jagannāth is a *Jayastambha* to them. But I am afraid you shall have to re-adjust the dates of Vishṇuvardhana and Durvinīta in order to make Bhāravi a little older. He is mentioned in the Aihoḷe inscription of 632. He and his patrons must have flourished some decades before 632." Another writes. "Your Report for 1921 is most interesting. The portion relating to the history of the Ganga kings is extremely valuable."

One of the scholars quoted above refers to the orders passed by Government for the preservation of the Ancient Monuments in the State. Many of these monuments are architectural gems of which any country may be proud. Consequently the importance of the work of conservation with regard to them cannot be overstated. In order that the activities of this Department in this connection may bear fruit, it is very necessary to introduce the Ancient Monuments Preservation Act as early as possible. A draft bill drawn upon the lines of the British India Act, which had come up for opinion, was returned with suitable suggestions, and it is earnestly hoped that steps will be taken to bring the Act into force without further delay.

In the meantime I would make a suggestion with regard to the orders already passed by Government for the preservation of Ancient Monuments. These orders were passed in 1920 and the circular giving instructions for the guidance of the Revenue and Public Works officers was issued early in 1921. Still it is found that considerable ignorance prevails in the taluks as to the intentions of Government in the matter, and the importance of the maintenance of monuments is not yet sufficiently recognised. It is therefore very desirable that the Government orders so far passed on this subject are translated into Kannaḍa and published throughout the State.

The Châkônhalli plates of Achyuta-Râya (paras 47-48) are of some interest as they refer to some great Śrîvaishṇava authors of the 12th and 14th centuries in whose line the recipient of the grant was born. In paras 54 and 55 is given all the information that could be gathered from inscriptions and literary works about the family of the Yelahanka chiefs together with a succession list made up from the inscriptions.

A Retrospect.

63. I may take advantage of the opportunity afforded by this, which is my final Report, to refer briefly to the work done during my tenure of office as the head of the Archæological Department from July 1906 to July 1922. For detailed information reference is invited to the sixteen Archæological Reports published year after year; but, roughly speaking, the number of new records deciphered and dealt with during this period was about 5000, the number of Hindu, Jaina and Muhammadan buildings visited and described more than 1000, the number of coins dealt with about 4100, and the number of palm leaf manuscripts examined nearly 1800. Further, about 1250 photographs and nearly 120 drawings were prepared under my instructions, and about 100 bound volumes of transcripts containing 125 Sanskrit and Kannaḍa works copied under my direction were sent to the Oriental Library, Mysore. Other items of work done during the period were: preparation of an exhaustive General Index to the volumes of the Epigraphia Carnatica, an Architectural Portfolio for illustrating some of the notable artistic structures of Mysore, an Index to the Annual Reports of the Department, and Selections from the inscriptions concerning matters of historical and social interest; publication of a revised edition of the Śravaṇa Beḷgoḷa volume of inscriptions, three

Monographs on the temples at Sômanâthapûr, Bêlûr and Doḍḍa-Gaddavaḷḷi forming Nos. I to III of "Architecture and Sculpture in Mysore" in the Mysore Archæological series, a revised edition of the Karṇâṭaka-Śabdânuśâsanam, a standard work on Kannaḍa grammar, and an account in Kannaḍa of Haḷebîḍ and its temples by Paṭêl Śivananjegauḍa; drawing up the chapter on Kannaḍa Language and Literature and the sections on Epigraphy and Architecture for the revised edition of the Mysore Gazetteer; passing through the Madras Government Press the Mysore and Coorg articles for the Imperial Gazetteer of India; and review of nearly 250 books and manuscripts received from the Secretaries to H. H the Maharaja, the General and Revenue Secretariat and the Inspector-General of Education in Mysore. Excavations on a small scale were conducted at Chitaldrug, Talkâḍ and Haḷebîḍ and old coins, pottery and other antiquities unearthed. A few cromlechs were likewise opened and ancient pottery and other relics obtained.

The newly discovered inscriptions have brought to light several facts, not known before, with regard to the Kadambas, the Râshṭrakûṭas, the Châlukyas, the Chôḷas, the Sântaras, the Kongâḷvas, the Changâḷvas, the rulers of Punnâḍ, Vijayanagar and Mysore, and the chiefs of Âvati, Bêlûr, Hadinâḍu, Hole-Narsipûr Hulikal, Sugaṭûr, Ummattûr and Yelahanka. They have added considerably to our knowledge especially with regard to the Gangas whose history may now be regarded as almost definitely settled. The work of the Department in connection with this dynasty has been appreciated by several competent scholars. A scholar in England writes: "I believe that the work of the Mysore Archæological Department in connection with the Ganga dynasty will always be remembered to its credit." Of the new records, about 350 have been included in the revised edition of the Śravaṇa Belgoḷa volume, and most of the remainder got ready to be issued as Supplements to the Mysore, Hassan, Bangalore, Tumkur and Kolar volumes. The Kannaḍa texts of the Mysore and Hassan Supplements have been edited, those of the Bangalore and Tumkur Supplements are in the Press and those of the Kolar Supplement are almost ready for the Press.

Many temples in the Dravidian and Hoysaḷa styles of architecture, mostly not noticed before, have been described and illustrated. A large number of individual works of art, signed works of artists, portrait statues, and *vîragals*, *mâstikals*, Nâga stones and other sculptures of archæological interest has been published for the first time. This item of work of the Department has induced authorities on Indian art and sculpture not only to take greater interest in the artistic works of Mysore but also to form a more favourable estimate of their merit as works of art. The late Dr. Vincent A. Smith wrote thus in the *Indian Antiquary* (May 1915): "Mr. Narasimhachar's well-illustrated Reports add largely to the information concerning the Hoysala temples and furnish an immense amount of entirely new matter descriptive of the sculpture. In my *History of Fine Art in India and Ceylon* (pages 44 and 226) the interesting fact was noted that many of the individual statues decorating the temples are signed by the artists, but at that time examples of such statues were not available. I further observed that 'the artists who designed such enormous sheets of rich sculpture aimed at producing an imposing effect by the splendour of a mass of carvings of the highest complexity, rather than by inviting attention to individual figures. Nevertheless, the individual figures will bear examination in detail, the elephants especially being exquisitely true to nature. The gods and human figures are less satisfactory.' Mr. Narasimhachar has now published many examples of the signed statues. In the light of the fuller knowledge thus acquired it must be confessed that the remarks made in 1911 are inadequate and fail to do justice to the subject. If a new addition of my book should ever be called for, a separate section would be required for the discussion of the Hoysaḷa sculpture and a more favourable verdict on its merits would have to be recorded."

Under numismatics may be mentioned the Ândhra, Roman and Chinese coins unearthed at Chitaldrug, and the Hoysaḷa coins found at Haḷebid. The Ândhra coins relate to the Ândhrabhṛitya kings Muḍânanda and Chuṭukaḍânanda and to their viceroys, probably stationed at Chitaldrug, the Mahâraṭhis Jadakana Kaḷaya and Saîjakana Chaḷaka. The Roman coins are silver denarii of the emperor Augustus, and the Chinese coin is supposed to have been issued during the reign of the emperor Han Wu-ti. The Hoysaḷa gold coins include *paṇams* not noticed

before. At the time when the coins were unearthed at Chitaldrug, Professor Rapson, the great authority on Ândhra coins, wrote to me thus: "I am most interested in the account of your discovery of Roman silver and Ândhra lead coins, as well as pottery at Chitaldrug. These discoveries of objects, which can be dated, found in association are most important historically. As you point out, Dr Hultzsch's reading of the Mahârathi's coins may have to be revised in the light of your new specimens. I may say, by the way, that if your Roman coins were actually found with these, it will settle a point which I leave doubtful as to their date." The silver coins in the Bangalore Museum were examined and identified. They consisted of Bactrian, Persian, Burmese and Siamese coins, coins of the Native States of Mysore, Hyderabad and Baroda, and coins of the British and other East India Companies. A coin cabinet was formed for the office containing a pretty large number of gold, silver and copper coins issued by the Mughals, the Vijayanagar kings, the Ikkêri chiefs, most of the Native States of India, the British and other East India Companies, and several colonies and countries outside India, which have all been described and illustrated.

With regard to manuscripts, it may be stated that two of Bhâsa's dramas, namely, *Svapnavâsavadatta* and *Pratijñâyaugandharâyaṇa*, were discovered by this Department before they were published in Travancore. Another important discovery was the Jaina work *Lôkavibhâga* which incidentally furnishes the earliest Śaka date yet known, *viz.*, 380, and states that this was the 22nd year of the reign of Simhavarma, the king of Kânchi, thus supplying a welcome standpoint for Pallava history. Another manuscript of some interest is the medical work *Kalyâṇakâraka* of Ugrâditya, a Jaina author, who was a contemporary of the Râshṭrakûta king Amôghavarsha I and of the Eastern Châlukya king Kali Vishṇuvardhana V. The work opens with the statement that the science of medicine is divided into two parts, namely, prevention and cure, and gives at the end a long discourse in Sanskrit prose on the uselessness of a flesh diet, said to have been delivered by the author at the court of Amôghavarsha, where many learned men and doctors had assembled. One more manuscript that deserves mention is the *Alankârasudhânidhi* of Sâyaṇâchârya, which gives incidentally some items of information regarding the Vijayanagar prince Sangama II and Sâyaṇâchârya's younger brother Bhôganâtha. For other important manuscripts that have been discovered and described reference is invited to the Annual Reports.

The Annual Reports of the Department have all along received the commendation of scholars both in and outside India. The illustrations of architecture and sculpture, the iconographic notes, the references to the popular beliefs and traditions connected with the antiquities and the notices of newly discovered early records of historical importance in these Reports have been greatly appreciated. I have to express my obligations to the late Drs. Fleet, Burgess and Vincent A. Smith, and to Mr. Havell for their appreciation and valuable suggestions for the improvement of the Reports, and to other scholars for the highly appreciative terms in which they have spoken of them. The opinions and suggestions of some of the scholars have been briefly given under "General Remarks" in the Reports from 1913 to 1922. The demand for copies of these Reports has increased, and requisitions for them are being received not only from scholars in and outside India but also from notable institutions in Europe and America. The late Dr. Vincent A. Smith wrote: thus about these Reports "Your Reports record an immense amount of hard work done in a scholarly fashion much to the credit of the Department as organized by the Government of His Highness. They exhibit the results of amazing industry and are the fullest and most substantial which come from India being free from padding which wastes so much space and money in the others. Probably your Reports may be ranked as the best in India."

Before concluding I may say a word or two about the staff of the Archæological office. My Assistant, Mr. R. Rama Rao, B.A., and the Architectural Draughtsman, Mr. B. Venkoba Rao, B.A., both of whom joined the office a few years ago, have done useful work in the epigraphical and architectural sections of the office. The Head Photographer and Draughtsman, Mr. T. Namassivayam Pillai, an old hand in the office, has rendered valuable service in preparing illustrations for the several publications of the Department. The Head Pandit, Pandit C. Venkannachar, another old hand, has been very useful in deciphering inscriptions of all

kinds. The Draughtsman, P. M. Gurusami Achari, is a quiet and steady worker. The Junior Pandit, N. Nanjunda Sastri, and the Senior Copyist, H. Sesha Iyengar, both of whom joined the office some years ago, have done good work. The Assistant Photographer, M. C. Tirumalachar, is a diligent worker. M. C. Srinivasa Iyengar, recently appointed as the Junior Copyist, has done useful work in connection with the General Index. The Tamil Pandit, Venkataramanaiya, and the Typist Clerk, Srinivasa Rao, recently attached to the office, have made fair progress in learning their work. Lastly, the Assistant to the Photographer, Muhammad Sikandar, has been very useful to the Photographer in his work.

At the time of my availment of privilege leave preparatory to retirement there were some items of work left incomplete. I selected three of these items, namely, (1) the Śravaṇa Beḷgoḷa volume, (2) the Karṇâṭaka-Śabdânuśâsanam and (3) the Haḷebîḍ Monograph, for completion after retirement, as a patriotic duty, and have been working at them with the permission of Government. The first item has been finished and every thing printed except the Index which is under active preparation in the office. The remaining two items are receiving attention.

R. NARASIMHACHAR,
Director of Archæological Researches in Mysore.

BANGALORE.

APPENDIX

The monuments inspected by the Architectural Draughtsman have been mentioned in para 6 above.

In accordance with para 12 of the Circular issued with Government Order No. G. 18265-325—G. M. 44-20-9, dated the 31st March 1921, laying down that an Ancient Monument should not be used for profane purposes even temporarily, the Inspector-General of Education and the President of the Municipal Council were requested to shift elsewhere the offices and the school respectively located in Tippu Sultan's Palace in the Fort, Bangalore City. Both of them have written to say that the building would be vacated early. Similar action was also taken in the case of the Kesava temple at Dharmapura, Hunsur Taluk, in which the village school was being held.

Four estimates prepared in consultation with this Department, *viz.*, one for Rs. 23,000 in connection with the Kesava temple at Belur, another for Rs. 6,630 in connection with the Amritesvara temple at Amritapura, Tarikere Taluk, another for Rs. 773 for repairing the Asharkhana at Doddaballapur, and the fourth for Rs. 1,406 for repairing the Kirtinarayana temple at Heragu, Hassan Taluk, which were submitted to Government for sanction, have been ordered to lie over for some time for want of funds.

The sum of Rs. 1,000 allotted in the Government Order of the 11th September 1920 for distribution among the Deputy Commissioners on account of petty repairs to Non-Muzrai institutions was not provided in the Budget this year also. Consequently no expenditure has been incurred under this item.

The accompanying statement shows the amounts spent during the year for the repair of Ancient Monuments.

Statement showing the Amounts spent during the year 1921-22 for the repair and maintenance of ancient monuments in the State.

Serial No.	District	Taluk	Place	Name of Institution	Nature of expenditure incurred	Sanctioned amount	Amount spent during the year	Remarks
						Rs. a. p.	Rs. a. p.	
1	Bangalore	Bangalore	Bangalore City.	Sri Venkataramanaswami Temple, Fort.	Sinking a well in the compound.	930 0 0	60 1 6	Estimate sanctioned in 1919-20.
2	,, ...	,, ..	,, ...	Tippu Sultan's Palace, Fort.	Annual repairs ...	450 0 0	426 11 0	
					Special repairs on account of the visit of H. R. H. The Prince of Wales.	380 0 0	362 0 0	
3	,, ...	,, ...	,, .	The Cenotaph ..	Annual repairs ...	100 0 0	92 6 0	
4	,, ..	Nelamangala.	Sivaganga	Santeswaraswami temple.	Repairs to the temple	446 0 0	23 2 0	Estimate sanctioned in 1918.
5	,, ...	,, ...	,, ..	Sri Gangadhareswaraswami and Honnadevi temples.	Repairs to the temple and putting up Compound wall ...	495 0 0 150 0 0	24 9 10 86 12 0	Estimates sanctioned in previous years.
6	Mysore ...	Mysore ...	Mysore ...	Varahaswami temple.	Chunam plastering, etc. Repairing the Car Preparing Dhwajastambha.	229 14 0 200 0 0 383 0 0	229 14 0 203 0 0 166 0 0	Work completed. Do Do
7	,, ...	,, ...	,, ...	Sri Lakshmiramanaswami temple.	Putting up new niches with figures, karnakootas, etc.	4,060 0 0	241 0 0	Do
8	,, ...	Seringapatam.	Seringapatam.	Obelisk Monument	Repairs executed during the visit of H. R. H. the Prince of Wales.	180 0 0	180 0 0	
9	,, ..	,, ..	,, ...	De Haviland Arch?	Repairs executed during the visit of H. R. H. the Prince of Wales.	160 0 0	161 0 0	
10	,, ...	,, ...	,, ..	Daria Dowlat Bagh	Repairing and improving the building and the compound.	55,234 0 0	7,147 0 0	Rs. 49,068-0-0 have been spent up-to-date.
11	,, ..	,, ...	,, ...	,, ...	Improving approach road.	1,000 0 0	897 0 0	
12	,, ...	,, ...	,, ...	Dungeons ..	Repairing approach road and jungle clearing.	10 0 0	36 0 0	
13	,, ...	,, ..	,, ...	Jumma Masjid ...	Repairs executed during the visit of H. R. H. the Prince of Wales.	122 0 0	122 0 0	
14	,, ..	,, ...	Ganjam ...	Gumbaz ..	Repairs executed during the visit of H. R. H. the Prince of Wales.	1,000 0 0	835 0 0	
15	,, ...	,, ...	Seringapatam.	Sri Ranganathaswami temple	Repairs to the temple and its sorroundings.	1,400 0 0	1,447 0 0	
16	,, ...	T.-Narsipur.	Talkad ...	Kirthi Narayanaswami temple.	Removing sand and exposing the basement to trace out inscriptions, if any.	2,800 0 0	1,471 0 0	Rs. 1,888 spent up-to-date.
17	,, ..	,, ..	Somnathpur.	Kesava temple ..	Maintenance charges	72 0 0	72 0 0	Pay of a watchman.
18	Kolar ..	Mulbagal	Kurudumale.	Someswaraswami temple.	Restoration of the temple.	4,150 0 0	4,349 0 0	Work completed in October 1921.
19	Hassan ..	Arsikere...	Arsikere...	Iswara temple ...	Clearing stone boulders in the compound and maintenance charges.	132 0 0	101 0 0	Pay of a watchman is included in this.
20	,, ...	Belur ...	Halebid ...	Hoysaleswara temple.	Maintenance charges	264 0 0	116 0 0	Pay of watchmen.
21	,, ..	,, .	,, ...	Kethareswara temple.	Maintenance charges	132 0 0	63 0 0	Pay of a watchman.
22	,, ..	,, ...	,, ..	Jain Basti .	Repairing the roof, reconstructing compound wall and cement painting.	5,585 0 0	153 0 0	Rs. 4,339 spent up to date and the work is completed.
23	..	,, ..	Belur ...	Channakesavaswami temple.	Providing props to cracked beams.	193 0 0	84 0 0	Work closed.
24	.. ..	,, ...	,, ...	Channakesavaswami temple.	Reconstructing fallen portions of compound wall.	1,400 0 0	1,028 0 0	Work completed. Under orders of Government. Complete scheme for the restoration of this temple was submitted at an estimated cost of Rs. 23,000.
25	Chitaldrug	Molakalmuru	Jatangi Rameswara Hill.	Asoka inscription	Maintenance charges	72 0 0	72 0 0	Pay of a watchman.
26	,, ..	Harihar Sub-Taluk	Nanditavare.	Nandikeswaraswami temple.	White-washing ...	10 0 0	10 0 0	

University of Mysore.

ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL DEPARTMENT

FOR THE YEAR 1923

WITH THE GOVERNMENT REVIEW THEREON

BANGALORE
PRINTED AT THE GOVERNMENT PRESS
1924

Government of His Highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. E. 1568-70—Edn. 166-25-2, dated 14th November 1923.

Archæological Department.

Reviews the report on the working of the —— for the year 1922-23.

READ—

Letter No. 2217, dated 29th August 1923, from the Registrar, Mysore University, forwarding the report on the working of the Archæological Department for the year 1922-23.

ORDER No. E. 1568-70—EDN. 166-25-2, DATED 14TH NOVEMBER 1923.

Recorded.

2. The Department of Archæological Researches was placed under the administrative control of the University during the year and the office of the Director of Archæology was therefore shifted to Mysore and located in the Jubilee Hall from September 1922.

3. The Director made no tours in the districts during the year under report owing to pressure of work at Headquarters, while his Architectural Assistant made some tours in four districts. The only tour for exploration made during the year was a visit to the Belavadi temple in Chikmagalur Taluk. The Channakesava temple at Belur, the Hoysaleswara and Kedareswara temples and the Parsavanatha Basti at Halebid in the Hassan District were inspected. It is observed that the first mentioned temple requires some urgent repairs and that the others at Halebid are in need of some improvements. The attention of the Deputy Commissioner of the Hassan District is invited to paragraphs 3 and 4 of Part I of the report and he is requested to take needful action with reference to the remarks of the Director, so as to prevent further damage to these ancient monuments. Twenty-three fresh monuments were recommended by the Deputy Commissioners of Districts for inclusion in the standard list and four unclassified ones were classified during the year.

4. The total number of manuscripts acquired by the departmental staff was fifty-three while the number of fresh epigraphical records obtained was 130. The majority of inscriptions discovered during the year relate to various periods between the 10th and 19th century. One relating to the 7th century recording the death of a commander in fighting with hunters led by Mahendra opposing Siladitya's claim to sovereignty over Shimoga deserves special mention.

5. An interesting attempt has been made in the report to put together all the traditional, astronomical and synchronistic evidences bearing on the controversial question of the chronology of the Brihadbanas, the Kadambas and the Gangas, so as to arrive at a satisfactory conclusion regarding the date of the early Guptas, who are understood to be the contemporaries of the Kadambas.

6. It has been observed in the report that the department was not consulted by the Public Works Department in effecting repairs to ancient monuments. The existing orders provide for such consultation whenever repairs are undertaken in the case of monuments in which the Archæological Department is interested. The question is also engaging the consideration of Government in connection with the proposals regarding the future programme of work of the department.

7. The Director has observed that it is urgently necessary to bring the Ancient Monuments Preservation Act into force as early as possible, so as to provide for the proper preservation of the ancient monuments in the State. A draft bill framed on the lines of the British India Act is under consideration of Government.

No. E. 1568-70—Edn. 166-25-2, dated 14th November 1923.

8. As many as 100 silver and copper coins were examined during the year and one silver coin of Nepal is reported to bear the name of Sri Rajendra Vikrama Sahadeva on the obverse and Bhavani and Sri Sri Gorakhnatha on the reverse.

9. It is satisfactory to note that of the three works selected for completion by Praktana Vimarsa Vichakshana Rao Bahadur R. Narasimhachar after his retirement, the revised edition of the Sravana Belagola Volume was completed and published.

10. The following are the new items of investigation and research made during the year:—

(i) The date of the erection of the statue of Gomatha in Sravana Belagola, (A. D. 1028).
(ii) The dates of birth, accession and death of Kalki, (A. D. 402, 432 and 472 respectively.)
(iii) The initial date of the chronology of the Guptas, (A. D. 200-201).
(iv) Extension of Harshavardhana Siladitya's rule to Mysore about A. D. 640.

11. Government are glad to note that the report furnishes an interesting record of work done during the year.

K. MATTHAN,
Chief Secretary to Government.

To—The Registrar, Mysore University.
The Deputy Commissioner, Hassan District.
The Chief Engineer for Roads and Buildings.

PRESS TABLE.

Exd.—P.S.R.N.

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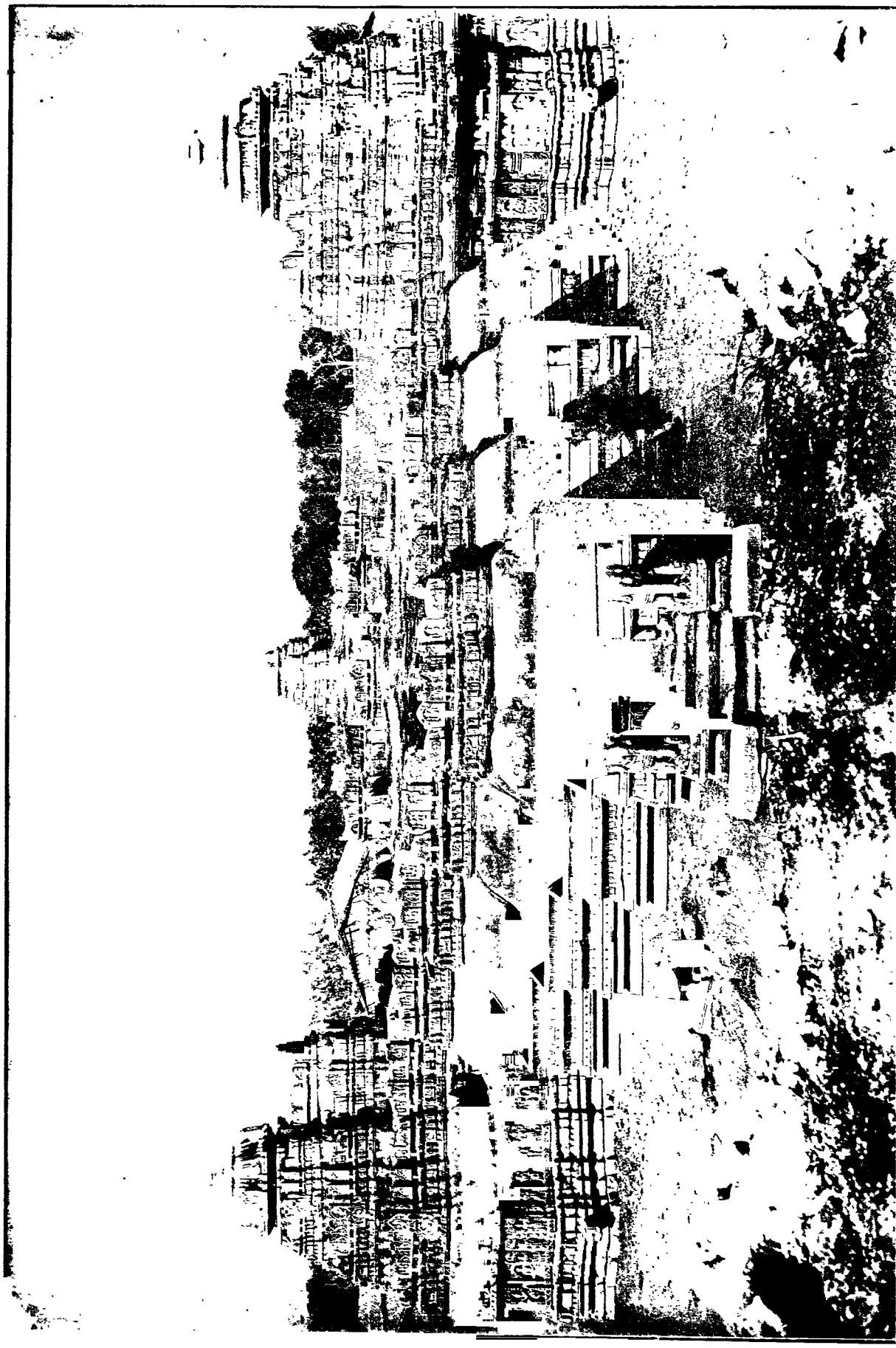
PART II.

LIST OF ILLUSTRATIONS.



GENERAL VIEW OF THE ARA NARANA TEMPLE AT BELAVAD

ARCHÆOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1923.

ADMINISTRATIVE CHANGES.

(1) In their Proceedings No. O. 21-90—G. M. 102-21-8, dated the 4th July 1922 the Government passed orders placing the Archæological Department under the administrative control of the Mysore University and transferring the head-quarters of the same to Mysore. Accordingly the office was shifted to Mysore in September 1922 and was located in the Jubilee Hall, Mysore.

(2) In their Proceedings No. M. 5485-6—G. M. 102-21-5, dated the 31st May and 10th June 1922, Government passed orders retiring the Head Pandit, the Head Photographer and the Assistant to the Photographer from service. Accordingly the orders were given effect to partly in August 1922 and partly in December 1922.

(3) In accordance with the Registrar's Memo No. 5932, dated the 6th January 1923, the post of the Head Clerk of the Archæological Office was abolished.

(4) In accordance with the Government Order No. G. 1935-6—G. M. 42-22-12, dated the 30th January 1923 the menial staff of the Archæological Office was reduced from 5 to 3.

TOURS, EXPLORATION AND EXCAVATION.

Owing to pressure of work at headquarters the Director could make no tours during the year. Mr. Venkoba Rao, the Architectural Assistant made some tours in the Kolar, Hassan, Kadur and Tumkur Districts.

PART I.—ARCHÆOLOGICAL.

1. Archæological work of all kinds on the monumental side was for various reasons considerably reduced during the year. The only tour for exploration made during the year was a visit to the Beḷavâdi temple in Chikmagaḷur Taluk. A few short journeys were also made to certain other places in the districts of Kôlâr, Hassan and Mysore, for purposes of either affording technical advice to local officers or for furnishing designs for the repairs of monuments undertaken by the Public Works Department.

2. The monuments inspected in the Hassan District were:—

(1) The Chennakêśavasvâmi temple at Bêlûr,
(2) The Hoysaḷêśvara and Kêdârêśvara temples and
(3) The Pârśvanâtha Basti at Haḷebîḍ.

3. A scheme for the complete restoration of the Chennakêśava temple at Bêlûr had been submitted last year at an estimated cost of Rs. 23,020 and had been ordered by Government to lie over for a year on account of financial stringency. It was observed during the recent inspection that the temple stood in need of urgent attention and this fact has since been reported to Government. The scheme prepared by this department has to be taken up and carried out gradually if not all at once. Immediate measures are, however, necessary to keep watch over the monument for preventing acts of vandalism and to check the deterioration of the

stones noticed here and there. Plants have grown on the walls of the Kappe Chennigarâya shrine and these have to be rooted out as early as possible. The Vîra Narayana shrine is always kept closed and has consequently been an asylum for innumerable bats which have made the place very filthy. Arrangements should be made to keep it open during the day time and the premises cleaned at frequent intervals. The heavy shutters of the *Sukhanâsi* doorway in the main temple should be detached early from the thin carved slab, as already suggested in the Conservation Note. Otherwise, there is the danger of the slab getting damaged on account of the successive shocks it sustains by the constant banging of the shutters against it.

4. The monuments at Haḷebîḍ are in a good state of preservation, but the compound of the monuments requires to be cleared of vegetation, proper paths of sufficient width being formed leading to and round the monuments. There are mounds of earth here and there in the compound of the Hoysaḷêsvara temple. It is desirable to remove these and reduce the surface to a level. The big Gaṇêśa is a piece of exquisite workmanship but unfortunately its right arm is broken. It can possibly be restored and a railing put round the image to prevent the repetition of such mischief.

5. There is a pond in ruins in the compound of the Basti overgrown with thorny bushes. The pond should be cleared of vegetation and kept clean. There is a rude doorway constructed in front of the Mantapa of the Pârśvanâtha Basti. This does not seem to be part of the original scheme and is an eyesore. Cooking in the Mantapa by travellers should not be allowed.

6. In the Tumkur District some portions of the Turuvêkere Sub-Taluk and of the Tiptur Taluk were visited. The eastern end of Turuvêkere Town shows a number of house-sites in ruins and there is a Basava temple with a framework in stone in front of it. This framework is called *Chintâlukambha* (weighing balance) and consists of two pillars fixed side by side and a cross beam with iron rings over them. It is said that Turuvêkere was once a great cotton centre and that this part of the town was called Araḷepete. All the cotton sent out was being weighed in front of the temple and the weighment marked on each bale here was accepted as the hall-mark of accuracy throughout the cotton world.

7. The Gangâdhareśvara temple at Turuvêkere is well preserved. The Nandi in the *Pâtâlânkaṇa* is a good piece of workmanship. A railing has been fixed round it as suggested by this department; but it is too close and has cut off the front view completely. The height of the railing requires to be lowered and it should be fixed a little away from the Bull. Plants have grown abundantly on the Chennigarâya and Mûle Śankarêśvara temples. These should be rooted out.

8. The Bêṭerâya temple is the most important of the temples at Turuvêkere and has been briefly noticed in para 9 of the Archæological Report for 1916 and in para 36 of the Report for 1918. On the door lintel of the *Mahâdvâra*, Krishṇa with a ball of butter in his hand is carved. The entrance mantapa has got a raised *Jagali* on either side. The pillars of the *Jagali* have got Vêṇugôpâla and Kâlingamardana carved on them. On the outer jambs of the inner doorway of this mantapa are carved Hanumân and Garuḍa. As already noticed Varada Bêṭerâya is carved on the pillar facing the temple. The temple faces the East. Besides the entrance mantapa it consists of *Garbhagudi*, *Sukhanâsi*, *Navaranga*, and a front verandah about eight feet deep. There is a small portico attached to the north wall of the *Navaranga* and to the south wall of the same there is a small room for keeping the *Utsava-Vigraha* (Processional image). In front of the verandah and on a lower level is the *Pâtâlânkaṇa* consisting of 9 *ankanas* and supported by twelve pillars. These latter are of two kinds. Six are octagonal, and the remaining six are sixteen-sided. These are elegant in design and look decent for the height which is 14′-0″ from the ground to the bottom of the ceiling. The shrine of the goddess is at the south-west corner of the compound and consists of *Garbhagudi*, *Sukhanâsi*, *Navaranga* and an open verandah. In front of the last there is a *Pâtâlânkaṇa* of fifteen *ankanas*. The temple is no doubt well preserved. The local people, however, represented that it was leaking in many places and that an estimate for its repairs had been sent up long ago. The terrace of the main temple and that of the goddess shrine have developed cracks in places and the water-spouts provided seem to be defective. The temple requires early attention by the Muzrai Department. A car festival takes place in the month of *Phâlguṇa* every year.

9. The Lakshmi Narasimha Temple at Vighnasante, Tiptur Taluk, was the monument visited next. It is a very fine specimen of Hoysala architecture, and has been described in para 35 of the Archæological Report for 1918. The front door lintel also has got Vênugopâla carved on it and on the drip stone above the lintel of the Lakshmi Narasimha shrine is carved a tiny beautiful image of Kâlinga-mardana. Above the *Sukhanâsi* and in front of the tower a big Garuḍa in the act of flying is carved. (See Plate XI.) The outer slabs of the Kêśava shrine are out of plumb and the front porch, which is the best and the most interesting part of the temple, is slanting away from the structure. Early steps will have to be taken to fix the slabs with cement grouting and to reconstruct the porch. A pillar of the porch is illustrated in plate X Fig. 2.

10. The Bâla Lingêśvara temple seems to have been a Hoysala structure at one time. The Hoysala crest still stands on the top of the *Sukhanâsi*. But the rest of the building has recently been repaired and does not show any indications of its original style. The doors of the temple are rotten and require to be replaced by decent ones.

11. The Dungeon in the Fort-wall at Bangalore was visited next and suggestions were given to the Municipal authorities to keep it in good condition. The Government have, in their Proceedings No. G. 8482-86 G. M. 18-22-17, dated the 16th May 1923, entrusted the preservation of this monument to the Bangalore City Municipality.

12. The Cenotaph at Bangalore is well maintained and the only improvement that can be suggested is the planting of nicely trimmed trees of good foliage within the enclosure in place of the crooked ones now standing there.

13. Estimates for repairs in the case of the Chennakêśava temple at Marḷe, Chikmagaḷur Taluk, Keśava temple at Hârnahalli, Arsikere Taluk, and Kîrti Nârâyaṇa temple at Heragu, Hassan Taluk, have been called for from the Deputy Commissioners concerned. Suitable designs after personal inspection were furnished in the case of the Sômeśvara temple at Kuruḍumale, Mulbâgal Taluk, Venkaṭaramaṇa temple at Âlamgiri, Chintâmani Taluk, and the new village sites of Anandur and Majjigepura villages in the Mysore Taluk. The question of repairing the Kêśava temple at Sômnâthpur and maintaining it in perfect good condition is engaging the attention of the department. The Government have decided to entrust the work to this department and have called for a revised estimate.

14. With regard to the Śrî Râmânujâchârya's temple at Sâligrâma, Yedatore Taluk, the acquisition of wet lands adjoining the temple wall has been suggested to Government and approved of by them. The necessary declaration statements called for from the Deputy Commissioner, Mysore District, have been received and forwarded to Government for further action.

15. There is a fine mosque at Santebennur, Channagiri Taluk, built of dressed stones with a beautiful pond in front of it also paved with dressed stones. This is a structure said to have been built in the 17th century by the Bijapur Chief Randulla Khân. From the plan available in the office it can be seen that it seems to be an imposing structure after the Bijapur style and is well worthy of preservation. It is learnt that it is being used at present as *Musafirkhana* for travellers and that the pond is full of filth and rank vegetation. A separate *Musafirkhana* may be built, if necessary, and this building with the pond may be preserved in perfect good condition without putting it to any profane use. The Deputy Commissioner, Shimoga District, has been addressed in the matter.

16. The monument selected for exploration during this year was the beautiful temple at Beḷvâdi in the Chikmagaḷur Taluk. Beḷvâdi is a village about eight miles to the north of Haḷebîḍ on the Bânâvar-Belûr Road. It is now a Jahagir granted by Śrî Krishṇarâja Oḍeyar II in 1760 A. D. to the Sringeri Matha. During the time of the early Hoysala kings it seems to have been an important Jaina settlement. Two inscriptions carved on a single slab of stone standing on the site of the old village (Haḷe Beḷvâdi), *Belur 171 E. C. V.*, dated 1160 and 1208 A. D. respectively, record the grant of certain lands to the god Jannesvara of Beḷavâdi. It is said that there was a Jaina Basti in the village, though no traces of the same could be discovered now. It also appears that many pillars and other carved stones presumably of some Jaina Basti lie submerged in the village tank bed.

17. Beḷvâdi is, however, now famous for a beautiful Vishṇu temple it contains. The temple is a *Trikûṭâchala*, *i.e.*, triple-shrined, in design and is dedicated to Vêṇugôpâla, Yoga-Narasimha and Vîra Nârâyaṇa, the last being the principal image after which the temple is named. It is a fine specimen of Hoysala architecture and is perhaps the biggest in size among the *Trikûṭâchala* temples in the State. The date of its construction is not known, nor is there any means of ascertaining it. A huge stone slab measuring 11′ × 6′ is lying by the side of the temple showing indications of its having contained inscriptions from top to bottom. The whole of the inscription is now effaced except a few letters at the edges. Another inscription stone standing in front of the above is dated Saka 1531 recording the grant of the village Timmapura for the service of god Vîra-Nârâyaṇa. Both these are not of any help in fixing the date of the temple.

18. The style and the architectural character of the temple, however, enable us to determine the date of the temple approximately. The period between the 11th and the 13th centuries was the period of the greatest building activity in this country and the conversion to Vaishnavism from Jainism of the Hoysala king, Biṭṭi Deva (afterwards called Vishṇuvardhana) about the year 1116 may be said to mark the beginning of this building activity. During the two centuries that succeeded this memorable event temples dedicated to Vishṇu and Śiva began to spring up with great rapidity throughout the country and it is this extraordinary religious zeal that soon brought into existence a new style of architecture, which has been called till recently as "Chalukyan."

The following are some of the famous *Trikûṭâchala* temples of the Hoysala style in the State.

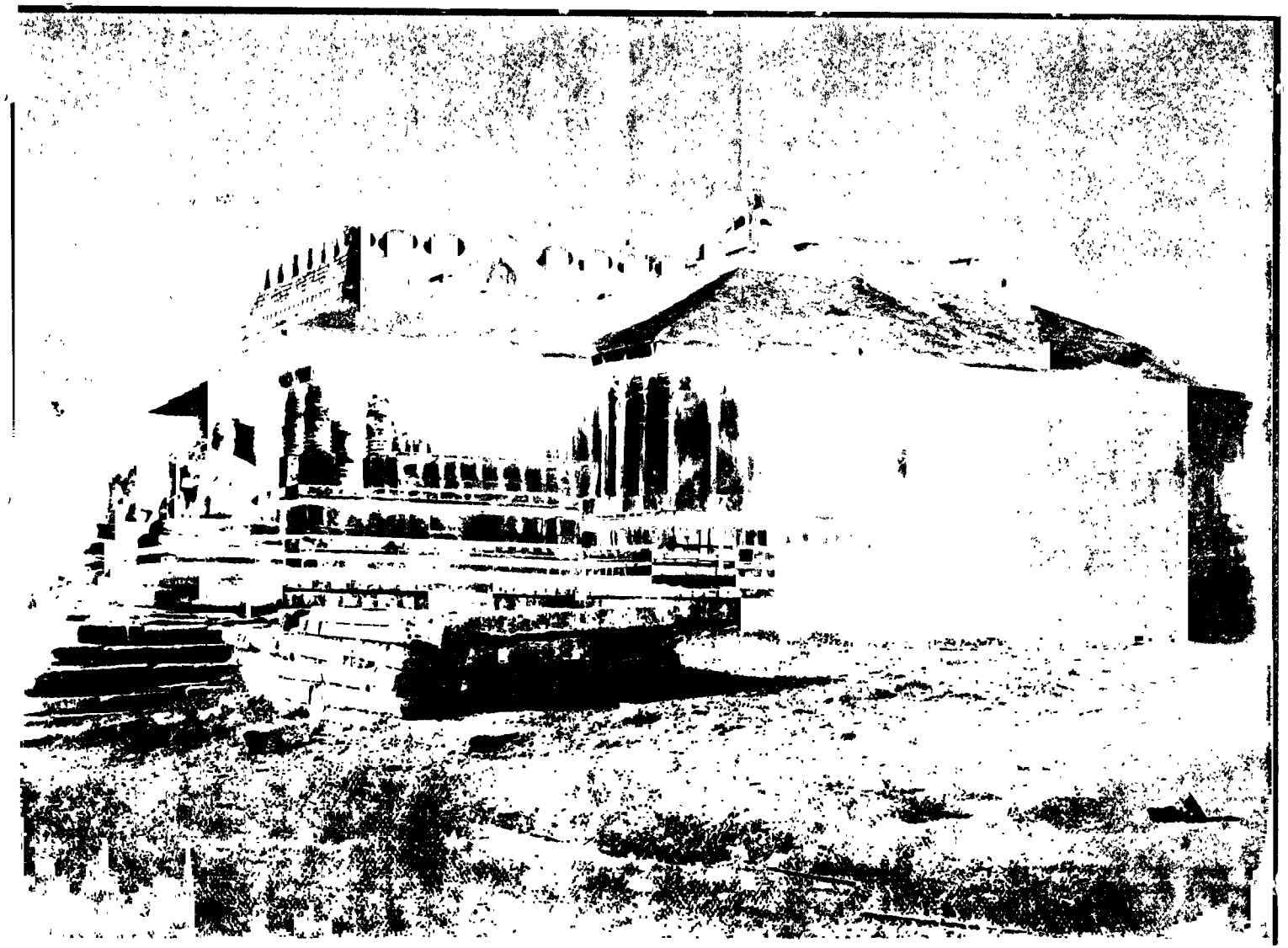
Kêdârêśvara temple at Belgami, 1060 A. D.
Chaṭṭêśvara temple at Chatchathalli, 1200 A. D.
Lakshmi-Narasimha temple at Nuggihalli, 1249 A. D.
Lakshmi-Nârâyaṇa temple at Hosaholalu, 1250 A. D.
Keśava temple at Somnathpur, 1268 A. D., and
Narasimha temple at Vighnasante, 1286 A. D.

The plan generally adopted in the case of all these temples is that the three cells containing the images, with or without *Sukhanâsi* attached to them, are connected with a *Navaranga* usually of nine *ankanas*, the *Navaranga* having a porch or a *Mukhamantapa* of two or three columns deep in front of it. The Vîra-Nârâyaṇa temple at Beḷvâdi (*vide* Plate IV) is more elaborate than any of these in design and presents many interesting points not met with in any other *Trikûṭâchala* temple so far discovered. For these reasons a date later than any of the above, *viz.*, 1300 A. D., may be safely assigned to it.

19. The temple (Frontispiece) faces the East and consists of a pillared hall or *Sabhâmaṇṭapa* measuring 45′—0″ square and of the shape of a "broken square". The hall is supported by forty-six freely standing pillars. Along the two axial lines of the maṇṭapa there is the main entrance on the East, flanked by two beautifully carved elephants, and on the South and North there are two cells with their *Sukhanâsis* containing the Veṇugôpâla and Yoga-Narasimha images respectively. On the West, however, instead of a simple shrine as is usually the case, there is a complete temple in itself with a *Mukhamantapa*, *Navaranga*, *Sukhanâsi* and *Garbhagṛḥi* and it is connected with the *Sabhâmantapa* with a small corridor. At the east end of this corridor and at right angles to it there is an open verandah 10′-9″ deep facing the Vîra-Nârâyaṇa shrine and running across the whole width of the *Sabhâmantapa*.

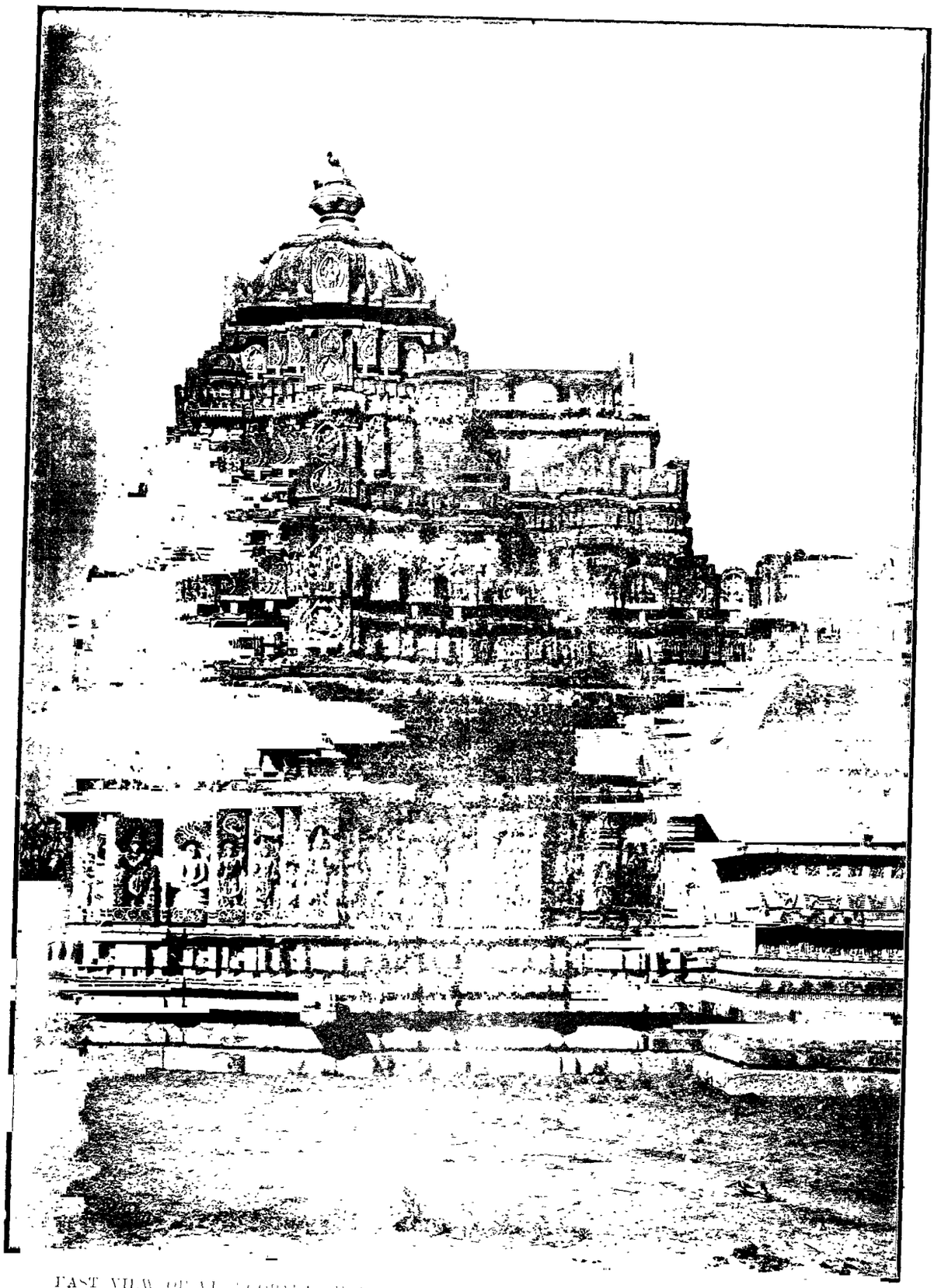
20. Sixteen pillars in the middle of the *Sabhâmantapa* form an inner square measuring 25′-0″ each way and stand on a slightly raised platform. All the three shrines and their *Sukhanâsis* measure 8′-6″ square and 8′-2″ × 8′-6″ respectively. The *Navaranga* of the Vîranârâyaṇa shrine measures 22′-10″ each way. The *Navaranga* must necessarily have been very dark formerly but a window of about 3′-0″ wide has been recently opened in the south wall to admit light inside. The *Mukhamantapa* is of the shape of a "broken square" and is supported on twenty-two pillars, the four central ones forming again a raised platform as usual. Both mantapas are surrounded by a low screen wall which also forms a raised seat inside.

21. In front of the temple and at a distance of about fifty feet from it there is an entrance *Mantapa* on a raised platform called '*Upparige*' by the local people



NORTH VIEW OF "UPPARIGE" OF THE VIRA NARAYANA TEMPLE AT BELAVADI

(Mysore Archæological Survey)



EAST VIEW OF VI[illegible] COPPER A SHRINE OF THE VAGI[illegible] [illegible]VA'S TEMPLE AT [illegible]LAV DI

Mysore Archaeological S[illegible]

with a fight of steps leading to it. It consists of a hall 28′ square with a front porch 14′ × 11′ having stone benches on either side. The porch is supported by eight pillars in front and two pillars at the back. Both the front and the back entrances of the *Upparige* are flanked by beautifully carved elephants placed on raised pedestals. The construction of the roof of the '*Upparige*' is peculiar. The middle *ankana* which is supported on four massive pillars has got flat terraced roof while sloping roof is provided on all the four sides over the remaining *ankanas*. Plate II shows the north view of the *Upparige*.

22. All the ceiling panels of the temple, except those of the verandah, are well carved. Some of these are flat and are made up of small compartments either 4, 6, or 9 in number divided by flat bands, and containing nicely chiselled rosettes. The majority, however, are dome-like ceilings containing intricate geometrical patterns of various designs and exhibit unrivalled skill and consummate mastery of details possessed by the artisans. Plate V shows the central ceiling of the *Mukha-mantapa*.

23. Besides these there are three other flat ceilings which are very interesting. The first has got Vêṇugôpâla surrounded by two circles of creepers, one enclosing drummers and dancing figures and the other enclosing *Chakra* and *Sankha* alternately. See Plate VI.

The second ceiling has got Krishṇa as *Kâlingamardana* in the centre enclosed by entwining serpents and creepers. On the outer circle are cows, Gopikas and a tree with Hanuman on the top. See Plate VII.

The third ceiling has got a central circular panel and a band round it containing warriors in different postures. In the four corners of this panel, instead of the usual *Yâḷi* there are birds in the act of suckling their young ones.

24. Plate VIII shows the interior view of the temple. The pillars of the *Mantapa* and of the *Navaranga* are all nicely carved and are in good proportion. Two of the pillars of the connecting corridor, however, are star-shaped in plan. Plate X, fig. 1 shows one of them.

25. As in the case of the temples at Sômnâthpur and Nuggihalli, the outer walls of the two subsidiary shrines of Vêṇugôpâla and Yoganarasimha have got images carved on them. Beginning with the north end of the east wall of the Vêṇugôpâla shrine and going round it the images carved are as follows:—(See Plate III).

26. (1) A male figure with *Akshamâla*, *Agni*, *Chakra* and *Śankha* as attributes, (2) Garuḍa, (3) Nârâyaṇa, (4) Kêśava, (5) A Sanyâsi with *Daṇḍa* and *Kamaṇḍalu*, (6) Vishṇu with tow attendants and a chouri-bearer on either side, (7) A figure, probably Jain, in Yoga posture on a *Padmâsana*, (8) Vêṇugôpâla, (9) Kâlingamardana, (10) Garuḍa, (11) Purushôttama with two attendants and a chouribearer on either side, (12) Narasimha, (13) Śrîdhara, (14) Nârâyaṇa, (15) Arjuna in the act of shooting a fish, (16) Gôvardhanadhâri, (17) Gôvinda with two attendant deities, one with *Parasu* and fruit and the other with *Ankusa* and fruit, (18) Female figure with *Padma*, *Chakra*, *Śankha* and fruit as attributes, (19) A warrior with a bow and arrow and (20) Varâha.

27. Beginning with the south end of the east wall of the Yoga Narasimha shrine, the images in order are (1) Drummer, (2) Female figure with bells in both hands, (3) Kâlingamardana, (4) Female figure with Vîṇa, (5) Drummer, (6) Varâha, (7) Female figure with *Padma* and fruit, (8) Warrior with sword and shield, (9) Garuḍa, (10) Vishṇu with a female attendant and a chouri-bearer on either side, (11) Figure with *Parasu* and fruit, (12) Female figure with water pot and *Padma*, (13) Nârâyaṇa, (14) Narasimha, (15) Female figure with fruit and *Pâśa*, (16) Female figure with fruit and *Padma*, (17) Pradyumna with a female attendant and two chouri-bearers on either side, (18) Female figure with mirror in hand, (19) Female figure with *Padma* and fruit, (20) Kêśava, (21) Śrî Krishṇa, (22) Female attendant, (23) Warrior with bow and arrow, (24) Garuḍa, (25) Pradyumna with Garuḍa, chouri-bearer and a female attendant on either side, (26) Figure with *Ankusa* and water pot, (27) Female figure with *Pâśa* and water pot, (28) Vâmana, (29) Figure with *Padma* and water pot, (30) Yoga Narasimha with chouri-bearer on either side and (31) Bhakta Vigraha.

All these are, however, unfortunately disfigured. It is a pity that such beautiful images should have been allowed to be mutilated in a ruthless manner.

28. The image Narasimha in the north cell is about 6′ in height including the pedestal and about 7′—6″ including the *Prabha* or arch behind. The god is seated on a *padmâsana* in the *Utkulika* posture, the *Yogapaṭṭa* (band) going round and keeping the legs in position. The god has got four hands and is holding *Chakra* in the upper right hand, *Sankha* in the upper left, while the two other hands are stretched forward and supported on the knees. This form of the image is called *Kevala Narasimha* or *Yoga Narasimha*. The image is flanked by Śrîdêvi and Bhûdêvi and the *Daśâvatâras*, (Ten incarnations of Vishṇu) are carved on the *Prabhâvali*.

29. The image Vêṇugôpâla in the south shrine is also a very beautiful one. The figure is about 8′ in height including the pedestal and the *Prabha*. The god is flanked by Śrîdêvi and Bhûdêvi and is surrounded by cows, cowherds and Gopis. *Chakra*, *Padma*. *Gada* and *Śankha* are carved on the *Prabha* on the back of the image. Garuḍa is carved on the pedestal as usual. The image may be said to be one of the best Vêṇugôpâla figures so far discovered.

30. The Vîra Nârâyaṇa image in the back cell excells both these in beauty and workmanship. The image is more than 8 ft. in height including the pedestal and *prabha*. The god has four hands, is standing on a *Padmâsana* and is flanked by two female chouri-bearers in addition to Śrîdêvi and Bhûdêvi as usual. He holds a *Padma* and *Gada* in the two upper hands The two lower are out-stretched, the right hand of which is in the *Kaṭaka-hasta* pose, while the left hand holds something which is called *Viramudrâ*. The Prabhâvali is profusely carved and contains the *makaras* and *Daśâvatâra* images as usual. The graceful outline of the body, the excellent proportion of the limbs and the characteristic delicate chiselling of the jewels and of the drapery mark this as one of the best specimens of Hoysala art in plastic work. See Plate IX.

31. The present condition of the temple is far from satisfactory. As already stated no image on the walls has escaped mutilation at the hands of mischievous people. The verandah behind the *Sabhâmantapa* is much dilapidated. The pillars of the verandah are out of plumb and the capitals of two of these are broken. The southern half of the verandah is closed by an ugly mud wall. The raised seats in the mantapas require resetting. The drip stone of the *Sabhâmantapa* is broken in places. The temple suffers much for want of a decent compound wall. The front wall of the *Upparige* has sunk and the temple is said to be very leaky.

32. Some of the villages surrounding Belvâdi were also explored. The Lakshmi Nârâyaṇa temple at Îsvarahalli was once a *Trikûṭâchala* temple and is reported to have once contained Lakshmi Nârâyaṇa, Yoga Narasimha and Vêṇugôpâla images. The present structure however, is quite a modern one built mostly of old materials and contains only the first two images, a big image of Nammâḷvâr taking the place of the third. The temple consists of a *Garbhagudi* and *Sukhanâsi*, each measuring 6′ × 6′, an open Navaranga, 18′ × 10′ and a covered portico with pials on either side. On both the sides of the Navaranga are two small cells containing the Yoga Narasimha and Nammâlvâr images. The old materials utilised for the building have been used indiscriminately ; for example, the perforated slabs which are usually seen on either side of the *Sukhanâsi* doorway now form part of the walls of the main entrance.

33. Lakshmi Nârâyaṇa is about 4′ high and is sitting on a pedestal of 1′ in height. He holds a lotus in the back right hand, *Gada* in the back left and *Śankha* in the front right. The front left hand holds *Chakra* and goes round the waist of Lakshmi who is sitting on his lap. Lakshmi embraces her lord by her right hand and holds a lotus in her left hand.

34. Gâḷihalli, Chikkalasâpura and Kalsâpura were visited next. The Cheluva Nârâyaṇa temple at the last village is of some importance. The temple, which is an old one with a newly built exterior, is very dark and the doorways provided are too narrow to admit any light inside. The temple faces the East and consists of a *Garbhagudi*, *Sukhanâsi*, *Navaranga* and *Mukhamantapa*. A cell to the left of the *mukhamantapa* contains the goddess. The image Cheluva Nârâyaṇa, which is beautiful, is about 7′ high including the pedestal. The figure holds *Padma* and *Gada* in the back hands and *Chakra* and *Śankha* in the front hands. It is flanked by Śrîdêvi and Bhûdêvi and there is the usual Garuḍa carved on the pedestal. Images of Garuḍa, Ânjaneya and Nammâḷvâr are kept in the *Navaranga*. The

goddess is about 4′ high seated on a pedestal of about one foot in height. She is holding *Padma* in both of her back hands while the two front are in the *Abhaya* and *Varada* poses respectively. One peculiarity to be noticed in the image is the bodice-band which runs round the bust of the goddess.

35. There is another temple in the same village dedicated to Mallikârjuna. A short inscription was discovered on the lintel of the *Sukhanâsi* doorway. It records the gift of one *gadyâṇa* for the service of Mallikârjuna. The temple is an early Hoysala structure with a well carved Hoysala crest on the top. It consists of a *Garbhagudi*, *Sukhanâsi* and *Navaranga*, with an entrance doorway on the south wall. In the *Navaranga* are placed images of Sarasvati, Nârâyaṇa, Kâlabhairava, Sûrya, Mahishâsuramardini, Gaṇapati, Saptamâtrike and Nâga Stones.

36. The printed list of monuments was examined with a view to making it as complete as possible and the following additional monuments were recommended by the Deputy Commissioners of districts as worthy of inclusion in the list of Ancient Monuments in the State. They all deserve to be included :—

1. Somêsvarasvâmi temple at Mâgadi. II Class Quinquennial.
2. Gangâdharêśvarasvâmi temple at Kaidâḷa.
3. Vîrabhadradêvaru and Chokkanâthêsvara temples at Kestur.
4. Narasimhasvâmi temple at Sîbi.
5. Byâṭarâyasvâmi temple at Kolar.
6. Pârśvanâthasvâmi Basti at Markuḷi.
7. Nâgêśvara and Channakêśava temples at Mosâḷe.
8. Channakêśavasvâmi temple at Grâma.
9. Yôgâ Narasimhasvâmi temple at Mûdgere.
10. Sômêśvara temple at Honnâvara.
11. Sri Vîrabhadrasvâmi temple at Gollanahalli.
12. Sri Mârkandêsvarasvâmi temple on the hill at Vakkalêri.
13. Sri Subramanyêsvarasvâmi temple at Chitrâvati.
14. Sri Srikantêsvarasvâmi temple at Nanjangud. I Class, Annual.
15. Chintâmaṇi Narasimhadêvaru temple at Kûdlu.
16. Râmêsvara temple at Kuppugadde.
17. Umâmahêśvari temple at Patêpet.
18. Margaḷale temple at Margaḷale.
19. Lakshmi Narasimha temple at Hosakeredêvarapura.
20. Siddesvaradevaru temple at Nirgunda.
21. Sakalêśvara temple at Saklêspur.
22. Lakshmi Janârdanasvâmi temple at Pâlya, Âlur Sub-Taluk.
23. Bâra Imâm makkan at Kolar.

Some of these have yet to be visited and their importance as to classification has to be decided by personal inspection.

37. The following monuments which had remained unclassified were visited and the class to which each has been assigned is noted below :—

No.	Institution	Classification	Inspection necessary
1	Mokbara (wrongly printed as Imambara in the Government Order) at Kolar.	II	Annual.
2	Hydervali Darga at Mulbagal	II	Quinquennial.
3	Venkataramana temple at Alamgiri	II	Do
4	Vishnu Temple at Belvadi	I	Annual.

The Deputy Commissioner, Hassan District, reports that it is not possible to trace the location of "Grose's Tomb" and it has therefore to be eliminated from the List.

38. Consequent on the re-organisation of the Public Works Department the work connected with the conservation of ancient monuments, both Muzrai and Non-muzrai, throughout the State was transferred to the Executive Engineers of Divisions. The lump sum grants aggregating Rs. 1,000, mentioned in para 5 (ii) of the Government Order No. G. 6045-105—G. M. 104-17-8, dated the 14th September

1920 for the repair and maintenance of non-muzrai institutions were not therefore placed at the disposal of the Deputy Commissioners. So far as this department is aware little or no work seems to have been done during the year in this direction. A Statement showing the amounts actually spent during the year towards the repair and maintenance of Ancient Monuments in the State is given in Appendix A. It may be stated here again that this department has not been consulted in any of these cases. It is very desirable that this department should be in direct touch with all the repairs made to any Ancient Monument however small and unimportant the repairs carried out might be. It is an urgent necessity to bring the Ancient Monuments Preservation Act into force as early as possible and adequately equip this department for the proper preservation of all the monuments in the State.

PART II—EPIGRAPHY..

39. Tour in search of inscriptions and Manuscripts :—

Mr. V. Syamachar, the Travelling Pandit of the Oriental Library, made an extensive tour in the districts of Hassan, Tumkur, Kolar, and Shimoga and succeeded in collecting about 103 new epigraphical records and 26 original manuscripts, while the tour made by Chakravarti Srinivasachar, Assistant Travelling Pandit, in the districts of Hassan and Mysore brought to light two new copper plate grants and 27 original manuscripts. While making a tour to and from Belvadi in order to make a study of temple architecture and take photographs of the various views of the famous Vîranârayana temple at Belvadi, Mr. B. Venkoba Rao, the Architectural Assistant chanced to discover five new inscriptions and brought photos of the same. Mr. R. Rama Rao, my assistant, made a tour in parts of Kolar District and succeeded in bringing to light about 20 new epigraphical records. Thus while the total number of manuscripts acquired during the year amounted to 53, the total number of fresh epigraphical records came to 130.

40. Of the manuscripts newly acquired some are on the Vedas and Upanishads, some on Philosophy, Grammar, or Logic, and a few on Purânic subjects. Among these Âdityapurâṇa, a Kannaḍa work treating of Purâṇic subjects, Brahmakhaṇḍa, a legendary biography of Vâlmîki in Sanskrit and Prayôgamukha, a grammatical work attributed to Vararuchi, deserve special mention.

41. Among the inscriptions newly discovered the earliest is that on a Vîragal at Gaddemane in the district of Shimoga. It records the death of a commander named Pettaṇi Satyânka in fighting with hunters led by Mahendra opposing Silâditya's claim to sovereignty over Shimoga. On Palæographic grounds I am inclined to identify the Silâditya of the Inscription with Harshavardhana Silâditya of Kanuj and Mahendra with the first or second Mahendravarma of the Pallava dynasty. If this supposition is correct, the inscription may be assigned to the middle of the 7th century A.D. The rest of the inscriptions are all later than this and as many of them are dated, they can all be assigned to various periods between the 10th and the 19th centuries of the Christian era. They belong to the later Kadambas, the Bâṇas, the Gangas, the Noḷambas, the Hoysalas, the Kings of Vijayanagar, the Nâyaks, and the Mysore Râjas.

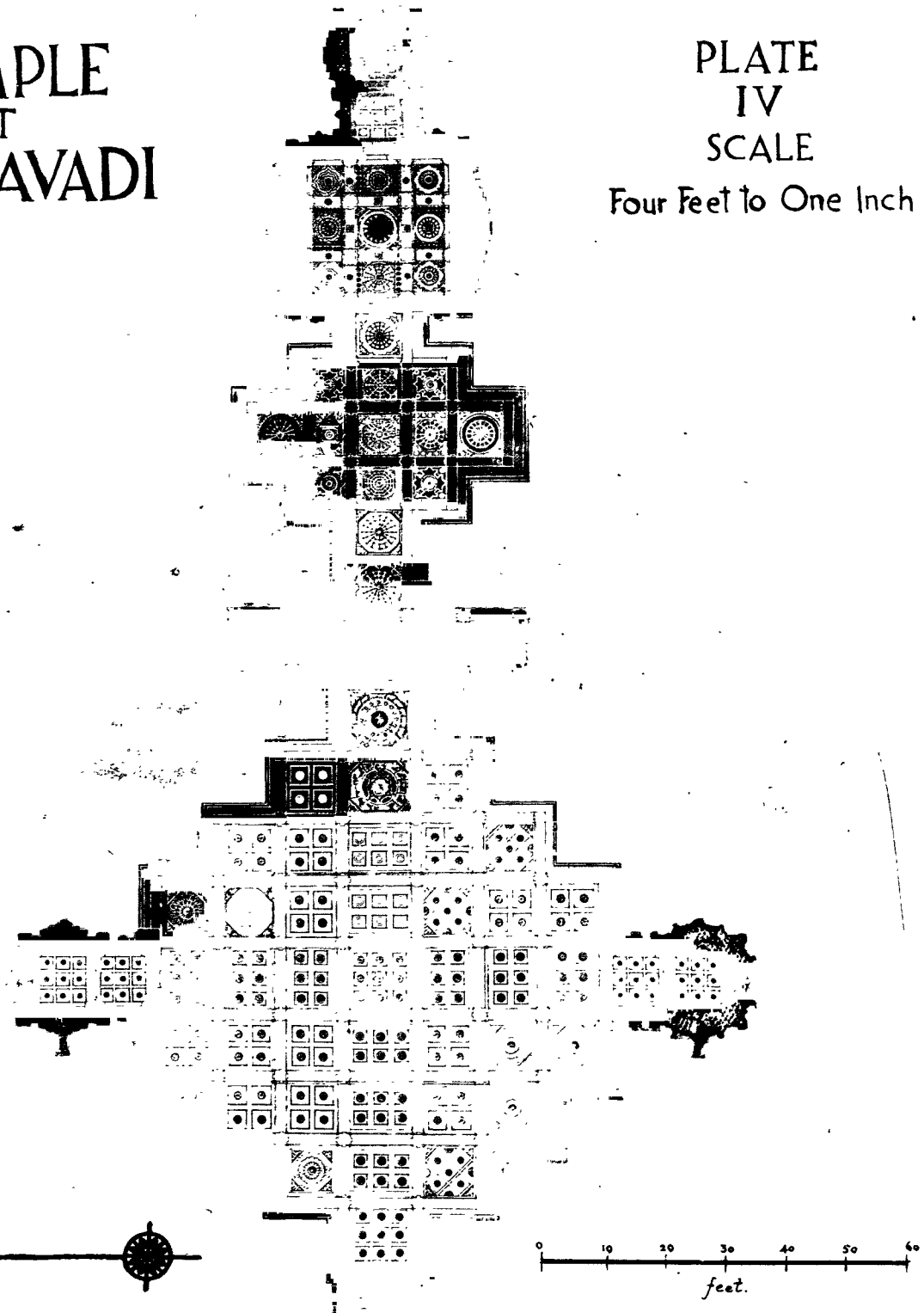
42. In giving an account of the Archæological and Epigraphical work turned out this year, a new departure has been made. Hitherto it was usual to give with some illustrations a brief summary of archæological researches made and publish all the records arranged by districts in separate district volumes. As the number of inscriptions related to a district collected in each year was too small to form a separate volume, the interval between the publication of the reports and that of the supplemental district volumes containing the inscriptions was so great as to tire the patience of the reader. In order to avoid this difficulty, it is found desirable to publish in the report all the records arranged by districts with serial numbers. The inscriptions are all published transliterated in Roman characters. Chronological and epigraphical notes together with translation wherever necessary have also been added. To reduce the bulk of the report care has been taken to make the notes on the inscriptions as brief as possible and to avoid translation where the language is found quite modern and intelligible. It is proposed to

TEMPLE AT BELAVADI

PLATE IV

SCALE

Four Feet to One Inch



MYSORE ARCHAEOLOGICAL SURVEY

B. Venkoba Rao, Assistant.

Delt. Sept. 1923.

SKETCH PLAN OF THE VEERA NARAYANA TEMPLE AT BELAVADI

publish separate dirtrict supplemental volumes when the number of new records becomes large enough to form a volume.

43. In giving explanatory notes on the inscriptions, two points are prominently kept in view:—The subject matter of the inscription and the chronology of the personages and events mentioned in it. Applying the tables given by Dewan Bahadur Swamikannupille in his Indian Chronology, dates have been verified wherever dated inscriptions have afforded means necessary for verification.

44. Care has also been taken to see whether the alphabetical characters of the inscriptions were similar to those given in Buhler's palæolographic plates of the century to which the inscription in question is assigned. Wherever Saka year was found to be inconsistent with the Jovian year mentioned or week day with the Tithi, either it was regarded as spurious or no historical conclusions were based upon it.

45. As all acknowledged authorities on Indian chronology are still divided in their opinion on the chronology of the Brihadbâṇas, the Kadambas, and the Gangas, an attempt has been made to put together all traditional, astronomical, and synchronistic evidences bearing on this controversial question and thus enable scholars to arrive at a satisfactory settlement. As the Brihadbâṇas preceeded the Kadambas, their chronology depends on that of the latter for its settlement. Equally dependent is the settlement of the chronology of the Kadambas on that of the early Guptas with whom they are stated to be synchronistic in the Tâlagunda Inscription of Kakutsthavarma. As Dr. Fleet's Gupta chronology is found to be at variance with all available traditional data, an attempt has been made here to reconsider the question and to determine it on the harmony of traditional accounts with astronomical and epigraphical data.—

The Age of the Early Guptas.

46. So far back as 1888 A. D., Dr. J. F. Fleet, C. I. E., one of the most distinguished epigraphists of India, published the third volume of his Corpus Inscriptionum Indicarum embodying the inscriptions of the Early Gupta kings and their successors together with his learned introduction fixing the Chronology of Early Gupta kings. So far as his reading of the inscriptions and his epigraphical and explanatory notes thereon are concerned, he left us no room to challenge the accuracy and the critical scholarship with which he edited them. But as regards the chronology of the Early Guptas, he based it on epigraphical and astronomical data and practically set at nought all traditional data bearing on the question. He found that the traditional data then available were at variance with the epoch which he assigned to the Guptas on epigraphical and astronomical findings. Had he, however, received the suggestion that with the selection of another epoch, all the three data, traditional, epigraphical and astronomical, would not merely find a satisfactory explanation but also throw a flood of light on what has hitherto been considered a dark period in the early history of India, he would hardly have omitted to notice it and revise and reshape his Gupta chronology. It is with this conviction, but not with the spirit of carping criticism or patriotic bias that I venture to reconsider the Savant's chronology of the Early Gupta kings and reshape it.

47. The traditional data which he entirely disregarded are:—

(1) Alberuni: Valabhi era dates from the extermination of the Guptas and Valabhi.

The statement of Alberuni is that the Gupta era and Valabhi era were both dated from the same starting point, that the era of Valabhi is later than that of Śaka by 241 years and that as to the Guptakâla, the name was that of a powerful and wicked dynasty, and the era which bears their name is the epoch of their extermination.

48. This statement about the destruction of Valabhi in A. D. 319 is supported by what Pradyumnasûri says in connection with Vijyasimha Sûri in his Prabhâvaka-Charita (P. 74, verses 81-82, Nirnayasagara Press):—

"Śrî Vardhamâna samvatsarato varshaśatâshṭake' tigate |
panchâdhika chatvarimsatâdhike samajani Valabhyâh .... (81)
bhangas Turushkavihitas tasmatte Bhrigupuram vinâśâyitum |
âgachchhanto devyâ nivâritâh Śrîsudarśanayâ .... (82)

When eight centuries of years increased with forty-five from the year (of the Nirvâna) of Vardhamâna had elapsed, there happened the destruction of Valabhi wrought by the Turushkas. When they were advancing to destroy Bhrigupura, they were prevented from it by the Goddess Sudarśanâ.

Taking the date of the Nirvâna of Mahâvîra to be 526 B. C., we have 845—526=319 for the date of the destruction of Valabhi. In connection with this traditional account, it may be presumed that long before the destruction of Valabhi, it was the capital either of the early Guptas or of their feudatory chiefs, the predecessors of Bhaṭâraka Senâpati. Anyhow it appears certain that Valabhi was a stronghold of the Guptas and was destroyed in the year 319 A. D. or Śaka 241 It was also probable that before the destruction of Valabhi the early Guptas used to count their regnal years in continued series and that some later Guptas and also the Valabhi kings continued to count their regnal years in the same series. As contrasted with this series, there seems to have been started a new era called Gupta-Valabhi era or Valabhi-era from the year 319-320, when Valabhi was destroyed and when the dynasty of the early Guptas from Śrîgupta down to Skandagupta came to an end.

Chinese Tradition.

49. The second traditional account is the Chinese statement that the Yui-chi during the period between A. D. 220-280 put their kings to death and established military chiefs. It is known from history that the so-called Yui-chi were the Indo-scythian kings such as Kanishka, Huvishka, Vâsudeva and their successors and that the titles with which they are known are Daivîputra Shahi and Shahan Shahi. In the Allahabad posthumous Pillar inscription of Samudragupta mention is made of the tribute which Samudragupta received from Daivîputra Shahi and Shahan Shahi. This fact which is traditional as well as epigraphical was not considered by Dr. Fleet.

50. The third traditional fact disregarded by Dr. Fleet is Hiuen Tsiang's statement in respect of the kingdom of Valabhi that "the present king is of the race of the Kshatriyas (Tsati-li); he is the son-in-law of Silâditya (Chilo-O-tie-to), king of Kanyâkubja (kie-jo-kio-che); his name is Dhruvabhaṭa (Tou-lou-po-poto)." Now, if the starting point of the Gupta era be taken to be 319-320, the date of Silâditya VII or Dhruvabhaṭa would be 319+447 (the latter number representing the date of the king in terms of the Gupta era)=766, which is impossible; for it is known from history that the date of Silâditya of Kanuj is 607-640 and that of Hiuen Tsiang 640-660.

Jaina Tradition.

51. The fourth traditional account which is at variance with the epoch of the Gupta-era assumed by Dr. Fleet is the subjugation of Muruṇḍa by Samudragupta, as mentioned in the Allahabad pillar inscription of Samudragupta. According to the Gurupaṭṭâvali of the Svetâmbara branch of the Jainas (I. A. XL. 247) Jaina teachers such as Simhagiri, Vriddhavâdi, Siddhasena, and Pâdalipta and Kâlakasûri were more or less contemporaries. Vriddhavâdi is said to have converted Siddhasena to Jainism. Siddhasena in his turn is stated to have prevailed upon the celebrated Vikramâditya of Ujjayini to embrace the Jaina faith in preference to his Śaiva religion. Accordingly Pâdalipta may be placed about the middle of the first century of the Christian era. This Pâdalipta is said to have cured king Muruṇḍa of Pâṭaliputra from the terrible headache he was suffering from. To this effect the following Prakrit verse is quoted in the Pâdalipta-prabandha of the Prabhâvaka Charita (P. 50, stanza 59):—

jaha jaha paêsiṇim jâṇuyammi pâlitto bhamâḍêi
taha taha sirisaviyaṇâ paṇassai Muruṇḍarâyassa.

So quickly as Pâdalipta turns his first finger round the knee-joint does the headache of king Muruṇḍa come to an end.

This verse is regarded as a *mantra*, charm, and is quoted in a number of the sacred books of the Jainas. The same verse is found in the Piṇḍaniryukti (p. 144, verse 498) fathered upon Bhadrabâhū[1] and commented upon by Malayagirisûri. In his Samyaktva-saptati, Haribhadrasûri gives a detailed account of Pâdalipta's

1. Evidently Bhadrabâhu III.

life and work and regarding the various cities which he used to visit, says as follows:—

taiya dakhinadese sasariyam Maṇṇakheḍayam nayaram
Lâḍammi a bharuyachham Valahi nayari Suraṭṭhaye ... ... (96)
taha Giri nayaram siri Sûrasena visayammi Mahura nayari
eaisum thânesum vijjayi sangho gunamahaggho ... ... (97)
aho Maṇṇakheḍa sangho ha guram annattha deyi vihareum
jam taṭṭha nivo uggo anne na ganavi tinenâvi ... ... (91)
itto sorattaye Dhankabhiha pavvayassa siharammi
Tankabhihâna nayare samatthi Nagajjuno jogi .. .. (99)

Then there was in the southern country the prosperous city of Mânyakhêṭa; in Lâṭa, Bhṛigukachcha; in Saurâshṭra, the city of Valabhi; likewise in the prosperous Śûrasena country there were Girinagara and Madhurâ. In all these places there existed the Jaina sanghas noted for their good qualities. The Sangha in Mânyakhêṭa would not allow the Guru (Pâdalipta) to go elsewhere; for just as the king Ugra of that place held him in high esteem, so others did not care a straw for him. Here on this side, on the top of the Dhanka mountain in Saurâshṭra, there was in the city of Tanka the ascetic Nâgârjuna.

tatto Valahim sampatto Pâlitto pavayanonnayim kâum
Vandeum Sattunjaya Revayagiri nayara titthayim ... ... (114)

From Mânyakhêṭa, Pâdalipta once went to Valabhi to cause the progress of Jaina learning and to pay homage to the sacred places in Śatrunjaya and Raivata mountains.

Siripâyalittasûri Paḍaliputte pure patto
tam palayi naranâho Muruṇḍa nama mahâbalo tassa ... ... (48)
thânathhiyehim guruhim Jânuyari anguli bhamantehim
pida haviya ranno padiyâ Kenavi to gâhâ ... ... (62)

Once Pâdalipta came to the prosperous city of Pâṭaliputra which was under the protection of the powerful Muruṇḍa. There by Pâdalipta standing in his own place turning his finger over the knee-joint was the distress of the king expelled; when some one recited the gâdhâ verse: -

"Jaha Jaha, etc....." quoted above.
aha Sâlivâhana nive parisayi sâsanammi âsîne
keyiri chûro risino viriyiya gantha tahin pattâh.

Once when king Śâlivâhana was seated on his throne in the midst of his assembly there came four sages with some verses composed by them.

Then in view of conquering the four sages, Śâlivâhana sends his minister Śankara with the following verse:—

"ta Śankara gantûṇa°Kanhaḍarâyam pasâyium kahavi
âneha ittha sûrim dûri kaya kumayavittharam ... .. (158)

Therefore, O Sánkara, go, and having somehow pleased the king of Karṇâṭa, bring here the Sûri (Pâdalipta) who has put an end to all bad religious systems.

From the above quotations it is clear that when Muruṇḍa was ruling in Pâṭaliputra, there was Śâlivâhana in Pratishṭhânapura (according to Prabhâvaka-charita) and that Valabhi was a flourishing city at that time. From Prabhâvaka-charita it is known that Bâlamitra or his son was ruling in Bhṛigukachchha and was a staunch Jaina in faith. The other kings were not Jainas but adhered to the old Brâhmaṇic faith. The Prabhâvakacharita also tells us that Dâhaḍa, perhaps grandfather of Muruṇḍa, was ill-treating the Jainas (P. 58, verses 184-200) and that Mahêndrasûri succeeded in converting him to Jaina religion.

52. The Vishṇupurâṇa like other purâṇas says that after the Ândhras, there came seven Gardhabilas and thirteen Muruṇḍas Though the Purâṇas make these kings successive, there is reason to believe that they were contemporaries and did not belong to dynasties that succeeded one after another. It follows therefore that coming into existence about the beginning of the Christian era the dynasty of the Muruṇḍas ruled in Pâṭaliputra for thirteen generations, *i.e.*, for about 250 years at an average rate of 20 years per generation.

As to the seven Gardabhilas, it appears that that dynasty came to an end by about 52 B. C; for the Prabhâvaka-charita says that the last Gardabhila was driven out by the Śakas under the instigation of Kâlakasûri whose sister Sarasvati was outraged by Gardabhila. Munisundarasûri also refers to the sin of Kalakasûri in instigating the Śakas to drive out Gardabhila (Upadêsaratnâkara, p. 228.)

53. The following verses quoted by Dr. Buhler in Indian Antiquary Vol. II, p. 362 from Merutunga and other Jaina commentators will make the chronology of Balamitra, Gardabhila and other kings clear:—

jam râyêṇam Kâlagayo arihâ titthankaro Mahâvîro
tam râyêṇam Avanti vai ahisitto Pâlagô râyâ
saṭṭi Pâlagaraṇṇo paṇṇavaṇṇa sayamtu hoyi Nandâṇam
aṭṭasayam Muriyâṇam tisam cha Pussamittassa
Balamitta Bhânumittâ saṭṭî varisâṇi chaṭṭa Nahavâhane
taha Gaddabhillarajjam terisa varisâ Sagassa châu.

Pâlaka, the lord of Avanti, was anointed in that night in which the Arhat Tîrthankara Mahâvîra entered Nirvâṇa. Sixty are the years of king Pâlaka, but one hundred and fifty-five years are of the Nandas. One hundred and eight are those of the Mauryas and thirty those of Pushyamitra. Sixty years ruled Bâlamitra and Bhânumitra. And forty are those of Nabhôvâhana; thirteen years likewise lasted the rule of Gardabhila and four are the years of the Śakas.

All these seem to refer to the periods of the control which these several kings had exercised over Ujjayini. Some verses of more or less the same purport are found in the Gurvâvali of Vṛiddhagachchha (I. A. Vol. XI. P. 253):—

sunna muṇiveyajuttâ Jiṇakâlâ Vikkamô varisasaṭṭî
Dammâyichcho châlîsa Gâyila paṇavisa Nâhade aṭṭa
Ikkammi Vâsasaye gayammi panatîsa vachchara sadiyê
Vikkama kâlau Sagâṇam vachchâro puṇavi sanjâyo.

Cipher, seven, and four (470) constitutes the time of Jaina; then the time of Vikrama is sixty years. Then Dharmâditya, forty years; Gâyila, 25 years; then Nâbhâta, eight and two. Thus when there had elapsed one hundred and thirty-five years there came the time of Śakas again:—

Counting backwards in accordance with the above verses from the starting of Śaka era, we arrive at the following result:—

Śaka era starting point	..	..	..	..	78 A. D.
Nâbhâta	...	..	..	..	68—78 ,,
Gâyila	..	..	..	..	43—68 ,,
Dharmâditya	...	..	..	..	3—43 ,,
Vikrama	..	..	...		57 B. C. 3 ,,
Mahâvîra's Nirvâṇa	..	..	...		57—470=527 B. C.

54. There are also some verses relating to the chronology of the Muruṇḍas, Guptas and other kings, in the Jaina Harivamśa composed by Jinasênâchârya as stated by himself at the close of the manuscript, in 705 Śaka. The verses are as follows:—

Vîra nirvâṇa kâlê cha Pâlakôtiâbhishêkshyate
lôkê' Vantîsutô râjâ prajânâm paripâlakah .. .. (83)
shashṭhi varshâṇi tadrâjyam tatô vishaya-bhûbhujâm
satam cha pancha panchâśadvarshâni tadudîritam... ... .. (84)
chatvârinśanmuruṇḍânâm bhûmaṇḍalam akhaṇḍitam
trinśattu Pushyamitrânâm shashthi rvasvagnimitrayôh .. .. (85)
saśatam râsabharâjânâm Naravâhanamapyatah
chatvarimśattato dvâbhyâm chatvârinśachchha tadvayam .. ... (86)
Bhaṭṭubâṇasya tadrâjyam Guptânâm cha śata dvayam
êkatrinsachcha varshâṇi Kâlavidbhirudâhṛitam ... ... (87)
dvichatvârinśadêvâtah Kalkirâjasya râjatâ
tatô' jitanjayô râjâ syâd Indrapura-samsthitah ... ... (88)

At the time of the Nirvâṇa of Mahâvîra, Pâlaka, protector of the people and son of the king of Avanti will be anointed. His kingdom lasts for sixty years. Then follows the dynasty of kings addicted to pleasure (of course, Nandas) for one hundred and fifty-five years. Then the Muruṇḍas enjoy the undisputed sovereignty of the whole earth for forty years. Then thirty years for Pushyamitra and sixty for Vasumitra and Agnimitra (combined). Then one hundred for Gardabha kings and forty for Naravahâna. After the last two dynasties the Bhaṭṭubâṇas rule for two hundred and forty years and then the Guptas for two hundred and thirty-one years. Then Kalki's rule lasts for forty-two years. Afterwards there comes Ajitanjaya enthroned in Indrapura.

It has already been pointed out that the Muruṇḍas, being the contemporaries of Pâdalipta subsequent to Vikrama of Ujjayini, must be placed about the middle of the first century of the Christian era. Accordingly the half verse referring to

CENTRAL CEILING IN THE MUKHAMANTAPA OF THE VIRA NARAYANA TEMPLE AT BELAVADI

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the time of the Muruṇḍas in the Harivamśa may be presumed to have been replaced before Pushyamitra. Its proper place is no doubt before the Gardabhas and after Pushyamitra and Vasavagnimitra. I prefer, however, to put them after the Bhaṭṭubâṇas and before the Guptas. Thus changing the place of the Muruṇḍas and putting it before the Guptas, a tabular statement can be made as follows:—

Nirvâṇa of Mahâvîra			527 B. C.
Pâlaka, king of Ujjayini	60	years	527—467 ,,
Vishaya kings (Nandas)	155	,,	467—312 ,,
Bhaṭṭubâṇas	240	,,	312— 72 ,,
Pushyamitra—Agnimitra	90	,,	B. C. 72— 18 A. D.
Muruṇḍas	40	,,	18— 58 ,,
Guptas	231	,,	...
Kalki	42	,,	...
Ajitanjaya	...		...

55. It can be clearly seen from the above table that the glorious period of Muruṇḍas begins from about 18 A. D. and lasts for about two hundred and fifty years, overlapping that of the Guptas during its close. So far as chronology is concerned we cannot say the Jaina account is trustworthy. The traditional account of the Jainas can be relied upon only when it does not come in conflict with facts, the accuracy of which is tested and verified with epigraphical and other historical data. So far as synchronism of persons and events is concerned, they can be accepted provided that cumulative evidences from various traditional sources are found to agree with each other. Thus in the case of the Muruṇḍas, the Jaina account and the Purâṇic traditions agree with each other and place that dynasty side by side with the Gardabhilas and the Ândhras. Another historical evidence for placing the beginning of the rule of the Muruṇḍas about the middle of the first century of the Christian era is also forthcoming from the account furnished by the Jainas regarding the life and work of Mânadêva, one of their early teachers. Mânadêvasûri is stated in the Gurvâvaḷi of Munisundarasûri to have been the successor of Vṛiddhadêvasûri who is said in the same work to have died in Vikrama samvat 125, *i.e.*, about 69 A. D. In his Hîrasaubhâgya, Dêvavimalagaṇi has however interposed one Pradyôtanasûri between Vṛiddhadêva and Mânadêva. Giving about thirty or forty years to Pradyôtanasûri, we may place the initiation of Mânadêva somewhere about 110 A. D. and give him about seventy or eighty years. Thus we may take it for granted that he was living in 180 A. D. when Takshaśilâ and other populous centres on the other side of the Indus were devastated by plague. This is what Dêvavimalagaṇi says in his commentary on verse 74, chapter IV of his Hîrasaubhâgya while describing the life and work of Mânadêva.

chamûbhirurvîndra mivâmarîbhirupâsyamânam yamavêkshya kaśchit
kim strîyuto'sâviti sams'ayena Naddûlake' sikshyata tâbhirêva ... (74)

When some one on seeing Mânadêvasûri surrounded and served by celestial nymphs like a king served by his fourfold army entertained a suspicion whether Mânadêvasûri was in the society of women, he (the suspicious person) was chastised by the very celestial nymphs in the city of Naddûlaka.

The commentary on this verse runs as follows:—

chamûbhih-gajavâji-ratha-patti-lakshaṇâbhih
chaturanginîbhih sênâbhih: urvîndram-kssôṇî
śakramiva. Padmâ-Jayâ-Vijayâ-Aparajitâ-
bhidhâbhih chaturbhih dêvîbhih pratyaksha-
m upâsyamânam sêvyamânam
Naḍḍûlanagarôpâśrayâpavarake yam Mâna-
dêvasûrim avêkshya drishṭvâ asau
âchâryah kim strîyutô vanitâkalitah
astîti, sanśayânah, sandêham kurvâṇah
kaśchit-svayam santishṭâsutayâ
dushṭayavana prakaraih, pranunna-
tannikrishṭa nirjara nirmita-janamâryu
paplavôpadrutena Takshaśilânagari-

* Forty years seem to refer only to the prosperous period of the Muruṇḍas.

sanghêna ' kritakâyôtsarga prabhâvah
Naḍḍûlapurasthitâ Mânadevasûrayah
yadyatrâyânti tadâ śântir bhavet,
paramatra Mlêchchhâ âgatya
sthâsyanti, tatah sanghêna
trivarshîmadhye anyatra kutrâpi gatvâ sthâtavyam" iti
Jinaśâsanadêvyâh girâ Śrîmânadevasûrîndrâkâraṇârtham
tatsamaya êva svajanamârakôpadrava praśamanôtsukhîbhûta-
tatsanghêna prêshitah ajjñâtasûri svarûpah kôpi śrâddhah
tâbhih Vijayapramukhasûribhireva aśikshi-śikshâm tâḍayitvâ
kuttayitvâ driḍhabandhabaddhah phûtkurvânah kripâpârâvâra
śriguruvâchaiva muktah. Yatraivamvidhaśśankâbhâjah śrâddhâh
tatra sarvathâpi śripûjyapâdaih nagantavyam ' iti Vijayâdêva
tayâ nishiddhâh santah śrîgunavas tatsanghe santyartham
'sântim nisantim' iti Vijayadêvimantramaya laghusântim
vidhâya tachhrâddhena sârdham prêshayitva tatra marakopadra
vam nivâritavantah iti seshah.

By armies, such as elephants, horses, chariots, infantry, constituting the four elements of the army. Urvîndra means Indra on earth, king, apparently served by the four celestial nymphs, (Padmâ, (2) Jayâ, (3) Vijayâ, (Aparâjitâ.) Having seen Mânadêvasûri with them in the monastery of the Jainas in the city of Naḍdûla, and suspecting whether this teacher is in the society of women, some one—a Jaina man deputed for the purpose of fetching Mânadêvasûri by the Sangha which was residing in Takshaśila and which was suffering from plague (Janamâry-upaplava) caused by the wretched gods of the Yavanas who were desirous of driving out the Sangha and themselves occupying the city and which, eager to get rid of the plague was commanded by its goddess that if Mánadêvasûri possessed of immense supernatural power due to his penance were to come to Takshila, then the plague would disappear and that during the three subsequent years when the Mlêchchhas would occupy the place, the Sangha should however go elsewhere and live—that some one who did not know the real nature of Mânadêva and was therefore chastised, *i.e.*, bound and beaten so as to cry aloud and was released by the guru himself.

Forbidden, however, to go by the goddess Vijayâ, saying that such gurus as Mânadêva should not go where such suspicious Jainas live, Mânadêva sent with that person the expiatory Mantra 'Śântinisantam' for eradicating the plague and thus put an end to that epidemic.

From the above quotation it is clear that during the time of Mânadêva there was an outbreak of plague in Takshaśila and other parts and that those places were under the Bactrian Greek princes. It is well known to historians of India that there was an outbreak of plague in Babylonia and other places in Asia Minor about 180 A. D. and that the cities to the west of the Indus might not be immune from it. This determines the date of Mânadêva. Since Pâdalipta who cured one of the Muruṇḍas of his headache is placed some four generations earlier than Mânadêva, it follows that one of the Muruṇḍas was ruling in Pâṭaliputra about the middle of the first century of the Christain era and that as the dynasty of the Muruṇḍas is said to have continued for about 13 generations, some ten or eleven Muruṇḍa princes were successive rulers of Pâṭaliputra till the middle of the third century A. D. It follows therefore that if Samudragupta had succeeded in keeping a Muruṇḍa under his power, the period of the early Guptas must necessarily be earlier than 319-320 A. D.

In his account of the life of Mânadêvasûri Munisundrarasûri also refers in his Gurvâvali, p. 8, verse 32-33 to the outbreak of plague in the country west of the Indus and its eradication by Mânadêva's charm. In naming the city ravaged by plague, he calls it Śâkambhari instead of Takshila. This shows that Dêvavimalagaṇi and Munisundarasûri derived their information from two different sources and that Dêvavimalagaṇi's source was more percise than that of the latter.

56. Both Mr. Pathak of Poona and Dr. Fleet commented upon the Harivamśa passage and arrived at different conclusions. Taking the date of the Nivâṇa of Mahâvîra, Mr. Pathak placed the initial date of the Guptas at 193-194 A. D, while Dr. Fleet relying upon his own date of the starting point of the Gupta era (319-320), calculated backwards and found it necessary to place the date of Nirvâṇa a century and a quarter later than the generally accepted date (I. A. Vol. XV p. 142-43). Mr. Pathak's opinion is as follows:—

VENUGOPALA CLEPING IN THE SABHAMANDAPA OF THE VIRA NARAYANA TEMPLE AT BELGAVADI

[illegible]

"According to this account, the Guptas began to rule after the lapse of seven hundred and twenty years from the Nirvâṇa of Mahâvîra. The date of this latter event has not as yet been satisfactorily and finally settled; but the majority of oriental scholars accept B. C. 527-526. If we reckon from this date, we arrive at A. D. 193-194 as the initial date of the Gupta rule, which then, according to this Purâṇa, extended over a period of two hundred and thirty-one years."

Dr. Fleet's note on this passage is as follows:—

"In order to apply the above passage properly for chronological purposes we ought to know the date Jinasêna assigns to Ajitanjaya, the last of the kings mentioned by him, and then calculate backwards from that date, instead of forwards from the time of the Nirvâṇa of Mahâvîra. Mr. Pathak however, tells me that Jinasêna does not make Ajitanjaya contemporary with himself (Śaka 705—A. D. 783-84) and gives no hint whatever as to the interval that had elapsed between Ajitanjaya and himself. And I have not been able to obtain any other mention of this king Ajitanjaya, or of his father and predecessor Kalkirâja whose name occuring elsewhere only as that of the tenth and future Avatâra of the god Vishṇu[1], is peculiarly suggestive of this part of the passage, at any rate, being purely imaginative. Jinasêna has hit off pretty accurately the duration of the Gupta power; for the latest inscription dated in the Gupta era, which specially associates the era with the continuation of the Gupta rule is that recorded in the Khoh plates of the Parivrâjaka Mahârâja Sankshôbha of the year two hundred and nine (A. D. 528-29 according to Fleet). But the information given by him in the preceding lines, even if right in respect of succession of dynasties must be wrong as regards the duration of each of them; for, calculating backwards from A. D. 319-20, the known commencement of the Gupta era, the result, according to Jinasêna, for the Nirvâṇa of Mahâvîra, is B. C. 401-400, later by a century and a quarter than the generally accepted date referred to by Mr. Pathak above."

57. Now the question is whether the traditional dates of the Nirvâṇa of Mahâvîra and of the successive dynasties, as stated in the above passage, are reliable or whether the starting point of the Gupta era at 319-320 which, if accepted, would place the date of Nirvâṇa a century and a quarter later is correct and reliable. If we accept tradition to be correct, then Fleet's calculation of the initial point of the Gupta era cannot be right. As to the dates of Kalki and Ajitanjaya, there is reliable information available from other manuscripts of the Jainas. Concerning the genealogy of Kalki, Guṇabhadra writes in his Uttarapurâṇa (Ms. Vol. III, p. 1231-1232, Oriental Library, Mysore), as follows:-

Dusshamâyussahasrâbdavyatîtau dharmahanatah
purê Pâṭaliputrâkhyê Śiśupâla mahîpateh
pâpî tanûjah prithivîsundaryâh durjanâdhamah
Chaturmukhâhvayah Kalkî rajodvejitabhûtalah
utpatsyate maghâ samvatsara yoga samâgame
samânâm saptatih tasya paramâyuh prakîrtitam
chatvârimśatsamâ râjyasthitiśchâkramakâriṇah.

* * *

tanujah Kalkirâjasya buddhimân Ajitnjayah
patnyâ Châlanayâ sârdham yatnena śaraṇam param
samyagdarśana ratnam cha mahârgham svîkarishyati.

When one thousand years of the Dushshama period have elapsed, in consequence of the loss of virtue, in the city of Pâṭaliputra, from king Śiśupâla and his queen Prithivîsundari there will be born a sinful son, the most wicked, called Chaturmukha and also Kalki, terrifying the whole of the earth, when the year will be combined with the constellation Makhâ (*i.e.*, the year will be Mahâmâgha). Seventy years are said to be the duration of his life. The duration of his wicked rule will be forty years.

The son of Kalkirâja will be the wise Ajitanjaya. He with his wife Châlanâ will seek protection from the invaluable gem, Samyagdarśana, the Jaina religion."

From this prophetic story put in the mouth of Mahâvîra following the prophetic style of the Brahmanic purâṇas it is clear that Śiśupâla was the king of Pâṭaliputra and that his son, Kalki born in one of the Mahâmâgha years, was a

1. See the Vishṇu and Kalki purâṇas.

follower of the Brâhmaṇic faith and oppressor of the Jainas. Kalki's son was Ajitanjaya and unlike his father he was a follower of the Jaina faith. It is probable that the Śiśupâla mentioned in the Uttarapurâṇa of Guṇabhadra is the same Sisupâla mentioned in the Pahladpur stone-pillar inscription noticed by Dr. Fleet in his Gupta Inscriptions Volûme III, pp. 249-250 (Ins. No. 57, Plate XXXVI A). The verse inscribed on the stone runs as follows:—

vipulavijayakîrtih kshatrasaddharmapâlah
satatadayitapârthah pârthivânîkapâlah
diśi diśi Śiśupâla tima paulah
vihita iva Vidhâtrâ panchamô lôkapâlah.

"Here, he, who is possesed of extensive victory and fame; who is the protector of the true religion of the warrior caste; who always cherishes princes; who is the protector of the army of Pârthivas; who in all quarters (proclaimed, as) Śiśupâla created as if he were a fifth[1] lôkapâla by the creator."

Dr. Fleet remarks on this inscription as follows:—

"The inscription is not dated and is non-sectarian. It only commemorates the fame of a king whose name, if it was recorded, is unfortunately peeled away and lost. But in the third pada of the verse, we have certainly the well known name of Śiśupâla, and whether the name as it stands here is that of the king himself or is that of the Purâṇic king Śiśupâla of Chêdi, with whom he is compared, the inference seems to be that the name of the king whose inscription is on the pillar, was Śiśupâla. The chief interest of the inscription, however, is in the early date of it, as shewn by the characters; and in there being the possibility that it is a record of the Pallavas in Northern India."

58. Regarding the age of Kalki the following stanza is found quoted in the Introduction to Gomaṭhasâra of Nemichandra from Bâhubalicharita by Mr. Khubachandra (Nirnayasagara Press, 1916, Bombay):—

Kalkyabde Shaṭchhatâkhye vinuta Vibhava samvatsare mâsi chaitre
Panchamyâm śuklapakshe dinamaṇidivase kumbhalagne suyoge
Saubhâgye mastanâmni prakaṭitabhagaṇe suprašastâm chakâra
śrîmachchâmuṇḍarâyo Belgulanagare Gomaṭeśa pratishthâm (55)

In Kalki year six centuries, in the praiseworthy Vibhava year in the month Chaitra (March) on the fifth Tithi of the light half on Sunday, in the lagna of Kumbha with Saubhâgya yoga, the constellation being what is called Masta, (Mrigasiras), Châmuṇḍarâya set up in the city of Belgula the sacred statue of Gomaṭa.

No dating can be better furnished with all necessary verifiable means than this. We have an era, the Jovian Cyclic year, the lunar month, a definite lunar day, constellation, Yoga and what is most necessary, the week-day. Though the exact date of neither Nêmichandra nor of Châmuṇḍarâya is known, yet it is ascertained beyond doubt that both of them flourished about the close of the tenth century A.D. and the first half of the eleventh. At the close of his Ajitanâthapurâṇa, Ratnâkara says that under the patronage of Châmuṇḍarâya he wrote the Purâṇa in Śaka 915 Vijaya Samvatsara corresponding to A.D. 993. It follows from this that Châmuṇḍarâya, the minister and general of the Ganga King Râchamalla, must necessarily have been at the time in the flower of his youth. Similarly Vâdirâja, the author of Pârśvanâtha Kâvya, written, as stated in the beginning of the work itself in Śaka 947 Krôdhi Samvatsara[2] corresponding to A.D. 1025, makes mention of the name of Vîranandin as a celebrated writer whom Nêmichandra acknowledges (Verse 638 Labdhisâra[3]) as one of his two teachers, the other being Abhayanandi.[4]

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1 Varuṇa, lord of Justice.

2 Sâkâbde nagavârdhi randhragaṇane samvatsare Krodhane
Mâse Kartikanâmni buddhimahite suddhe tritiyâdine
Simhe pâti Jayâdike vasumatîm Jaini katheyam mayâ
Nispattim gamita sati bhavatu vah kalyaṇa nishpattaye.

Pârsvanâthakavya

3 Chandraprabhâbhisambaddha rasapushṭa manahpriyam
Kumudvatîva no dhatte bhârati Vîranandinah.

Ibid Verse 30.

4 Vîranandivachchhenappasudenabhayanandisissena
Damsana-charitta laddhi susuyiya Nemichandena.

Labdhisâra Verse 648.

PRAYER IN THE ALAVERDI CHURCH, ARMENIA

Accordingly we have to find out which of the two Vibhava years, one coinciding with A. D. 968 and another with 1028 would be in harmony with the factors of the Calendar mentioned in the verse. According to Swamikannu Pille's tables, the fifth lunar day of the light half of Chaitra of A. D. 968 coincided with Saturday, but not with Sunday. Hence it was not the year when the statue of Gomata was set up by Châmuṇḍarâya in Belgola. But the fifth lunar day of the light half of Chaitra of the year Vibhava, A. D. 1028, was Sunday the 3rd March with the Constellation Mrigaśiras and Saubhâgya Yôga. As the 5th Tithi ended at 7 hours and 44 minutes after sunrise on Monday the 4th March, the statue was set up at about 4 A.M. on Monday according to the Western system of counting the week-days from midnight to midnight, and on Sunday at 55 Ghaṭikas when the fifth Tithi was current with its constellation Mrigaśiras and Yoga Saubhâgya :—

According to Swamikannu Pille's tables the Chaitra new-moon was—

COLLECTIVE DURATION OF TITHIS.

Weekday,	Month and day,	Fraction.
3	February 27	.88
4	,, 4	.92
+1		
8	3	.80
1	1	.52
9	4	.32

∴ 8–7 = 1 Sunday.

Sun's anomaly		Moon's anomaly	
354.36		45.44	
4.92		4.92	
359.28		50.36	
		.18	
Equn. for 359.28 = + .18		50.54	
	Deduct	27.55	
		22.99	Equn. for this + .34

Sum of the equations .18 + .34 = .52

Hence the ending moment of the Tithi was .32 or 7 hours and 44 minutes after sunrise on Monday the 4th March 1028.

II.—To find the Nakshatra :—

Sun's Longitude for 359.28 days is 354.12°
And Moon's Longitude for 5 Tithis is 5 × 12 = 60°
Sum of these 354 12 + 60 = 414.12
Deduct 360..... 360

54.12 = Mrigasiras.

III.—To find the Yoga :—

2 × Sun's Longitude + Moon's Longitude is = 2 × 354.12 + 60 = 768.24.
Deducting 2 × 360 we have 48.24, the Longitude of the Saubhagya Yoga.

59. It is clear from the verse that by the time when the statue of Gômaṭa was set up on Sunday the 3rd March, 1028 there had elapsed 600 years in the era of Kalki. Hence it follows that 1027—600 = A. D. 427 was the first year of the Kalki era. It may be presumed that the era was started either by Kalki himself in commemoration of some victory he achieved in A. D. 427 ; or by the Jainas as a mark of their relief from their oppressor due to his death in A. D. 427. But from what Nêmichandra himself says in his Trilôkasâra (verses 850 - 857) it appears that Kalki continued to live till A. D. 472. He says that after the lapse of 605 years and five months from the Nirvâṇa of Maḥâvîra (B. C. 527) (there was) Śakarâja and that after the lapse of 394 years and 7 months (there was, Kalki, known also as Chaturmukha, a man of unrighteous proceedings, and destined to live only 70 years, forty years being the duration of his reign. Also we are told there that under the orders of Kalki his tax-collectors carried away the alms which destitute Jaina ascetics collected for their own subsistence by begging from door to door. It is also prophesied by Nêmichandra in the same work that during the twenty thousand years there would be twenty Kalkins, there being a Kalki in every thousand year after the Nirvâṇa of Maḥâvîra.

From the above it is clear that just as A. D. 78 was the date of the death of Śakarâja; so was A. D. 472 (=78+394) the date of the death of Kalki. There is no verb used by Nêmichandra in the Trilôkasâra verse (859) regarding the dates of Śakarâja and Kalki He says that after the lapse of 605 years and five months from the Nirvâṇa of Mahâvîra, Śakarâja; and after the lapse of 394 years and 7 months from him Kalki. It cannot be said that they were born on those dates, for in that case it would be putting the cart before the horse, that while Kalki was born in A. D. 472 his era was started in A. D. 428. It is incredible that a scholar of the type of Nêmichandra whose capacity to deal with mathematical sums is in evidence in his Trilôkasâra should make such contradictory statements.

It follows therefore that A.D. 472 was the date of the death of Kalki and that 472-70=402 was the date of his birth. According to Guṇabhadrà's statement the year in which Kalki was born was a Mahâmâgha samvatsara. According to Swamikannu pille's tables given in his Indian Chronology A. D. 402 was a Mahâmâgha:—

The mean longitude of Jupiter at the commencement of the Solar year 400 was	62.14°
and for two years	60.69
	122.83°

That is, Jupiter was in Leo which extends from 120° to 150°.

So strong seems to have been the belief of the Jainas in the rebirth of Kalki once in every thousand years that Harishêṇa, another Jaina writer, has given us an account of the *life of a second Kalki and his son Dattarâja in the 20th century from the Nirvâṇa of Mahâvîra. He says in a prophetic style in his Karpuraprakara (pp. 102-3, Nirnayasagara press) that in the year 1914 after the Nirvâṇa of Mahâvîra there will be born Kalki called Chaturmukha and that he will exact taxes even from destitute Jaina ascetics and that one of the most important events that will happen portending his death will be the submersion of the city of Pâṭiliputra by the floods of the †Ganges.

It appears that like the Hindus the Jainas also believed in the repetition of events with re-incarnations of persons good or bad. Accordingly the submergence of the city of Pâṭaliputra under the water of the Ganges may be regarded as an event expected to recur in 1914+70=1984 from the Nirvâṇa of Mahâvîra, as it did about a thousand years earlier than 1984; *i. e.*, about A.D. 472. It is a historical fact that Pâṭaliputra was submerged under the water of the Ganges in the fifth century A.D. when India was invaded by the White Huns.

In almost all the Brâhmaṇic writings and especially in the Purâṇas it is stated that Kalki mounted on a white horse with a sword in his hand not only destroyed the Mlechchhas but also put down the Jainas and the Buddhists. It is more than probable that the Mlechchhas were no other than the white Huns. Even now there are some Brâhmaṇs who observe the Jayanti or birth day of Kalki either in the month of Śrâvaṇa or Bhâdrapada (July and August) every year. The Jayanti is mentioned in almost all Hindu calendars in the beginning of Śrâvaṇa or Bhâdrapada. Past and future incarnations of Kalki are spoken of in the Nirṇayasindhu (P. 65) and the Dharmasindhusâra (P.32).

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* Paṇachhassayavassam paṇamâsajudam gamiya viranivouyido | Sagarâjoto Kakki chadunavatiya mahiya sagamâsam 850
so ummaggâhimuho chaummuho sadarivasa paramau | chalisa rajjayo Jidabhumi puchchhavi sa mantiganam 851
Amhâṇam ke avasa niggantha aththhi Kerisayara | niddhanavaththha bhikkhâbhoji Jahasaththha midi vayane 852
Tappaniude nivadida padamam pindamtu sukkamidi gejjam 853
Idi padisahassa vassam vise Kakkinadikkame charimo | Jalamanthano bhavissadi Kakki sammagga maththhanayo | 857
Trilokasara

* Jinasagarasuri, the commentator on Karpuraprakara, lived in A.D, 1494.

† Viranirvanato Varshasatesvekona Vimsatau.
Chaturdasabdavukteshu vyatiteshu durâsayah.
Chaitrastatamîdine vishtau bhâvî mlechchhakule nripah.
Kalki ruddhaschaturvaktro nâmatritaya visrutah.
Ahoratranatho sapta dasa vrishṭim vidhâsyati.
Megho gangapravahastannagaram plavayishyati | Karpuraprakara Page 102.

60. From these facts I am led to believe in the existence of a historical personage Kalki, king of Paṭaliputra, who, born in 402, started an era after his own name in 428 and who, championing the cause of the Brahmans against the Huns, the Jainas, and the Buddhists for about 40 years, died in A.D. 472. According to Nêmichandra he ascended the throne of is father Śiśupâla in 432 when he was thirty years old and rebuilt the city of Pàṭaliputra after the submersion of the old city under the Ganges. According to Guṇabhadra he lived 72 years and ascended the throne in his thirty-second year in A.D. 434. Now deducting 231 years from 432, the year of accession of Kalki to the throne, we arrive 432—231 = 201 for the initial date of the Guptas.

Taking the initial date of the Gupta era to be 200-201, we arrive at 200-201+ 165- 190, 365-366 to 390-391 for the date of Buddhagupta in whose time Matrivishnu with his younger brother Dhanyavishnu raised a flag staff of the god Janârdana on Thursday the 12th lunar day of the bright fortnight of the month Âshâḍha (June) in Gupta Samvatsara 165.

Now in order to ascertain whether there was the twelfth lunar day of the light half of Âshâḍha A.D. 365 on Thursday we have to know the ending moments of the 11th and 12th lunar days of the same fortnight.—

According to Swamikannu Pille's tables, the first Âshâḍha New moon in A.D 365 was.—

.....	Week day	Month and day	Fraction
Collective duration of 11 Tithis ...	1	Je 5	.65
	10	10	.83
	+1	+1	.....
Total ..	12	16	.48
	Eqns.	.....	—.33
Grand Total ...	.....	.....	.15

Sun's Anomaly	Moon's Anomaly
21·15	16·63
59·06	3·95
10·83	10·83
91·04	31·41
	—27·55
	3·86
	—·03
	3·83

Sun's Eqn. .. —·03
Moon's Equ. .. —·30

Sum .. —·33

Hence the 11th tithi ended at .15 or 3 hours and 44 mins. or 9 Ghatikas after sunrise on Thursday the 16th June A.D. 365.

Hence at mid-day on this Thursday there was the 12th Tithi to be observed.

Again mean ending moment of
Ashadha new moon

.....	Week day	Month and day	Fraction
Collective duration of 12 Tithis ...	1	Je. 5	·65
	11	11	·81
	+1	+1	.....
Total ..	13	17	·46
	.....	.....	—·38
Grand Total ...	13	17	·08

Sun's Anomaly	Moon's Anomaly	.....		
21·15	16·63		.....	
59·06	3·95		....	
11·81	11·81		.....	
			.....	
92.02	32·39	Sun's Eqn.	...	..= —·03-
....	—·03	Moon's Eqn.	...	... —·35
.....	32·36			·—38
.....	—27·55		.....	
			. ...	
.....	4·81		.....	

Hence 12th lunar day ended at ·08 or 2 hours or 5 Ghaṭikas after sunrise on Friday the 17th June A. D. 365

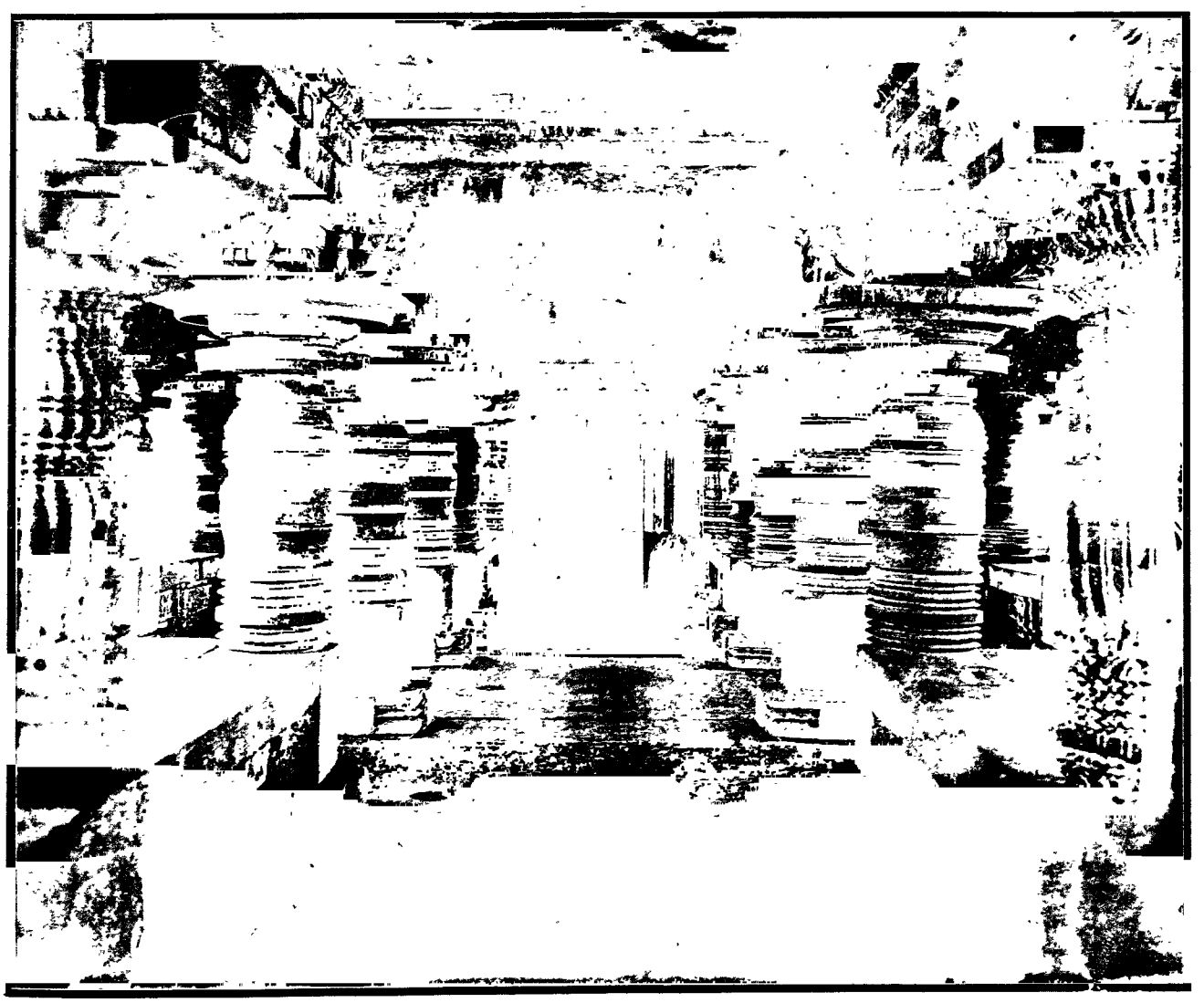
It must be borne in mind that that Tithi which is current at mid-day is the Tithi that is to be observed for all ceremonial purposes and that for Pâraṇa or meal after fasting, the Tithi that is at sun-rise is to be observed. Hence it appears that in the inscription in question the mid-day Tithi was quoted but not the Tithi that was current up to 9 Ghaṭikas. This disposes of the week-day question, since there was the 12th Tithi on Thursday the 16th June A. D. 365 corresponding to G. S. 165 according to the proposed scheme.

61. Now it is clear that Kalki was born in Chaitra. A. D. 402 corresponding to the English date, March 402-403 A. D. and his accession to the throne of his father Sisupala took place 402+30= 432 A. D. and that he ruled from 432 to 472 A. D. Now counting back 231 years of the period of the Guptas from the commencement of Kalki's regin in 432, we arrive at 200—201 for the initial date of the Gupta rule. If this date were taken for the starting point of the era of the Guptas, all the traditional accounts mentioned above would find a satisfactory explanation. As Samudragupta is not later than 82 years from the initial point of the Gupta period in 200—201, his date would be not later than 200+82=282 before which he could possibly encounter and subdue the Shahan Shahis and the Murundas. If this date were taken to be the initial date of the Gupta era, then the date of the commencement of the rule of Siladitya Dhruvabhata of the Valabhi dynasty would fall on 200+447=647 A. D. and would make it possible for Hiuen Tsiang to meet him in 640.

There is no reason to assume that Hiuen Tsiang's Tulo-po-poto (Dhruvabhata) was a general title borne by all the Valabhi kings. Nor is there any reason to reject the Chinese accounts as unreliable, or unintelligible in this case. If this date for the starting point of the Gupta era is accepted, the so-called dark period in the history of India between the third and fourth centuries of the Christian era will vanish as quickly as darkness before the sun. There is no doubt that the so-called dark period is brought about by the tentative chronological system based upon numismatic and epigraphical data divested from traditional data. As to Epigraphical data furnished by the Mandasor inscription of Malava Samvat 529 expired, the Eran pillar inscription of Budhagupta and the records of the Parivrâjaka Mahârâjas, which have been utilised by Dr Fleet to fix the starting point of the Gupta era at 319—320, they can all be consistently explained so as to be in harmony with the traditional date of 200—201, A D.

62. Before going to explain the dated Mandasor inscriptions, I find it quite necessary to elucidate some historical facts connected with the use of the early Gupta era, the Valabhi-era and the Harsha-era. Referring to the Catalogue of coins of the early Guptas, we find that the coins issued in the name of Chandragupta II contain 82 to begin with, that those of Kumaragupta I contain numbers from 94 to 136, and that those of Skandagupta from 136 to 158. Then no coins of Purugupta, Narasimhagupta and Kumaragupta II are found. Then passing to the later Guptas of Magadha, we find that instead of the Gupta era or Valabhi era being continued, the Harsha era was used by Âdityasêna. As Âdityasêna has used Harsha era 66, his date is found to be 672 A. D. Counting backwards from him, we arrive at 534 for Dâmôdaragupta. That Dâmôdaragupta lived about

(a) INTERIOR VIEW OF THE VIRA NARAYANA TEMPLE AT BELAVADI FROM THE FRONT



(b) INTERIOR OF THE MUKHA MANTAPA OF THE SAME TEMPLE

530 to 534 is borne out by the fact that he died in battle against the Huns * There can be no doubt that the battle in which Dâmôdaragupta died can be no other than the one in which Yasôdharman defeated and drove out Mihirakula. Then counting backwards from Dâmôdaragupta we arrive at 455 as the probable date of Krishṇagupta, the first of the so-called Guptas of Magadha. Continuing to count backwards by assigning probable reigning periods to each of the Gupta kings between the later Krishṇagupta and the earlier Skandagupta, we find it possible to place Kumaragupta II somewhere about 430—455 A. D.—a period which is in keeping with the Mandasor inscription of Kumâragupta. Evidently none of these Gupta kings from Purugupta down to Jîvitagupta II has left records with the mention of the early Gupta era Since the Mandasor inscription of Kumaragupta is dated in Malava era instead of Gupta era, it may be safely inferred that the Kumaragupta of the Mandasor inscription is not the first Kumaragupta, son of Chandragupta II, whose coins are, as pointed out already, dated in the early Gupta era. If the Kumaragupta of the Mandasor inscription had been the early Kumaragupta, there is every reason to believe that the Gupta era would have been mentioned in preference to the Malava era which was used in none of the records of the early Gupta kings. From this it follows that after the death of Skandagupta and the destruction of the city of Valabhi in 319 A. D. the early Gupta era was continued only by Budhagupta and Bhanugupta of the Western Branch, and the Senâpati Bhaṭâraka line. If it were not for the mention of Chilo-c-tio-to and Tou-lou-po-poto by Hiuen Tsiang, I should have preferred to take the dates of the Senapatis in continuation of the Valabhi era 319—320, as done by Dr. Fleet. But as it is necessary to give Siladitya Dhruvabhata an earlier date consistent with the times of Hiuen Tsiang (640 A. D.) the dates of the Senapatis must necessarily be taken in continuation of the series of dates of the early Gupta kings.

63. It was shown by Dr. Fleet how the Jupiter cycles mentioned in the records of Parivrâjaka kings held good with the Gupta-Valabhi era starting from 319-320 A. D. There is every reason to believe that it was begun by destroyers of Valabhi in 319-320. As pointed out already, it was the Huns or Turushkas, as stated in the Prabhâvaka charita, that destroyed Valabhi in 319-320. It is therefore more than probable that the Valabhi era begun by the Huns was used not only by Toramana and other Hun kings, but also by some Indian princes, their faithful allies such as the Parivrâjaka Mahârajas and others. Accordingly we find in a Toramana coin numerical numbers 52 or 82, which has been referred by Dr. Fleet to Valabhi, but with an "omitted hundred" before 82, which number he preferred to the number 52. Accordingly he put Toramana in 182+320 502 (Gupta Ins. Vol. III. In-Introduction P 11 . Thus in order to equate traditional accounts with epigraphical and numismatical facts it is necessary to differentiate the three eras, the early Gupta era from 200—201 A. D. used by the early Guptas and Budhagupta and others of the Western branch, the Valabhi era started from 319 -320 and used by Toramana and his allies the Parivrâjaka Mahârajas and the Harsha era from 606 A. D. used by the descendants of the later Guptas of Magadha. Just as the number 66 used by Âdityasenagupta is referred to Harsha era, so the numbers 165 and 191 used by Budhagupta and Bhanugupta in their records must necessarily be referred to the early Gupta era. Likewise the numbers used in the records of the early Gupta kings and the Senâpathi Bhaṭâraka line can find a satisfactory explanation only when they are referred to the early Gupta era started from 200—201 A. D. If they are all referred to one single era, the Valabhi era, of 319—320, as has been done by Dr. Fleet, national tradition will lose all its value and distortion of history will ensue resulting in a dark period, for which no light can be found anywhere except in the correct interpretation of tradition consistent with epigraphical and numismatic data. Even the late V. A. Smith, the celebrated historian of India, could not accept the conclusions arrived at by Dr. Fleet about the initial point of the Gupta era in its entirity. Instead of beginning the Gupta-Valabhi era of 319—320 with Sri Gupta, as done by Dr. Fleet, he began that era with Chandra Gupta I, pushing back Sri Gupta to 290 A. D. This he did only because Kacha, the predecessor of Samudragupta, could have no place in the chronological table prepared by Dr. Fleet. For the same reason, i. e. for affording

* Apshad Stone Ins. No. 42 Gupta Ins. Vol III.

place for the later Guptas of Magadha coming between Kumâragupta II and Kumâragupta III or rather Dâmodaragupta, the son of Kumâragupta III, there is every necessity to push back the early Guptas to 200—201 A. D. If this is not done, there will hardly be any room for the five kings from Krishnagupta to Dâmodaragupta; for, as already pointed out, Dâmodaragupta's death in his war against the Huns gives him 530 or 534 as his date consistent with the contemporaneity of Mâdhavagupta, his grandson, with Harshavardhana of Kanuj (606—640). This again gives 500 or 510 for the date of his father Kumâragupta III. This is what Dr. Fleet states in his Introduction to the Gupta Inscriptions. Vol. III. P. 14. regarding the chronology of the Guptas of Magadha:—

"In No. 42. Page 200 to No. 46, Page 213, we have some inscriptions of the Guptas of Magadha, a family of which one member at least, the great Âdityasena, played an important part in the history of the seventh century A. D. when the Kanuj Kingdom was broken up on the death of Harshavardhana. From the way in which, through the eleven generations of this family that are recorded, every name except that of Âdityasena, has the termination Gupta, there can be little doubt that the family is an off-shoot of the original Gupta-stock, and reckoning back from the time of Âdityasena for whom the date of A. D. 672-73 is supplied by the Shahpur inscription, No. 43, P. 208, Krishnagupta from whom the descent is traced, has to be placed between A. D. 475 and 500 He was, therefore a contemporary of Budhagupta or Bhânugupta, or both of them, and came very shortly after Skandagupta. His exact connection, however, with any of these three kings, still remains to be determined."

64. Now according to Dr. Fleet's chronological scheme, Skandagupta's latest date is 320+147=467. The earliest and latest dates of Budhagupta are 320+165 =485 and 320+180=500. The date of Bhânugupta is 320+190=510. The date of Kumâragupta II, son of Narasimhagupta is, according to V. A. Smith, about 520. Since Dâmodaragupta is stated to have died in the great and final Hun war, his date must be fixed about 534 A. D. This would place Kumâragupta III somewhere about 500 A. D. Thus Kumâragupta, son of Jivitagupta I, termed Kumâragupta III to distinguish him from Narsimhagupta's son, his namesake, would become either the predecessor of Kumâragupta II or almost his contemporary. Similarly Krishnagupta, Harshagupta, and Jivitagupta would become contemporaries of Skandagupta, Sthiragupta and Narasimha gupta. Such sort of synchronism of some of the descendants of the two branches of the Guptas is not warranted by any historical record, except the assumption of the starting point of the early Gupta era at 319-320. If, on the other hand, the initial point of the Gupta era is placed at 200 on the authority of Brâhmanic, Jaina, and Chinese traditions, there will be hardly any room for such confusion about the unwarranted synchronism of the two branches of the Guptas. The chronological table below will make clear how the chronological schemes drawn by Dr. Fleet and V. A. Smith are confusing and how my scheme is free from it:—

Dr. Fleet's	V. A. Smith's A. D.	Gupta Kings General	Dates proposed A. D.	Gupta era
320	290	(1) Srigupta	200–210	..
..	305	(2) Ghatotkacha, son of (1) ...	210	..
..	319	(3) Chandragupta, son of (2)...	220	..
..	340	(4) Kacha, son of (3) ...	235	..
..	350	(5) Samudragupta, son of (3)	242	..
401	401	(6) Chandragupta II son of (5)	282	82
415	414	(7) Kumaragupta I son of (6)	297	94
455	452	(8) Skandagupta, son of (7) ..	339	136
480	480	(9) Sthiragupta, or Puragupta son of (8).	360	..
..	490	(10) Narasinhagupta son of (9)	400	..
..	..	(11) Kumaragupta II son of (10)	430–455	Mandasor Ins.
		WESTERN BRANCH.		
480	480	Budhagupta	365–395	G. E. 200+165 to 200+195
510	510	Bhanugupta	391–414	G. E. 200+191 ot 200+214

Dr. Fleet's	V. A. Smith's A. D.	Gupta Kings General	Dates proposed A. D,	Gupta era
		EASTERN BRANCH.		
475 or 500	..	(12) Krishnagupta probably son of (11).	455	..
..	..	(13) Harshagupta son of (12)	480	..
..	..	(14) Jivitagupta I, son of (13)	495	..
..	..	(15) Kumaragupta. III, son of (14).	510	..
..	..	(16) Damodaragupta, son of (15) Cont. of Yasodharman : died in Hun War.	530–534	..
..	..	(17) Mahasenagupta, brother-in-law of Adityavardhana of Thaneswar and son of (16).	534–590	.. ..
..	..	(18) Madhavagupta, ally of Harshavardhana and son of (17).	590–640	..
..	..	(19) Adityasena, son of (18) Harsha era 66.	640–675	..
..	..	(20) Devagupta, son of (19) ...	..	..
	...	(21) Vishnugupta son of (20)..	..	..
..	..	(22) Jivatagupta II son of (21).	..	..
A. D. 475	..	Parivrajaka Maharaja, Hastin.	..	200+156=356

Parivrajaka Maharaja, Hastin.

65. This dating of the Gupta kings is in harmony not merely with Indian and Chinese traditions, but also with Ceylonese traditions :—

The Bodhgaya Inscription (No. 71 Dr. Fleet's Gupta Insc.) of Mahânâman dated Gupta year 269 records the construction of a Vihara at Bodhimanda. Accordingly the date of the construction of the Vihara and also of Mahânâman, a Buddhist priest of Ceylon comes to be 200+269=469 A. D. The date of king Mahânâman, according to Ceylonese chronology of kings is 41[illegible]—434 taking the initial point of the Ceylonese Era as 543 B. C., the date of Buddha's Nirvana according to the Ceylon Buddhists. His correct date according to Geiger who brought down the date of Nirvana by 60 years lower and placed it at 483, is 458 480. But it should be noted that, when tampered with, or corrected, no tradition will retain its intrinsic value and that when any traditional statement is made use of in support of any other event, it should be taken as it is preserved. The assignation of Buddha's Nirvana to 543 may be wrong. But that date as an initial point from which the reigning periods of successive kings of Ceylon are counted cannot be altered without affecting the chronology of the kings.

According to Turnour's translation of the Mahavamsa, (P. 170-171) there lived in Ceylon a priest called Mahânâma, brother of the mother of Dhâtusena and Silalisabodhi of unexceptional descent, in A. D. 436 when one Pandu, a Damila, usurped the throne of Mithasena, son of king Mahânâma who died in 434. There can be no doubt that at the instance of this priest the Vihara in question was constructed. It is true the chronicle of Ceylon makes no mention of this event. Still the existence of a stone inscription of this date in Bodhgaya regarding the construction of a Vihâra by a priest called Mahânâma in 439 leads to the inference that the inscriptional Mahanama can be no other than the one mentioned in the chronicle. Dr. Fleet went so far as to Dhatusena's reign in 463 A. D. to find out another Mâhânama. Unfortunately his starting point of the Gupta era agrees with the dates of neither of these two Mahânâmas. According to my scheme the person who constructed the Vihâra may be identified with any of these two. As the initial point of the Gupta era taken by Dr. Fleet is 319-320, the date of Mahânâman based upon this inscriptional date does not tally with his Ceylonese date. Accordingly Dr. Fleet disposed of this question by saying that the Ceylonese chronology is wrong. This is what he has stated (Gupta Ins. Vol. III P. 275.)

"The chief interest of the inscription lies in the probability that the second Mâhânaman mentioned in it is the person of that name who composed the more ancient part of the Pali Mahavamsa or history of Ceylon. If this identification is accepted, it opens up a point of importance in the question of dates. On the one hand there can be no doubt that the date of the present inscription has to be referred to the Gupta era, with the result of A. D. 588-89. On the other hand, from the Ceylonese records, Mr. Turnour arrived A. D. 459-477 as the period of the reign of Mahânâman's nephew (sister's son) Dhâtusena, and it was during his reign that Mahânâman compiled the history. The recorded date of the present inscription shows—if the identification suggested above is accepted, either that the details of the Ceylonese chronology are not as reliable as they have been supposed to be; or else that wrong starting point has been selected in working them out, and that they now require considerable rectification."

As to Dr. Sylvain Levi's discovery of synchronism between Meghavarna, King of Ceylon, and Samudragupta, there is some confusion about names. According to the list of Kings of Ceylon given by Turnour in P. X of his translation of the Mahavamsa, there are two Meghavarnas, No. 52 Gothâbhaya also called Meghavarnabhya (254 A. D.) and No. 55 Kittisiri Meghavanna, also called Kitisirimevan (304 A. D.) Now the Chinese pronunciation of this name is Chi-mi-kia-po-mo. The first syllable Chi stands for Sri—Siri which as a courtesy title is given to all kings. But in Kittisiri it is not a mere title, but forms part of the King's name. Anyhow the omission of the syllable Kitti in the name leads to the inference that Kittisiri Meghavarna is not meant by the Chinese Wang Hiuen tec. As to the other name Meghavannabhaya with sri as the usual title there can be no objection. Regarding the last syllable po-mo, both the names have no syllables answering to it. According to Ceylonese chronology there can be no synchronism between Meghavarna of 304 A. D. and Samudragupta of 350 A. D. as fixed by Dr. Fleet. The earlier Meghavarnabhaya, however, can be said to have been contemporary to Samudragupta in as much as the reigning period of Meghavarana 254-267 according to Turnour's Ceylonese traditional Chronology closely corresponds to Samudragupta's reigning period 242-282 A. D. as herein suggested.

66. Having thus pointed out how the Brâhman, Jaina, Chinese and Ceylonese traditions regarding the early Gupta kings and their contemporaries can more satisfactorily be equated with the epoch of 200-201 A.D. as its starting point than with Dr. Fleet's proposed period 319-320 A.D. with which none of the traditions agree, I shall now proceed to show how the same epoch of 200-201 A.D. can be made to harmonise with the Epigraphical data. First regarding the Mandasor inscription (Gupta Ins. Vol III No, 18, P.79) it is to be noted that the inscription mentions nothing in connection with the genealogy of Kumâragupta. It simply says that "While Kumâragupta was reigning over the whole earth....." there was a ruler Visvavarman whose son was Bandhuvarman. During this King's time Vikrama Sam 493=437—438 A.D. a temple of the sun was built and in Vikrama Sam 529=473-474 A.D. a portion of the same building, then out of repair, was repaired. It follows therefore that there can be no objection to identify the Kumâragupta of this inscription with Kumâragupta II, whose date according to my scheme is 430-455. The dates of Visvavarman and Bandhuvarman, the son of Visvavarman whose Gangadhar Stone inscription is dated 480 (Malava-era taken by Dr. Fleet) fall between 423-460 A.D. and agree with the date of Kumâragupta II. As to Toramana and Mihirakula, it appears, if traditional and Epigraphical records are suitably interpreted, that there were two persons bearing the names Toramana and Mihirakula: One Tormana of the date 320+52 or 82=372 or 402, of which numbers, the number 52 or 82 is what is furnished by silver coins bearing the name Toramana. There is no reason to take 52 or 82 with "omitted hundreds" as has been done by Dr. Fleet. No instance of dating with "omitted hundreds" or thousands is found to have existed in the period of Indian history in question. Therefore what irresistibly follows from this is that there existed a Toramana in A. D. 372 to 402. This Toramana seems to have come on the scene shortly after Budhagupta whose date according to the proposed scheme is 200+165 to 190=365 to 390 and in whose time Matri-vishnu with his younger brother Dhanyavishnu raised a flag-staff of the God Janârdana in the year 165, on Thursday the 12th lunar day of the bright fortnight of the month, Ashadha. Now, according to Swami Kannu Pille's tables given in his Indian Chronology, the first New moon of Ashadha 365 A.D. fell on Sunday the 5th June. Accordingly the twelfth lunar day fell on

VIRA NARAYANA IMAGE IN THE MAIN SHRINE OF THE VIRA NARAYANA TEMPLE AT BELAVADI

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Thursday the 16th June. It may be noted here that just as the 21st June, 484 A.D. was Thursday, the 12th lunar day of Ashadha in the chronological scheme of Dr. Fleet, so the 12th lunar day of the bright fortnight of Ashadha was Thursday the 16th June in 365 A. D. It is clear therefore that this is one of the astronomical proofs that renders reliable the starting point of the Gupta Era in 200-201 A. D. to which all traditions are already shown to converge as to a focus. Now as Budha-gupta lived from 365 to 390 A. D. both Matrivishnu and his younger brother Dhanyavishnu were alive in 365. But by the time of Toramana of the coin date, 372 to 402 A.D. both Buddhagupta and Matrivishnu were dead and Dhanyavishnu was alive, as implied by the Eran stone inscription of Toramana mentioning Dhanyavishnu alone. As in the above inscription mention is made of the first year of Toramana's reign, it follows that Toramana's rule commenced in 372 and lasted till 402 when the coin bearing the number 82 was issued. If the reading be 52, then the coin might be taken to have been struck in 372. Anyhow it is certain that in A.D. 372 when Toramana began his rule, Dhanyavishnu alone was alive, while Matrîvishnu was dead.

Closely following this earlier Toramana there seems to have come on the scene an earlier Mihirakula, whose existence about A.D. 420 is vouch-safed by Hiuen Tsiang's statement. Concerning this tradition S. Beal says in his Buddist Records of the Western World, (Vol. I. P. 119 Note 1 Ed. 1906) as follows:—

" We may therefore fix the persecution of Mahirakula (or Mihirakula), who was a contemporary of Bâlâditya, between the time of Fahian and Hiuen Tsiang (A.D. 400 and 630 A.D.). Bâlâditya and Mihirakula, indeed, are placed '*several centuries* before the time of Hiuen Tsiang (infra); but we can scarcely suppose that Fahian would have described the country as he does if the persecution had happened before his time. The common statement is that Simha was the last patriarch of the north and that he was killed by Mihirakula (see Wong Pu, 179, in J.R.A.S Vol XX P. 204). He is generally stated to be the 23rd patriarch; and Bodhidarma, who was the 28th, certainly lived in A.D. 520, when he arrived in China from South India. If we allow an interval of 100 years between the 23rd patriarch (Simha) and the 28th Bodhidharma, we should thus have the date of Mihirakula in 420 A.D., that is just after Fahian's time. But in this case Vasubandhu, who was the 20th patriarch, must have flourished in the fourth century and not in the sixth, as Max Muller proposes. (India, P. 390 *ante*, p, 105, n. 77.) Mihirakula is however placed by Cunningham in A. D. 164-179, and Aryasimha's death is usually placed in the middle of the third century A.D.".—

Again in Page 188 of the same volume, n.9, S. Beal says as follows:—

" Bâlâditya, explained by *Yeou Jih. i.e.*, the young sun or the rising sun. Julien translates it too literally, 'is soleil desenfants.' Julien has observed and corrected the mistake in the note, where the symbol is *wan* for *yeou*. With respect to the date of Bâlâditya, who was contemporary with Mihirakula who put Simha, the 23rd Buddhist patriarch to death, we are told that he was a grandson of Buddhagupta (Heouilih. p 150, Julien's trans), and according to General Cunningham (Archaeological Survey, Vol. IX P. 21) Buddhagupta was reigning approximately A.D 349, and his silver coins extend his reign to A.D. 368. His son was Tathâgatagupta, and his successor was Bâlâditya. Allowing fifty years for these reigns we arrive at 420 A.D. for the end, probably, of Bâlâditya's reign. This of course, depends on the initial date of the Gupta period; if it is placed, as Dr. Oldenberg (Ind Antiq., Vol X P. 321) suggests, A.D. 319, then the reign of Buddhagupta will have to be brought down to 125 years later, and he would be reigning in 493 A.D.; in this case Bâlâditya would be on the throne too late for the date of Simha, who was certainly many years before Buddhadharma, the twenty-eighth patriarch, who reached China A.D. 520. The earlier date harmonises with the Chinese records, which state that a Life of Vasubandhu, the twenty-first patriarch, was written by Kumârâjîva, A.D. 409, and also that a history of the patriarchs down to Simha, whom we place hypothetically about 420 A D. was translated in China A.D. 472; both these statements are possible, if the date proposed be given to Bâlâditya."

It need not be stated that the dates proposed by me for Budha-gupta (also spelt Buddha gupta) and Mihirakula are 367-368 and 419-420 AD. on consideration of traditional, epigraphical, and astronomical data. Bâlâditya, the Conqueror of the earlier Mihirakula must necessarily have lived about 420.

It follows from this that Mihirakula who was driven out by Yasodharman in Malava 589=A.D. 533—534 must necessarily be a second Mihirakula whose father, a second Toramana, must have ruled from about 466 to 515 A.D. (See Mandasor pillar inscription of Yesodharman, Nos. 33, 34, and 35, and Eran Pillar inscriptions of Toramana and Mihirakula Nos. 36 and 37, Gupta Ins, Vol III pp. 142-161).

67. If my scheme of the initial point of the Gupta era at 200-201 proves acceptable to distinguished scholars and historians of India, some traditional and epigraphical synchronisms can be satisfactorily explained on that basis. From the passages quoted above from Jinasena's Harivamsa regarding the succession of the dynasties of some Indian rulers, it is learnt that the Guptas succeeded Bhaṭṭubâṇas whose rule lasted for 243 years. From the Talagunda inscription of Kakutstha-varman we learn that Mayurasarman, the originator of the Kadamba dynasty, levied many taxes from the circle of kings headed by Brihadbâṇa and put down the Pallavas. It is more than probable that the Bhaṭṭubâṇas of Jinasena are no other than the Brihadbâṇas mentioned in the Talagunda inscription. If this supposed identity is right, then the last of the Brihadbaṇâs, as contrasted with the later lesser Bâna Arasus of shimoga and Kolar, was the comtemporary of Mayûra sarman of the Kadambas and Srigupta of the Guptas who also succeeded the Bhaṭṭubânas. It is stated in the same inscription that Kakutsthavarman, the great grand son of Mayûrasarman, gave his daughters in marriage to Gupta and other kings. From the Halsi copper plate grants (I. A. Vol. VI. p. 22) it is known that in the eightieth year of the Kadamba's victory, Kakutsthavarman made a grant of a field to his general Srutakîrti. From this it follows that he counted eighty years either from the commencement of his dynasty or from the Gupta era. Now according to my scheme the Gupta era started from 200 and in 200+82=282 there lived Chandragupta II. Accordingly Kakutsthavarman, being in the same period, *i.e.*, eighty years after Mayûraśarman, the contemporary of the last king of the Bhaṭṭubâṇa dynasty which terminated with the commencement of the Gupta rule, could very well make marriage alliance with Chandragupta II. It is probable that it was this Chandragupta who in his old age embraced Jainism and being moved with pity at the sight of famished people in a terrible famine in his country in his old age, left the country in company with Bhadrabâhu III, a Jaina teacher, to spend his days in solitude in Sravanabelgola in Mysore under the rule of his father-in-law. The Sravanabelgola inscription written in memory of the death of Prabhâchandra can only mean, if it means anything, that the person named Bhadrâbahu who came to Sravanabelgola was one of the many disciples who came after the first Gaṇadhara Bhadrabâhu.

68. Another synchronism that can be established from the Talgunda inscription is that of Mayurasarman with Vishnukada ḍuṭu-kulânanda Sâtakarni mentioned in the Banavasi inscription (I. A. XIV. 333). There is in that inscription a phrase 'Vasvisatya samvachchara' which means Varshadviśata, *i.e.*, one hundred and two years. The late Dr. Buhler took it to mean twelve years and his attempt to support his interpretation seems to be quite untenable. There can be no doubt that being an Andhrabhritya, this Vishnukadadutu-kulanda-satakarni must have counted the years from the commencement of the Saka era of 78 A. D. Accordingly the date of the inscription can only be 102+78=180 A. D. As Mayûrasarman was the contemporary of Srigupta 200 A. D. it follows that Sâtakarni of this inscription was his contemporary. It follows therefore that the Sâtakarni who is said to have worshipped god Bhava in the Siddhâlaya in Talagunda could possibly be no other than this Sâtakarni of 180 A. D. Professor Kielhorn took the word 'abhyarchita,' worshipped, as a past perfect participle and took the passage to mean that in the Siddhâlaya in which god Bhava was once upon a time worshipped by Sâtakarni and others, Kakutsthavarman constructed a tank. He also assumed the date of the inscription to be about the 7th century A. D.

But it is to be borne in mind that in his time the question of the initial point of the Gupta era had not been settled. On the basis of Dr. Fleet's scheme of the Gupta Era, the Talagunda inscription is assigned to about A. D. 350, the reason being Kakutsthavarman's marriage alliance with one of the Guptas, probably Samudragupta. There is also palaeographical evidence for taking the date of the inscription of Talagunda, (Shikarpur Taluk in the Shimoga district of Mysore) so far back as the middle of the 3rd century and those on the pillar at Malavalli to the close of the 2nd century. The characters of these inscriptions are almost similar to those of the Nanaghat and Nasik inscriptions of the Ândhras.

On numismatic and other considerations the same date is assigned to these inscriptions by no less a distinguished scholar than Professor Rapson. In his Catalogue of Indian Coins, the Ândhras, P. XLIV, he says as follows :—

"The end of the Ândhra dominion in India is most clearly to be traced in the Province of which Banavasi was the Capital. The two inscriptions on the same pillar at Malavalli in the Shimoga district of Mysore, show the transference of the province from the Chuṭu dynasty to the Kadambas, soon after, probably immediately after, the reign of Sivaskandavarman. No precise date can be assigned to this transference, but it probably took place at sometime in the 1st half of the 3rd century. A. D."

On the strength of traditional statements made by jinasena in his Harivamsa regarding the dates of the reigning periods of the Baṭṭubâṇas and of the Guptas, I have placed the transference of the Kadambas immdiately after Vishṇukuḍa-ḍuṭukulânanda Sâtakarni, about 180 A. D. Accordingly the date of Kakutsthavarman, the great grandson of Mayurasarman, falls in the middle of the 3rd century, which is exactly the same as that arrived at by Professor Rapson entirely on other grounds. This brings backwards the date of Samudragupta to about 250 A. D. from 350 which is the date usually assigned to the conquests of Samudragupta according to Dr. Fleet's scheme of the Gupta era. Vishṇugopa of Kanchi also must necessarily be brought down to 250 A. D.

This settles the dates of many of the ancient dynasties of Mysore. First came the Brihadbâṇas during the first and second centuries A. D. Then the Kadambas with some Bâṇa princes as feudal chiefs under them from 200—400 A. D. The Bâṇas seem to have continued in a subordinate state till about 1000 A. D. (I. A. Vol. XL. P. 104).

69. As regards the Gangas, attention may be drawn to the Uttanur plates of the Ganga king Durvinîta published in the annual report of the Mysore Archæological Department 1916. In IV a. of these plates the numerical symbols representing 400 were taken for letters and read as 'suprasa.' The lines run as follows :—"Prâtijanena 400 (suprasa), âtmanah pravardhamâne vimśattame vijaya samvatsare" meaning in 400 according to universal or each individual's counting and in his own 20th progressive or victorious year." Accordingly the date of Durvinîta would be 400 Saka equal to 478 A. D. and the date of the grant would be 478 A. D. On paleographic and linguistic grounds the genuiness of these plates has been admitted by many scholars. This date is in agreement with the date assigned by Mr. Rice on consideration of various other grounds mentioned in his "Mysore and Coorg from the Inscriptions."

In calculating the week day of the given Tithi, here I have followed Swamikannu Pille's tables, which I presume, based as they are upon the tables prepared by Prof. Jacobi, Sh. B. Dikshit, Robert Sewell and other scholars, are as accurate as any of them. The calculation of tables is, however, by no means a simple one. Nor is it to be expected that the preparation of ancient Hindu calendars was as exact and scientific as our modern tables make them to be. Still it is surprising that those ancient dates agree with the results arrived at after careful calculation according to such scientific methods. Those who expect still more accurate methods may be asked to bear in mind the words of caution expressed by Sh. B. Dikshit (p. 158, Gupta Ins. Vol. III):—

"If by the calculations detailed above, we find that a certain Tithi ended nearly at the end of a Hindu day, for instance fifty seven Ghaṭis after sunrise on a Sunday, *i.e.*, three ghaṭis before sunrise on Monday,—there may be the possibility that it really ended shortly after sunrise on the following day, Monday. And on the other hand, if our results show that a certain Tithi ended shortly after commencement of a Hindu day,—for instance, three Ghatis after sunrise on a Sunday, —there may be the possibility that it really ended shortly before the termination of the preceding day, Saturday."

This places the starting point of the early Gupta era at the close of A. D. 200, inasmuch as the Gupta period of 231 years is said to have elapsed before the commencement of Kalki's rule in 432. It should, however, be borne in mind that in such traditional calculations, difference of one or two years between the current date and the traditional date can by no means be avoided. Moreover the era we are talking of was merely a continued series of successive reigning periods and was not a popular

era current among the people. So it is more than highly probable that a current year was sometimes made an expired year and *vice versa*. To demand mathematical accuracy in such cases is to expect oil out of sand.

70 I have excluded the Parivrâjaka Mahârâjas from the period of the early Guptas and taken them down to the period of the Valabhi era (319-320), as has been done by Dr. Fleet on the basis of their grants, for the reason that so far as I am aware there is no reliable tradition compelling us to make them as earlier as the ancient Guptas. The word Gupta-râjya-bhuktau, used in their grants may mean either in the enjoyment of the Gupta-sovereignty under the early Guptas, as taken by Dr. Fleet, or in the enjoyment of a part of the Kingdom of the Guptas after their down-fall As there is no other evidence, traditional, epigraphical, sychronistic or astronomical except what is ambiguously implied from their grants, I assigned to them the later Valabhi-period. If scholars are, however, of opinion that they were the contemporaries of the early Guptas and that their grants are dated in the early Gupta-era and that unless the dates of their grants are shewn to be in harmony with the scheme of the early Gupta era proposed here, it will command no acceptance, it may be noted that the dating of the grants is in agreement with A. D. 200-201. Before proceeding to show how the dating of the grants is in keeping with the era proposed here, I find it necessary to draw the attention of scholars to some errors observable in the dating. It need not be stated that the ancient Hindus had no scientific instruments to observe the position of planets and make accurate measurements. In observing the position of planets with the naked eye errors to the extent of four or five degrees to the right or left of the true-position are unavoidable. Such errors will not affect the result when the planet observed happens to be about the centre of a sign. But when it happens to be at the beginning or end of a sign an error of observation to the extent of even a degree or two will place the planet in a different sign altogether. This is what seems to have happened in the case of the dating of the Khoh Grant of the year 163 of the Mahârâja Hastin. Though Jupiter left the sign of Aries on the date of observation (7th March A. D. 482 according to Dr. Fleet's Scheme) the grant seems to have been dated as if Jupiter were in the Aries. Dr. Fleet was not unaware of this error and was obliged to remark in the foot note, Page 110, Gupta Ins. Vol. III, as follows:—

"These calculations are not absolutely accurate; but the margin is so wide that there is no necessity for exact precision in this case".

So it is necessary to make some allowance for unavoidable errors due to rough observations made by the ancients. In addition to the difficulties connected with observation of planetary situations there is also the irksome uncertainty as to the kind of years used in the grants It is very difficult to know whether the numbers used in the grants denote expired or current years or whether they are solar or luni-solar. Thus for example it is difficult to know whether the numbers, 156, 163, 191, and 209 used in the Pârivrajaka Mahârâjas denote expired years or current years. It is equally difficult to ascertain whether those numbers denote lunar years or solar years. If they are lunar years, usually adjusted with the solar years once in every third year, then we have to take the number 163 to mean 162nd solar year as opposed to 163rd lunar year just begun 3 days about 10 or 15 days earlier than the commencement of the solar year 163. Under these circumstances the best way would be to find the mean longitude of Jupiter for two consecutive years, 162-163 of the Gupta era and to see whether the mean longitude so found would agree with the year mentioned in the grant. For facility of comparison I put side by side the mean longitude of Jupiter, as found out according to Swami Kannu Pille's tables for the years 156, 163, 191, and 209 of the grants of the Pârivrajaka Mahârâjas both in my scheme and in that of Dr. Fleet. The dates of the four grants are G. S. 156 Kartika Su. 3 Mahâvaiśâkha; G. S. 163 Chaitra Su. 2 Mahâśvayuja; G S. 191 Mâgha Krishna 3 Mahâchaitra; and G. S. 209 Chaitra Su. 13 Mahâśvayuja. These expressed in terms of Christian years in both the schemes will be as follows:—

	My Scheme	Dr. Fleet's
I.	A. D. 200—201+156=356—357.	A. D. 319—320+156=475—476.
II.	Do 200—201+163=363—364.	Do 319—320+163=482—483.
III.	Do 200—201+191=391—392.	Do 319—320+191=510—511.
IV.	Do 200—201+209=409—410.	Do 319—320+209=528—529.

(a) PILLAR OF THE FRONT PORTICO, THE TAYSHIM
TRANSAMITA, TEMPLE AT AGHENASANTI
NORTH-WESTERN

(b) STAIRCASE, THE SAME, SHOWING THE SLAB
BELAVADI
NORTH-WESTERN

My Scheme	Dr. Fleet's
I. Year. Mean Long of Jupiter at the commet of solar year—	Year. Mean Long of Jupiter at the commencement of solar year.
(1) 300—267 39	400 62 14
56—259'46	75—116 06
526'85	178 20 *i.e.*, Vergo.
—360	
166'85 *i.e.* Vergo.	
∴ Mahâchaitra.	∴ Mahâchaitra.
(2) 300—267 39	400— 62 14
57—287'89	76—146 41
555'19	208 55 *i.e.*, Libra.
—360	
195'19 *i.e.*, Libra.	
∴ Mahâvaisâkha.	∴ Mahâvaisâkha.
II. (1) 300—267'39	400— 62 14
63—111'89	82—328'49
379'28	390 63
—360'00	—360'00
19'28 *i.e.*, Aries.	30'63 *i.e.*, Taurus.
∴ Mahâsvayuja.	∴ Mahâkârtika,
(2) 300—267.39	400 — 62 14
64—142'24	83— 358 84
409'63	420'98
—360'00	—360 00
49'63 *i.e.*, Taurus.	60'98 *i.e.*, Gemni.
∴ Mahakârtika.	∴ Mahâmârgasira.
III. (1) 300—267'39	500—216 88
91—241'62	10 303 47
509 01	520'35
—360 00	—360 00
149'01 *i.e.*, Leo.	160 35 *i.e.*, Leo.
∴ Mahamâgha.	∴ Mahâchaitra.
(2) 300—267 39	500 216 88
92—271 96	11 333 82
539 35	550 70
—360'00	—360 00
179'35 *i.e.*, Cancer	190'70 *i.e.* Libra.
∴ Mahâchaitra.	∴ Mahâ Vaisâkha.
IV. (1) 400— 62'14	500—216 88
9—273'13	28 129 73
335'27 *i.e.*, Pisces.	346 61 *i.e.*, Pisces.
∴ Mahâbhâdrapada.	∴ Mahâbhâdrapada.
(2) 400— 62 14	500 216 88
10—303'47	29—160 07
365 61	376 95
—360'00	—360 0
5'61 *i.e.*, Aries.	16 [illegible] Aries
∴ Mahâsvayuja.	∴ Mahâsvayuja.

It can be seen from the comparative tabular statement showing the mean longitude of Jupiter during the Gupta years 156, 153, 201 and 220 corresponding to the Jovian years, Mahâvaisâkha, Mahâchaitra, Mahâchaitra and Mahâsvayuja how in the scheme of the Gupta [illegible] the mean longitude of Jupiter in the middle of the years 356-57, [illegible], 394-95, 409-410 corresponded to the Jovian years mentioned in the [illegible] respective years, while in Dr. Fleet's Scheme Jupiter's mean [illegible] A.D. 182 of the 2nd

Grant exceeded by about three and half degrees the place necessary for Mahâsvayuja Samvatsara, as admitted by Dr. Fleet himself. It was however correct for the year A. D. 481 which according to the initial date of the Gupta era adopted by Dr. Fleet is one year behind. I satisfy myself with the ascertainment of the position of Jupiter by the mean sign system and find it unnecessary to take the trouble of finding out the apparent longitude and also his position in the system of unequal spaces. I have avoided this here because the planet's position in the system of unequal spaces and also his apparent longitude differ only by 3 or 4 degrees, for which the margin in my scheme is wide enough.

71. In a paper read before the First Oriental Conference in Poona in 1919, on the same subject, the epoch of the Early Guptas, my friend, Mr. Hiralal Amritalal Shah of Bombay considered the question, and adducing quite different reasons, arrived at about A. D. 200 for the initial date of the early Gupta era. Unfortunately the paper has not yet been published.

72. Summary of the results of the foregoing enquiry :—

(1) Alberuni's statement that the Gupta Valabhi era of A. D. 319-320 was started from the epoch of the extermination of the Guptas is shown to be correct, inasmuch as it is supported by the Prabhâvakacharita.

(2) The initial date of the early Gupta era, as distinguished from the Gupta-Valabhi era of A. D. 319-320, is fixed to lie in A. D. 200-201 on the authority of Jinasena's statement that Guptas ruled for 231 years and preceded the rule of Kalki whose birth date is fixed to be in the Mahâmâgha samvatsara, A. D. 402 on the authority of Nemichandra's statement made in his Bâhubalicharita that Châmuṇḍarâya (A. D. 970-1030) set up the statue of Gomaṭeswara in Belgola on Sunday, the Chaitra sukla panchami of the year Vibhava in Kalki era 600 expired, corresponding to Sunday the 3rd March of A. D. 1028.

(3) With this starting point for the early Gupta era, the date of Silâditya VII or Dhruvabhaṭa of Valabhi, Gupta samvatsara 447, comes out to be 200-201 +447=A. D. 647, making it possible for the Chinese traveller Hiuen Tsiang to meet him about A. D. 640.

(4) With this initial date of the early Guptas, the last date of Samudragupta's rule will be about A. D. 282 when or a little earlier he could possibly conquer the Shahan Shahis and the last king of the Murunda dynasty of Pataliputra, and when he could receive an embassy from Meghavarnâbhaya, king of Ceylon, whose date of accession to the throne is A. D. 254.

(5) This initial date of the Early Guptas plus the inscriptional date 269 of Mahânâman's construction of a Vihara in Bodhgaya is shown to tally with the Ceylonese date of king Dhatusena (469) whose contemporary was Mahânâman, the priest and founder of the Vihara.

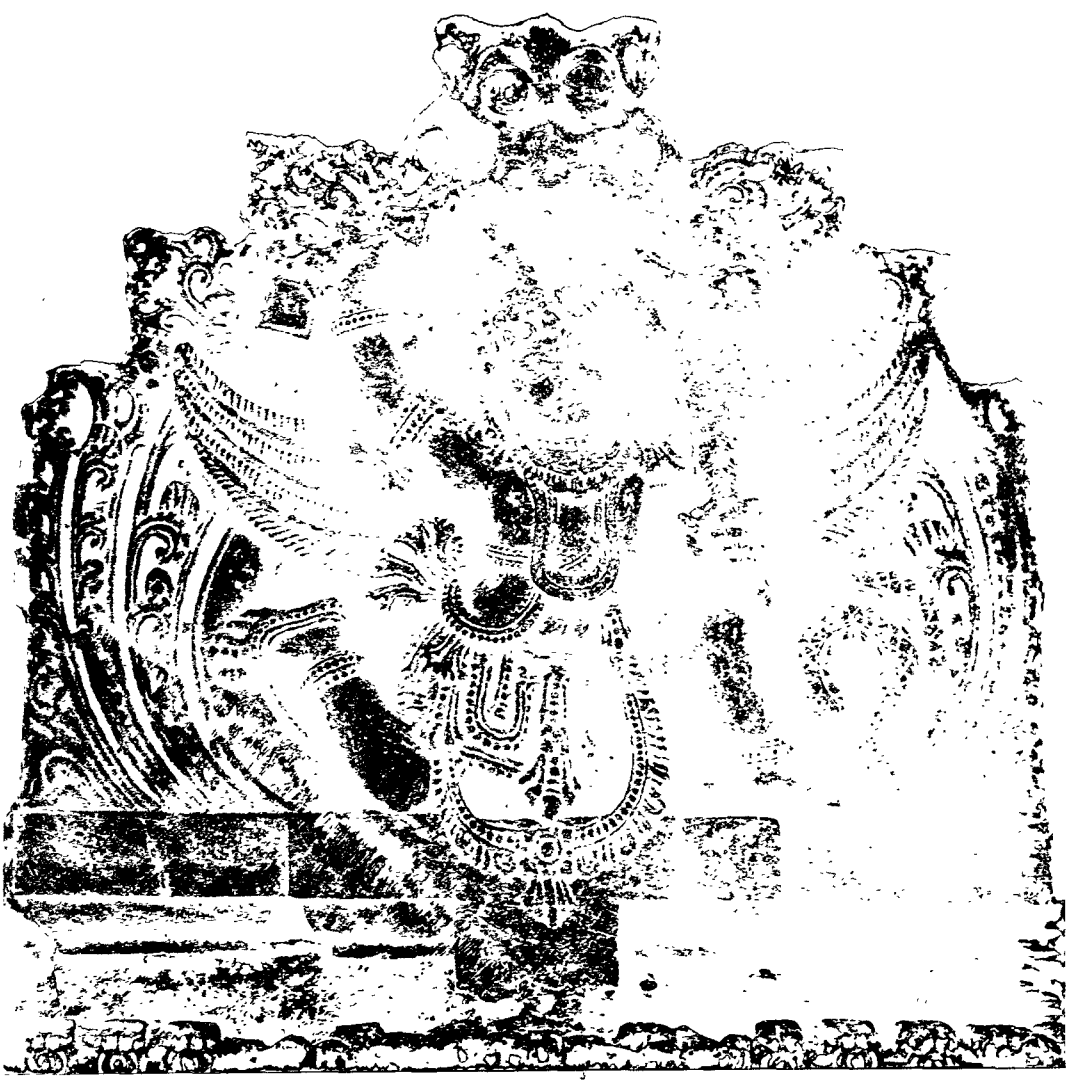
(6) It has also been shown how the last of the Ândhrabhritya king, Sâtakarni ḍuṭu-kulananda was contemporary with the first of the Guptas, the successors of the Brihadbâṇas in the north and how Mayûrasarman, the first of the Kadambas and conqueror of the Brihadbâṇas in Mysore was contemporary with the same Sâtakarni and how Kakutsthavarma living in the 80th year of Kadamba victory was contemporary with Chandragupta II living in the 82nd year of the Gupta era and probably gave his daughter in marriage to Chandragupta II.

(7) It is also shown how with this starting point for the Gupta era, Thursday coincides with Ashadha Sukla Dvâdasi of Budhagupta's inscriptional date, G. S. 165. Here the year taken for verification is A. D. 200-201+G. S. 165 expired= 365-366. The twelfth Tithi of Ashadha (June) A. D. 365 is shown to fall on Thursday.

(8) Assuming that there were two Toramanas and two Mihirakulas, the Chinese accounts of the murder of Simha, the 23rd Buddhist Patriarch, by Mihirakula in about 420 A. D. is shown to be relied upon. It is however immaterial whether this assumption proves acceptable or not, for the burden of proof for the starting point of the Early Gupta era in A. D. 200-201 does not depend upon it.

(9) As the Early Gupta era of A. D. 200-201 is shown to be quite different from the Gupta-Valabhi era used by the Huns and probably by the Parivrâjaka Mahârâjas, my scheme does not come into clash with Dr. Fleet's scheme.

(10) This scheme throws a flood of light on what has hitherto been regarded as a dark period between A. D. 200 and 300 in the History of India.



CARVING ON FRONT OF THE SCREEN EAST TO THE HOLY GRAVE [illegible] SHRINE [illegible] SEEN
IN PLATE [illegible] ABOVE AND

NEW INSCRIPTIONS DISCOVERED DURING THE YEAR.

1.

HASSAN DISTRICT.

Arsikere Taluk.

73. Nêralige grant of Vîraballâḷa of the Śaka year 1116-1117 in the possession of Shanbhog Kêśavaiya of the village Nêralige in Jâvagal Hôbli.

Plates 5. Size: 8″ × 4½″

Ib

1. svasty astu prathitâ
2. ya Ho
3. ysaḷa-mahâvaṃ
4. śâya chakrâyudha
5. śrî-pâḍâmbuja-shaṭpa
6. dâya bhuvana-pra
7. stutya-kîrti-śriyê ।
8. yasmin Yâdava-vanśa
9. mauktika-maṇâva
10. nvartha-nâmâ paraṃ cha
11. krê dvîpini hoy sa-
12. ḷêti munipa-vyâhâ-
13. ra-kârî nṛipaḥ ॥ bhavana-sa

IIa

14. danam êtad vîra-chûḍâma
15. ṇînâm iti sakaḷa-dharâ
16. yâḥ pâḷakôpi kshitiśaḥ ।
17. Śaśakapura-nivâsî Y। â
18. davâmbhôdhi-chandrô bhu
19. vana-bhavana-bhâraṃ bhârayâ-
20. mâsa dôrbbhyâm ॥ tasmâd â-
21. virabhûd bhûri-dâna-sa
22. nmâna-pâḷanaiḥ । santaḥ san
23. tôshitâ yêna sadgata
24. stêna Hoysaḷaḥ ॥ Vina
25. yâditya-bhûpâla
26. stasmât prâdurabhû
27. nṛipaḥ । alañcha-
28. kâra yaḥ kṛitsnaṃ bhuvaḥ

IIb

29. Kuntaḷa-maṇḍaḷam Eṛa
30. yanga-nṛipâḷôbhû
31. t tatôrtthi-sura-bhûruhaḥ ।
32. chitraṃ yat-kîrtti-chaṃdrêṇa
33. mitrâmbhôjaṃ vikasvaraṃ
34. tatô Ballâḷa-bhûpôbhû
35. n mâhêśvara-śikhâmaṇih । Ja
36. gaddêvaṃ gajârûḍhaṃ yô
37. jigâya gajâhavê । râ
38. janyânvaya-pâvanaḥ sama
39. jani śrî-Vishṇu-bhûpâ
40. ḷakô bhû-lôkê viditô
41. nṛikêsari-varâtsamprâptarâ
42. jya-sthitiḥ । yasmin pâḷaya

IIIa

43. ti kshitiṃ kshitibhṛitaḥ śaiḷâ na
44. bâhûdbhavâḥ svaṃ biṃ-
45. baṃ mukurêshvasau
46. dadṛiśivân nô sammu
47. khînaṃ ripuṃ | Narasiṃ
48. ha-kshamâpâḷas tatôjani
49. jagajjayî|arâti-kân
50. tâ-niśvâsair yat-pra
51. tâpâgnir uchchhi
52. khaḥ|tasyâbhûd va
53. llabhâ bâlâ matta
54. mâtaṅga-gâminî|vikhyâ
55. taichaladêvîti satyapyêvaṃ
56. satî-vrataiḥ|tadîyo
57. dara-dugdhâbdhêr Vîra-Ballâḷa-bhû

IIIb

58. patiḥ|abhûd apâri-jâtôpi
59. pârijâta ivâparaḥ|satpû
60. jâ-pravaṇaḥ su-śuddha-karaṇaḥ
61. prakhyâta-vidyâ-guṇaḥ Kṛi-
62. shṇârchâ-śaraṇaḥ su-nîti-ni
63. puṇaḥ saujanya-paṇyâ
64. paṇaḥ | sanmârggâbharaṇaḥ
65. su-nirjjita-raṇaḥ sachchâ
66. turî-bhûshaṇaḥ | Ballâ
67. ḷah kshitipâḷa-vandya-charaṇaḥ
68. sâkshâd guṇânâṃ gaṇaḥ|
69. Vîra-Ballâḷa-saubhâgyaṃ chitraṃ
70. yat-kîrti-kâminî | kântâ-
71 ra-nâka-pâtaḷân anuyâ
72. tyaribhis saha | svasti samasta

IVa

73. bhuvanâśrayaṃ śrî-prîthvî-valla
74. bha-mahârâjâdhirâja-pa
75. ramêśvaram Dvârâvati purava-
76. râdhîśvaraṃ Yâdava-kuḷâm-
77. bara-dyumaṇi samyaktva-chûḍâ-
78. maṇi malerâjarâja ma-
79. laparoḷugaṇḍa kadanaprachaṇ
80. ḍan êkâṅgavîran asahâya
81. śûra śanivârasiddhi giridurgga-
82. malla chaladaṅkarâma
83. niśśaṅkamalla śrîmat-pratâpa-cha
84. kravartti Hoysaḷa-bhujaba-
85. ḷa-Vîra-Ballâḷa-Devar uttara-di-
86. śâvarakke naḍadalli avidhêya-
87. kshatriyaraṃ nirmmûḷisi vi-
88. dhêyaraṃ sva-râjyadalu-
89. pratishṭhâpisi Kuṟugôḍa

IVb

90. koppadalli svasti samasta-bhuvana-
91. vikhyâta Sôma-kuḷa-ti-
92. ḷaka Pâṇḍya-mahârâjâdhirâ-
93. ja-paramêśvara parama-bhaṭṭâraka
94. śrîmach-chandra-kula-śêkhara
95. Bhṛigu-Daksha-Kaśyapa-Nâra
96. da-vêda-ghôshâśîrvâda sa-
97. pta-makarâlaya-kshâḷîkṛi (kri-)
98. ta-matsya-lâñchhana-vikra-

99. ma-chakravarttiy âśri-
100. ta-jana-kalpavṛiksha śrîman Mânâ-
101. bharaṇa-vamśânvaya-san-
102. jâte Vîra-Ballâḷa-Dêva-chitta-
103. sarôvara-râjahamsi Chikka
104. paṭṭa-mahâdêvi-verasi su-
105. kha-saṅkathâ-vinôdadim pṛi

V a

106. thvî-râjyam geyyuttam irddu śaka-
107. varshada 1117 neya Ânan-
108. da-saṃvatsarada Âśvayuja-
109. śuddha Ékâdaśî Budhavâ-
110. ra Vishu-saṅkrântiya-dinada
111. lli samastâbhyudayârthavâ
112. gi śrîmatu bhujabaḷa Vîra-
113. Ballâḷa-Chaturvêdimaṅgalava-
114. ppa Nêṛilige-mahâgrahâ
115. ravaṃ svasti sakaḷa-vidyâchârasam-
116. pannaru pâtra-lakshaṇa-lakshitaru-
117. mappa sâṅgâ vêdâ nyâyô
118. dharma-smaraṇa-purâṇa-mî-
119. mâmsâḥ | vidyâś chaturdaśaitâ
120. ssaphalâ yêshâm sva-kâ-
121. ryya-paryyantâḥ | êvaṃvidha
122. guṇa-gaṇâlaṅkrita-mahâ-
123. janaṅgaḷige innûṛeraḍu 202
124. vṛittiyam piṇḍâdânavâgi
125. Kîlaka-saṃvatsarada Pushya-śuddha
126. Daśami Âditvavâra Saṅkrân-
127. ti Vyatîpâtadanadu dhârâ-pû-
128. rvakaṃ dânam mâḍi prâg-ukta-saṃ-
129. vatsaradali śâsanavaṃ koṭṭa krama

V b

130. ventendaḍe â-Nêṛiligeya si-
131. ddhâya modalu gadyâṇaṃ nâ-
132. lnûṛu 400 yî-honna baḷi
133. aḍikeya suṅka sarvvâya-
134. śuddhi piṇḍâdâna kaṭṭugutta
135. geyâgi suvarṇnâya ga
136. dyâṇa sâyira 1000 vam
137. tiṛuvaru î-nâlnûṛa
138. modaliṅge khâṇa nellu e-

VI a

139, ḷḷu jolavaṃ bêṛe tiṛuvaru
140. î-kramadalu pratipâḷi-
141. suvantâgi koṭṭa datti‖yî-
142. grâmada sîme yantendaḍe
143. mûḍaḷu hattiya hebbaṭṭe Ka
144. bbaḷḷiya koḷa | âgnêyakke hi
145. ryya-tâṛi elavada bâgu
146. teṅkalu Kâṭana moraḍi Asa-
147. gana keṛeya kôḍi | nairityakke
148. chillada diṇṇe hiriahaḷḷa
149. paśchimakke | naṭṭa kallugaḷa antê
150. ṛi baralu Hiriyaghaṭṭada mû
151. ḍaṇa nîrvvari | vâyavyakke Maṅ
152. gana moraḍi Mâchiseṭṭiya
153. keṛe araḷiya koḷa | baḍagalu
154. garugadabâgu kusikiṛivana
155. haḷḷa hiriyabaḷḷada mû

VI b

156. ḍalu suṇḍeya bâru he
157. ddâriya tuggila koḷa । î
158. śânyakke । hiriya chilla-mara
159. hattiya heddâriya di
160. ṇṇe intî-sîmeyoḷagâda
161. bhûmiya vipuḷa-paḷam mâḍi
162. yanubhavisuvantâgi âgâ-
163. miyappa anyâyav âvudu
164. vî-grâmakke yilladantâgiyâ
165. mahâjanaṅgaḷige śrîmat-bhu
166. ja-baḷa Vîra-Ballâḷa-Dêvanâ-chandrârkka
167. sthâyiyâgi koṭṭa tâmra-śâ-
168. sana । î-dharmma-pratipâḷisida
169. vaṅge Gaṅgâ-tîradalliy ananta-kapi
170. lêdâna-taḍâga-dêvatâ-vipra-prati
171. shṭhâśvamêdhâdigaḷa mâḍida phala
172. Vîra-Ballâḷa-bhûpâlas sarvâ
173. nêva cha bhâviṅaḥ । êtad-dharmânu-

VII a

174. pâlârtthaṃ pârtthivân yâchatê
175. muhuh । î-dharmavaṃ ki
176. ḍisidavaṅge Gaṅgâ-tîradalli a
177. nanta-kapilâhatyâ brahma-ha
178. tyâ taḍâga-dêvatâ-gṛiha-vi-
179. nâśava mâḍida pâpadiṅdana
180. nta-narakaṅgaḷ akku । bahubhirva
181. sudhâ bhuktâ râjabhis Sagarâ
182. dibhiḥ। yasya yasya yadâ bhû
183. mis tasya tasya tadâ phalaṃ।sâ-
184. mânyôyaṃ dharmma-sêtur nṛi
185. pâṇâṃ kâlê-kâlê pâlanîyô
186. bhavadbhiḥ। sarvân êtân bhâvinaḥ pâ
187. rtthivêndrân bhûyô-bhûyô
188. yâchatê Râmachandraḥ।
189. śrî-malaparoḷugaṇḍa

Note.

The inscription is partly in Sanskrit and partly in Kanarese language. The characters are old Kannaḍa and possess the paleographic features of the times to which the grant belongs. With the exception of the first and last plates, the other plates have the inscription on both sides. The number of lines is 185. Lines 1 to 71 and a part of 72 are in Sanskrit language. The portion furnishes information about the genealogy of Vîraballâḷa. Lines 72—167 are in Kanarese and lines 168—184 in Sanskrit. In the last line is given the title of the king.

The Haḷegannaḍa ḷ and ṛ are frequently substituted for Sanskrit *l* and *r*. The verses possess poetical merit and the style is dignified.

The grant records the division of the village Nêralige into 20 vrittis and the gift of the same to the learned Mahâjanas of the village. It is dated and the date of the actual gift and that of the formation of the copper plate grant are separately given with all details. The date of the gift is about six years earlier than the formation of the grant, the former being in the year Kîlaka and the latter in Ânanda Śaka 1116, though Śaka 1117 is wrongly put in the grant. It corresponds to the English date Tuesday the 27th September A. D. 1194, on which day the Êkâdaśi tithi lasted for about 22½ hours from sun-rise. It is probable that according to the calendar used then, the tithi might have been made to last for about half an hour or so after sun-rise on Wednesday. Similarly the date of the actual gift is in agreement with the week day, as calculated according to Swami Kannu Pille's tables. In this case Kîlaka-samvatsara Pushya śuddha daśami corresponds to Friday the 30th September A. D. 1188. But it was not the day of Sankrânti, Makara (Capricorn.) If śuddha be taken as a mistake for bahuḷa, then the equivalent English date would be Friday the 13th January 1189. Even then there is an error of one day, since

14th January 1189 was the day of Sankrânti with Vyatîpâta-yôga. Even then the week day would not agree. Such errors are frequently found in a number of grants and even on stone inscriptions. It is not possible to decide whether they are due to clerical error or to any difference in the system of the calendar used or to careless composition without verifying the tithi, weekday and etc., of the date of the actual gift. The dates are thus worked out by using the tables of Swami Kannu Pille:—

I. Required the ending moment of Âśvina śukla 11, A. D. 1194, Śaka 1116 (not 1117 as given in the grant) Ânanda saṃvatsara.—

Mean ending moment of Aśvina (*i.e.*, Bhâdrapada) new moon tithi.

—	Week-day	Month and day	Fraction
New Moon ...	6	S. 16	·89
Collective duration of 11 tithis	10	10	·83
	17	27	·72
Sum of sun's and moon's Equations	...	....	+·22
i. e. Tuesday the 27th September at ·94—22½ hours after sun-rise.	17	27	·94

II. Required the ending moment of Pushya Bahula (not śuddha as given in the grant) 10, A.D. 1188, Sàka 1110, Kîlaka saṃvatsara.

—	Week-day	Month and day	Fraction
Mean ending moment of Pushya (Aśvina) new moon tithi.	3	D. 20	·22
Collective duration of 25 tithis	24	24	·61
	27	Jan. 13	·83
Sum of sun s and moon's equations	..	....	—·05
i. e., Friday the 13th January 1189 at 18 hours and 44 minutes.	6	Jan. 13	·78

Translation.

Victorious be the great Hoysaḷa family which is like a bee in the lotus-like feet of Vishṇu, the fame of which is extolled by the whole world, and in which family resembling a pearl come out of a bamboo-like branch of the Yâdava dynasty, a descendent, responding to the saying of a sage "Hoi-Sala" "strike, O Saḷa", pointing to a tiger, accomplished it and is thus made to bear the name Hoysaḷa justly applicable to him.

He has been the protector of the whole world in that he is the only shelter of all brave men in the world. Residing in Śaśakapura, a moon come out of the ocean-like family of the Yâdavas, he has been made to bear with his two arms the weight of the world-castle.

From that Hoysaḷa who is united with the good and by whom the good are pleased with his liberal charities, honours and protective care, there was born Vinayâditya, the ornamental head of the Kuntala dominion on the earth.

From him was born Ereyanga, the celestial tree to the needy. By his moon-like fame the lotus-like faces of his friends are made to flush and beam with brilliance.

From him was born king Ballâḷa who was the first among the devotees of Śiva and by whom Jaggaddêva (of the Sântara-dynasty) mounted on his own elephant was overcome in a battle with elephants.

Then there came the illustrious Vishṇu-bhûpâla (Vishṇuvardhana), the purifier of his royal family, well-known in the world, and organizer of his kingdom with the grace of god Nârasimha; when he was protecting the world, those that were

born of the arm of Vishṇu were not the earth-bearers (kings); the real earth-bearers were the mountains; no enemy came facing him except his own reflection from a mirror.

From him there came Narasimha, the conqueror of the world, whose fire of prowess was set ablaze by the sighs of the wives of his enemies. His queen, moving with dignity like an elephant was known as Echaladevi, famous for her Sati-like devotion to her husband.

From the milky ocean of her womb there came out king Vîraballâḷa who, though he was an *apârijâta*, conqueror of the band of enemies, was a *pârijâta*, a celestial tree to the needy.

He was a worshipper of the good, of pure senses, famous for his learning devout worshipper of Kṛishṇa, expert in politics, a store of goodness to be purchased by all, an ornament of those moving in the right path, conqueror of temptations, an ornament of good conduct, with his feet saluted by all kings and an embodiment of good qualities. His prosperous career is a subject of wonder, for his fame, like a nymph, has gone with his enemies to forests, the heaven and the nether world.

Be it well. He, the shelter of the whole world, the lord of the earth, Mâhârâjâdhirâja, Râjaparamêśvara, the lord of the capital Dvârâvati, sun of the sky-like Yâdava family, the head-gem of the good, Malerâja-râja, Malapara-gaṇḍa, brave in war, the only hero without needing assistance, Śanivârasiddhi, giridurgamalla, Chaladankarâma, Niśśankamalla, Pratâpa-chakravarti, Hoysaḷabhûpâla, and by name Vîraballâḷa, having made an expedition to the north, put down the disobedient and restored the obedient among the kings he conquered. Then while in Kurugoḍa-koppa, he with his queen born of the Mânâbharaṇa family of the Pâṇḍyas, who are a branch of the lunar race of world-wide repute, with titles Mahârâjâdhirâja, Râja paramêśvara, Paramabhaṭṭâraka, Chandrakulaśêshara, recipients of Vedic benedictions from Bhṛigu, Daksha, Kaśyapa and Nârada, whose fish-flag has been washed in all the seven occeans, and who are known as Vikamachakravartins and celestial boon-trees to those who seek help, was ruling over the earth, with ease and comfort, on Wednesday the 11th lunar day of Âśvija in the year Ânanda, Śaka 1117, on the day of Vishu Sankrânti, the illustrious king Vîraballâḷa formed an agrahâra caled Nêralige in Vira-ballâla Chaturvêdimangala and bestowed the 202 *vṛittis* into which the lands of the agrahâra were divided, on learned men whose activities were the result of the fourteen branches of learning, the six Vêdângas, the four Vêdas, Logic, Dharmaśâstra, Purâṇa and Mîmâmsa on Sunday the 10th of Pushya śuddha in the year Kîlaka that day being a day of Sankrânti and Vyatîpâta-yôga and caused the edict to be written on the day previously mentioned.

The revenue derived from Nêralige was once 400 gadyâṇas. Now with the addition of toll on arekanuts, miscellaneous revenue rent fixed and derived collectively, they pay gadyâṇas 1,000. Formerly they used to pay the amount in kind, the grains being khâṇa, paddy, sesamum and jôḷa in kind. This amount (*i.e.*, 1,000 gadyâṇas) will now be paid to the Vṛitti-holders. Then follows the description of the boundary with the usual imprecatory verses at the close.

2.

Kadur District.

Chikmagalur Taluk.

On the ceiling of the Âñjaneya temple in the village Kalasâpura in the Hobli of Lakyâ.

Size 3′-6″ × 6′

Kannaḍa language and writing.

1. . . . . .
2. kaivalyabôdhêndirâdhâmaṃ shôḍaśa-tatva-kartṛi vimaḷa-jñanâptiyam sat-sukhâ-râmaṃ mâḷke vinêya-santatige nityam Sânti-
3. tîrthêśvaraṃ|| śrî svasti Hoyisaḷa-vamśâya pratâpârjita-kîrtayê| Yadu vamśa-nṛipâna . . . . bhûbhṛi-

4. te‖ tad-anvayâvatâram ent endode‖ Sarasîjôdara-nâbhi-padmajan Ajaṃ tat-putran ant Atriy Atri-ruhôdbhûta- Bu-
5. dhaṃ Purûravane tajjaṃ tat-tanûjâyuv Âyur-apatyaṃ Nahusham Yayâtimahipaṃ tat-sambha(va) taṃ narêśvarajâ-
6. taṃ‖ Yadu tat-kuḷaṃ Saḷanṛipaṃ lôkôttamaṃ puṭṭidaṃ‖ Yâdavaroḷe Hoyisaḷa-vesar âdudu Saḷaninde huli-
7. ya seḷeyuṇḍigey âdudu chihnaṃ varam ant âdudu sale Śaśakapurada Vâsantikeyim‖ Saḷanṛipaniṃ ba-
8. ḷiyim Yadu-kuḷadoḷ palambar ogedar avaranvayadoḷ‖ baḷavad-virodhikuḷiśaṃ janiyisidan eseye Vi-
9. nayâdityaṃ‖ ghana-mârgânugataṃ jagat-praṇuta-mitraṃ maṇḍaḷâgra-pratâpaniyuktaṃ ripu-bhûpa-santama-
10. sa-bhêdam sajjanam . . . na-santôshakaram sva-bandhu-jana-chakrâhlâdakaṃ puṭṭidaṃ Vinayâditya-nṛipâḷa-
11. kaṃ Yadu-kuḷôttuṅgôdayâdrîndradiṃ‖ Vinayâdityanṛipâḷana kuḷavadhuv enisi siriyoḷ
12. vâṇiyoḷam tanage keḷeyoḷ andu budha-janav ene Kêḷiyabbarasi sarasijâneney esedaḷ‖ sati Kêḷiyabbarasigam â-
13. Vinayâditya-nṛipatigaṃ puṭṭidam uddhata-vairi-darpa-daḷanôdyatam ayanaya-śaurya- śâḷiy Ereyaṅga-nṛipaṃ‖
14. Vinayâdityâvanipâḷana sutan Ereyaṅgaṃ sagarvita bhû . . niravyê dharma-dîkshâ-guruvinata-mahîbhrit-samû-
15. haika-rakshâ-vanadhi-priyaṃ samastâśrita-naṭa-naṭî-sindhamû kaḷaniva nijataṃ-satya-vâṇi-mukhamaṇi mâ-
16. pura-nirmaḷâbôdha-sutam himaruchiyante sêvâdaratiyam latiyaṃ sarasijamaṃ manôrama-kusumangaḷaṃ kada.
17. nayam madanaṃ bidiyâgi tâne toydamritadin eyde nirmisidan ennade keladeyam . . bhûramaṇana kânteyam peṛata-
18. n ennadir Êchaladêvi-râṇiyaṃ‖ ant Ereyaṅga-mahîśana kântege janiyisidar eseva-Ballâḷa-mahîkântaṃ Vîshṇu-mahipanananta-guṇaṃ
19. ṇripa-laḷâman Udayâdityam‖ avarôdha-druman âgiyuṃ budha-nikâya-stûyamâni śrî . . . viśêshônnatiyindamu-
20. ttaman enippaṃ sachcharitrâdri vagagâ-jaḷa-dhauta-nirmaḷa-kuḷa-dṛiptâri darpâpahaṃ bhuva . . vibhavaṃ . . śa
21. śrî-Vishṇubhûpâḷakaṃ‖ janiyisidam Vishṇu-mahîśana la . . vidanupamam Narasimhâvanipa nata-ripubhûpâḷa-nikâya-lalâ-
22. ṭa-taṭa-vighaṭita-charaṇam Dêva-Nṛisimhana priya-mahîshî-paṭṭadoḷarettu paṭṭamahishiye . . . . d Echaladêvî lasallatângi
23. râjîva-daḷâkshi pallava-nibhâdhare pâṭala-kaṇṭhi kôkilârâve. . râjîvanala . . ya‖yaneye tâḷdidaḷ‖ kâla-nibha-prata-
24. ja-Narasimha-mahîpatigam madebha-lîlâlasa-yâne-kambu-nibha-kandhare Yêchaladêvigam . . śrî lalanesan tânene puṭṭidan ûrjita-
25. puṇya-mûrti Ballâḷa-nṛipâlakaṃ samada-vairi-mahîbhuja-darpa-bhañjanaṃ‖ krâ . . . . vâdidharâ-vaniteya châturyadi nîḍhî (?)
26. niramaṇi ramaṇîsa-kuḷamaṃ śrîyoḷâ-yaśa-nura-tyâgadiṃ vandi-bṛindaman ityânata-satyadiṃ charitadim santatamuṃ tannoḷ kra (?) madiṃ niśchaḷa-
27. m apûrva . . taḷedaṃ Ballâḷa bhûpâḷakaṃ‖ nija-pâdânata . . . dita-Lakshmîvallabha . lâ . . . . mûrti vibudhârâdhya
28. jagannêtra nîraja-mitra sa . de kântan enipaṃ Pratâpadêvaṃ samasta-jagadvandya-padâravinda . . . . râra . . naḷaṃ‖ Puruhû (ta)-
29. khyâta-bhôgaṃ śikhi-nibha-ghana-têjaṃ Yamâ-vârya-śauryaṃ Naravâhâtôsha . . . . Vâyu-satraṃ Dhanâdhîśvara-san-
30. ghara Mahêśa-prakaṭita-mahimaṃ lôkapâḷa-prabhâvântaran âdaṃ digvadhû-maṇḍana-viśada-yaśam Vîra-Ballâḷadêvam‖ Bhṛigugênim Vatsarâjaṃ
31. hayadin ibha-samârûḍha-praudhiyindam Bhagadattaṃ vêshadindam Divijapati . . . . . kaṃ satva-guṇa prabhûti
32. Râghavan Inatanayam tyâgadiṃ vâdi-bhûpâḷa . . nadidatapratiman enisidaṃ Vîra- Ballâḷadêvam‖ svasti samadhigata-pañcha-
33. mahâśabda-maṇḍalêśvaraṃ Dvârâvatî-puravarâdhîśvaraṃ Yâdava-kulâmbara-dyumaṇi samyaktva-chûḍâmaṇi Taḷakâḍu-Konguni-Ba-

34. navasi-Vuchchangi-Hânungal-goṇḍa bhuja-bala Vîra-Gangan asahâya-
ṣûra niśśanka-pratâpa Hoysala-Vîra-Baḷḷâḷadêvarasar Dvârasamu-
35. dradoḷ sukhadi râjyaṃ geyutire tat-pâda-padmôpajîvigaḷ enisida śrîman-
mahâ-vaḍḍa-vyavahâri Kavaḍemayyaṃ nati.
36. ṭṭayvara guru-kuḷânvaya kramam ent endoḍe॥ vimaḷa-śrî-Jaina-dharm-
makkamaḷa-toḍavinant oppuguṃ Mûlasaṅghaṃ kamanîyam
37. Koṇḍakundânvayame vara-gaṇaṃ Dêśi . . gachchha . . kramadi
tata . . vardha . . geseye śrî-vadhûṭî-rama
38. ṇaṃ Dêvêndra-saiddhântika muniy esedaṃ mahôtsâha-dhâmaṃ॥ tach-
chhishyaṃ nâḍe vidhṛita-guṇaṃ Vṛishabhanandi-muni kâyô-
39. tsargaṃ-goṇḍupavâsadin-da . . . . . Chatur-mukhâkhyeyan
âldaṃ। avaragra-śishyaroḷ aśrantadiṃ dvija-râji-kumata-vâda-mada-
darppa-ha-
40. nâvartti-kîrtti-vṛikshanuṃ śrî-Gôpanandipaṇḍita- dêvar॥ Jina-samaya-
yaśas-chandraṃ Jinâgamâmbhônidhi pravarddhana-chandraṃ Jina-
muni-ku-
41. vaḷaya-chandraṃ Jinachandram vibudha-nikara-râkâ-chandraṃ॥ niravad-
ya bôdha-darśanâ-charaṇa-yutar Mmâghaṇandi-saiddhântika-dêvara śi-
42. shyarâr śamânvita-nirupama-dharmmêndra- Ratna-nandi-munîndrar॥ tat-
sadharmmar . . . samhitâ dyakhiḷâgamârttha-nipuṇa-vyâkhyâna-
samśuddhi
43. yiṃ . . . . ru saiddhântika-tatva-nirṇaya-vachô-vinyâsadiṃ śruti-
sambaddha . . . tayanârtthaśâstra-Bharatâlaṅkâra-sâhityadiṃ rud-
dhâṇûtta-
44. Bâlachandra-muniyaṃ vidyâdhara . . . . . chakrê śrî-Mûlasaṅgha
. . . . padmâkara-râjahamsô . . . . nipuṇa-pravarâvatamsaḥ
jîyâ-
45. j Jinêndra-samâyarṇnava-pûrṇna-chandraḥ . . . . . krudhâḥl ant
enisida śrî . . . . Haḷâchâryyara guḍḍaṃ dêdî-
46. vyaj jayânvaya-vâridhi-chandramanuṃ . . . . g Arhantya . .
charitanuṃ vara-Jaina-samaya-kumudêndu . . . anyâyârjjita-dha-
nama-
47. neyde Kavaḍemayyan Aṇuvantayyaṃ॥ (?)vara suguṇa-samanvita-Kava-
ḍemayya tanna . . . . pûjya- yaśas-sadguṇi Kêtiseṭṭiyum udâtta-
48. praṇaya-Rêchiseṭṭigam antâ Puṇusaseṭṭigam iḷâ-samstutya Dêkavvegam
priya-putraṃ prabhu Bâsa . . sampûrṇna-bhavyôdaya
49. anupama . . . seṭṭi . . . . . yâda kânte . . . . . .
anûna-śauryyanidhi
50. . . . . nâmâdi . . . . . apûrvva . . . . jana-vinuta-
Jakkiseṭṭiya vanite su-
51. . . . ddâme . . . . . rttiya taḷedaḷ ॥ avarâtmîyôdgha-
puṇyôdaya
52. . . . . nikhiḷa-gunakkâsthâna Barmana puṇya . . . . .
kuḷavadhu Dêka
53. . . . . ditôdâtta-Lakshmî-nivâsaṃ ॥ nîti-latâ . . . . dâna
dharmma-payô-
54. dhi-chandrama . . . . . râhimanu . . . rbbada-dâna-
kalpa-bhûjaṃ virô . . . .
55. tanujônnata . . . . . ṇiseṭṭiya ॥ svasti śrîman-mahâ-maṇḍaḷêśvara
bhujabaḷa Vîragangan asahâyaśûra niśśaṅka-pra-
56. tâpa . . . . . Hoysaḷadêvarasaru śaka-varsha 1098 neya Durm-
mukhi-samvatsarada Uttarâyaṇa-saṅkramaṇadoḷ amara-dânava
57. mâḍuvalli . . . śrîman-mahâ-vaḍḍavyavahâri Kavaḍamayyana
Dêviseṭṭiya tâṃ mâḍisîda śrî-Vîra-Ballâḷa-jinâla-
58. yada . . . . yarkkaḷâhara-dânakkaṃ khaṇḍa-sphuṭita-jîrṇôddhârak-
kam endu binnapam-geyyal avara
59. . . . . gaṇada . . . rttada śrîman-mahâmaṇḍaḷâchâryya
Bâḷachandrasiddhânta-devargge dhârâ-
60. pûrvvakaṃ . . . . . Bâḷachandra . . . . hosanâḍoḷagaṇa
Koṛaṭikeṛeyan adara kâlvaḷḷigaḷo-
61. ḷanâḍiṃ . . . . Nâchahaḷḷi Maḍabada Maṛiyahaḷḷiyoḷagâda haḷḷigaḷa
sîmâ-sambandhaṃ ent endoḍe mû-

62. vanâla . . . ppadu . ri . kkaya haḷeyiḷeya moraḍi tenkal âraḍi-
geṟe nairitya
63. . . . . yadoḷ vâyavyadoḷ Nêṟilakeṟeyoḷagaṇa mâvinamara . . . .
dêvara aṟagallo . .
64. . . . . vaḍamuṃ Nagara muntâ vâyavya . . . . . .
. . . . . .
65. . . . . Lâḷa Tiguḷa Teluṅga Kannaḍiga Dêśa mukhyam
âda su-
66. . . . . drada neṟepuliya Chikahaḷḷiya Kêtaladêviya gaḍiya
Bâchalêśvarade sama-
67. sta-nakha . . . . . śrî-Śântinâthadêvara . . . . kara kain-
karyyake biṭṭâyam ent endoḍe Hoysaḷa nâḍoḷa
68. . . . . tti hêringe hâgav eradu katteya hêringe hâga ondu
kudure
69. . . . . karppûra paṭṭanûlaṇḍa . kke haṇav ondu śrîgandhada
maḷavege
70. . . . . haṇanayya . . vaḍiya maḷavege haṇa nâlku yettina
maḷavege haṇa voṇ
71. . . . . hasubege hâga vondu paḍasâleya gaḍige barisake
haṇa vondu â-biḍiva . .
72. . . . . rala dêviya gaḍige barisakke hâga vondu nichcha
seḍivatta davasada hêṟige mâna vondu
73. . . . . meḷasu daḍa hêringe mâna vondu . . . . gaṇadoḷ
dhâreyeṟa
74. . . . . geya taḍiyoḷ śatasahasra brâhmaṇarg-
gaḷaṃkâra-samanvita śata-sahasra-kavilegaḷaṃ
75. . . . . kshetradoḷ anibar bbrâhmaṇaruman anitu-
kavilegaḷaṃ konda mahâ-pâtakan akku paripâḷipu
76. . . . . gante bara . . . . . nintire dharege śilâ-
śâsanâksharâvaḷiy esegunu || svadattâ
77. . . . . harêta vasundharâṃ shashṭi-varsha-sahaśrâṇi vishṭhâ-
yâm jâyatê krimiḥ || sâmânyô-'yam dharmma-sê-
78. . . . . lanîyô bhavadbhiḥ | sarvvân êtân bhâvinaḥ
pârtthivêndrân bhuyôbhûyô yâchatê Râma
79. . . . . ya sthaḷada chatus-sîmeya nivêśanam ent
endoḍe mûḍalu hiriya râjabîdi modal . . .
80. . . . . ya ghaḷeyalu paśchimake nîḷav ippattu baḍagaṇa . .
. . . modaloḷa tenkalu a . .
81. . . . . .

Note.

The inscription is dated Śaka 1098 Durmukhi corresponding to A. D. 1176. As the inscription is on the ceiling of the temple not exposed to light, it was with difficulty a copy of it has been obtained by photographic means. Accordingly a good many letters in the copy were either faint or almost invisible. Enough, however, to understand the main theme and the date of the inscription was obtained. The inscription is long containing as it does 81 long lines each line being divided into two or three short lines. It begins with the genealogy of the Hoysaḷa kings from Brahma, the creator, down to Vîraballâḷa, the Hoysaḷa king, at the time of the inscription. Brahma's son was Atri, from whose eye there was born the moon. Moon's son was Budha whose son was Purûravas. His son was Āyus, whose son was Nahusha. His son was Yayâti whose descendant was Yadu. In the family of Yadu there was born Hoysaḷa so called on his having slain a tiger at the command of his Jaina teacher saying "Hoi Saḷa" "Strike, O Saḷa."

In his family, there was born one called Vinayâditya who married Keḷiyabbe. His son was Ereyanga whose queen was Êchaladêvi. He had three sons; Ballâḷa, Vishṇuvardhana, and Udayâditya. Vishṇuvardhana succeeded Ereyanga. Vishṇuvardhana's son was Narasimha whose son was Vîra Ballâḷa, Mahâmaṇḍalêśvara and lord of Dvârâvati, sun to the sky that is the family of the Yadus, the head gem of the good, conqueror of Talakâḍu, Kongu, Banavasi, Uchchangi, Hânagal, and Bhujabalavîraganga. When Vîraballâḷa was ruling, Dêvisetṭi, a descendant of the family of Kavaḍamayya, a rich merchant, constructed a Jaina

temple called Vîraballâḷa-Jinâlaya with Śântinâtha set up in it at the request of his teacher Bâlachandramuni of Mûlasangha, Koṇḍakundânvaya, . . . gaṇa and Dêsikagachha. For the service of the temple and the priests and also for meeting the expenses of repairs of the temple whenever necessary, the king at the request of Dêviseṭṭi made a gift of some villages together with the right to collect toll-dues on some commodities specified in the inscription. The inscription ends with the usual imprecatory verses.

3.

On a Vîragal in the same village.

Size 6′ × 4′

1. Svasti śaka nripa kâlâtîta-samvatsara-śatangaḷ eṇṭanûr
2. eṇbhatta-nâlkaneya Raktâkshi samvatsara pravartise a-
3. rasa Kaliyangana mêle vôda kâḷagadoḷ Aṇṇigereya
4. ṇṇigere Kottammange abhyantarasiddhi mangaḷa śrî.

Note.

The inscription is in old Kannaḍa characters and language. It is dated Śaka 884 which corresponds to A.D. 962. But the cyclic year Raktâkshi was current in A. D. 964 and not in 962. It is probable that the inscription was written in Raktâkshi, two years later than A. D. 962 when the event happened. There are some letters written, one below the other, between lines 3 and 4 on both sides of the stone. As some of them at the left side are cut off, nothing can be made out of them. The inscription records the death of one Aṇṇigere Kottamma in a skirmish with Kaliyanga, a Ganga prince. The letter 'ka' in Kaliyanga has a peculiar shape, somewhat different from the usual 'ka' Here the word 'kâḷaga' seems to mean a fight with a huge wooden rod with pointed edge. The battle scene is carved between lines 3 and 4 with Kalianga thrusting with his rod, Kottamma fallen, one of his followers praying on bended knees for Kalianga's mercy, and the others beginning to run. In the space between lines 2 and 3 Kottamma is represented as being carried by celestial angels to heaven and below the first line he is drawn in a sitting posture with two angels fanning him on both sides.

4.

On a stone in front of Îśvara temple in Îśvarahaḷḷi, in the same Hobli.

Size 4′—4″ × 2′—5″.

Old Kannaḍa language and characters.

1. svasti samasta-bhuvana-vinûta-Gaṅga-ku-
2. la-gagana-nirmmaḷa-târâpati jaḷadhi-
3. jaḷa-vipuḷa-vaḷaya-mêkaḷâ-kaḷâ-
4. pâḷankṛitêḷâdhipatya-Lakshmî-svayaṃ-
5. vṛita-patitvâdyagaṇita-guṇa-ga-
6. ṇa-bhûshaṇa-bhûshita. . . . . śrîmat-
7. Eṛeyapparasa . . . . bâṇigabâ-
8. ḷige koṭṭa sthiti-krama Nîtimârggam E-
9. renâḍan âḷvôru nâḷbôvaruṃ naḷgâ-
10. vuṇḍanû . . . . prakṛiti [ga] ḷuṃ koḷalu salla-
11. dantâgi saṅkrântiyoḷ dhâre-eṛedu tuppa-man ella-kâlakaṃ biṭṭaṃ
12. adêya sthitiyan aḷidoṃ Vâraṇâsiyan aḷidoṃ maṅgaḷa mahâ śrî.

Note.

The inscription is not dated. It records remission of toll on ghee or clarified butter granted by the Ganga king Ereyapparasa to merchants as a measure conducive to their prosperity and at the same time prohibits the collection of the same by Nîtimârga, (heir-apparent?), the officers in charge of Erenâḍu, minor officials, the gâvuṇḍa and the people in general of the same nâḍu. The grant was

formally made on the day of Sankrânti. It is not however mentioned which Sankrânti it was. The titles of the king enumerated at the beginning of the inscription are a spotless moon in the sky of the Ganga dynasty famous all over the world, adorned with ornaments that are his innumerable qualities such as the lordship over the earth surrounded by the water of the oceans like a waist-band, married by the Goddess of sovereignty of her own accord and the like. The inscription ends with the usual imprecation.

5.

On the capital of a pillar of the temple of Kalledêva in Beḷavâḍi in the same Hobli.

Old Kannaḍa language and characters.

(Front of the south part).

1. svasti śrîmatu-pratâpa-chakravarti Hovisaṇa-Vîra-Ballâḷarâya-
2. nu Dârasamudrada neleviḍinoḷu râjyaṃ-geyyutaṃ mire Viśvâvasu-sam-

(East).

3. vatsarada Kârti su 10 Sô. Baḷavâḍiya suṅkadavaru Kaledêvara śrî-kâre-yakke
4. varushakke ga 1 pa 2 nu âru Baḷavâḍiya suṅkanu âḷuvaru koḍuvaru.

Note.

This inscription records a levy of one gadyâṇa and two paṇas from the toll-collectors of Belavâḍi per annum for the service of God Kallêdêva in Beḷavâḍi. It is dated Monday the tenth of the light half of Kârtika in the year Viśvâvasu, during the time of king Vîraballâḷa, who ruled from 1173 to 1220. The date of the inscription exactly corresponds to Monday the 4th December, A. D. 1185.

6.

Sringeri Taluk.

Beḷavâḍi copper plate grant of Kṛishṇarâja Voḍeyar II of the year A. D. 1760 in the possession of the Śṛingêri Maṭh. (5 plates; the 2nd one is missing).

Kannaḍa language and writing.

(I b).

1. śubhamastu॥ namas tunga-śiraś-chumbi-chandra-châmara-
2. châravê। trailôkya-nagarârambha-mûlastambhâya
3. Śambhavê। Harêr lîlâ-varâhasya damshṭrâ-daṇḍas sa pâ-
4. tu vaḥ। Hêmâdri-kalaśâ yatra dhâtrî chhatra-śriyaṃ
5. dadhau। svasti śrî-vijayâbhyudaya-Śâlivâhana-śaka-
6. varshaṅgaḷu 1682 sanda vartamânavâda Vikrama-
7. nâma-saṃvatsarada Bhâdrapada ba 5 llu śrîmat-parama-
8. hamsa-parivrâjakâchâryavarya pada-vâkya-pramâ-
9. ṇa-pârâvâra-pârîṇa yama-niyamâsana-prâ-
10. ṇâyâma-pratyâhâra-dhyâna-dhâraṇa-samâdhya-
11. shṭâṅga-yôgânushṭhâna-nishṭha tapaśchakravartyanâ-
12. dyavichhinna-guru-parampara-prâpta shaḍ-darśana-sthâ-
13. panâchârya vyâkhyâna-simhâsanâdhîśvara saka-
14. la-nigamâgama-sâra-hṛidaya Sâṅkhya-traya-pra-
15. tipâdaka Vaidika-mârga-pravartaka sarva-tantra-sva-
16. tantra âdi-râjadhâni Vidyânagara-mahâ-râja-
17. dhâni Karnâṭaka-simhâsana-pratishṭhâpanâchâ-
18. rya śrîmad-râjâdhiraja-guru-bhûmaṇḍalâ-
19. chârya Rushyaśṛingapuravarâdhîśvara Tuṅgabha-
20. drâ-tîra-vâsa śrîmad-Vidyâśaṅkarapâda-padmârâ

II. * dhakarâda śrîmat - Sachidânanda - bhârati - svâmi - guru-kamala-sañjâtar âda Śṛingêri-śrîmad - Abhinava - Sachchidânandabhârati - svâmiyavara Śṛingêri-śrîmaṭhada Śâradâmbikâ-ammanavaru śri-Chandramauḷêśvara svâmiyavara nitya-

* The 2nd plate is missing. But a complete manuscript copy of the grant was found in the possession of the Patel of Belavâḍi, from which this portion has been taken.

naivêdya-dîpârâdhane bagye nityôtsavada darmakke sahâ śrîmad-râjadhirâja-paramêśvara prauḍhapratâpâpratima-vîranarapati Âtrêyasa-gôtrada Âśvalâyana-sûtrada-ruk-śâkhânuvarttigaḷ âda Mahiśûru Kaṇṭhîrava Naraśimharâja-Oḍaiyyanavara pautrarâda Kṛishṇarâja-Oḍeraiyyanavara putrarâda Kṛishṇarâja-Oḍayaraiyyanavaru bariśi koṭṭa bhû-dânada tâmbraśâsanada prati mattentendare—namma mahârâjyakke salluva Maisûru-nagarada hôbali-vichâra-châvaḍi-vaḷitavâda, Bêlûru-sthaḷada Beḷavâḍi-grâmada, upagrâma Śankaranahaḷḷi-grâma, Vaḍḍarahaḷḷi-grâma, Koṭigênahaḷḷi-grâma, Arekalluhaḷḷi-grâma, Benakanahaḷḷi-grâma, Hosahaḷḷi-grâma, Kalluhaḷḷi-grâma, Kurubarahaḷḷi-grâma, Subrahmanyadahaḷḷi-grâma antu grâma upagrâma 9 dêvatâ-aravâśi Naraśîpurada grâma Gôvindapura-grâma Yarehaḷḷi-grâma antu dêvatâ-aravâśi-grâma 3 ubhaya-grâma ainu 1 upa-grâma 12 sahâ dêvatâ-aravaśinnuḷidu beddalu-mânyada jôḍi hogepaṇâ manepaṇâ dêvatâ-arevâśi kere pairu śisti nagadu kandâyada tôṭada pairu uḷida mânya suṅkada pommu jajari pairu jâti-kûṭa samayâchâra kuriterige bâlaterige hullahaṇâ śêridamânya daṇḍina kâṇike suvarṇâdâya davasâdâya suṅkada huṭṭuvaḷi kaṅgu 1,200 vandusâvirada innûru varahâ huṭṭuvaḷi î-Beḷavâḍi-grâma upagrâmagaḷu kere kaṭṭe dêvasthâna sahâ śrî-Svâmiyavara-Śêtu-yâtre-nimitya Śrîraṅgapaṭṭaṇakke chittaiśi iddâga î-divasa Ma-

(III *a*)

1. * hâlaya-puṇya-kâladallu sa-hiraṇyô-
2. daka-dâna-dhârâ-pûrvakavâgi dhâreyan-eradu
3. koṭṭu idhêveyâda-kâraṇâ yî-Beḷavâ-
4. ḍi-grâma upagrâmagaḷu yalle chatus-sîmeyo-
5. ḷḷaguḷḷa nidhyâdyashṭa-bhôga-têjassvâmmya-gadde-be-
6. ddalu modalâda â-sakala-svâmmya saha śrî-Śâ-
7. radâ-Chandramauḷêśvara-svâmiyavara nitya-naivê-
8. dya-dîpâradhane Navarâtre-utsava-muntâgi
9. â-chandrârka-sthâyiyâgi śâśvatavâgi â-
10. gumâḍikoṇḍu baruvadendu baresi ko-
11. ṭṭa bhû-dâna-tâmra-śâsanâ[||] yî-Beḷa-
12. vâḍi-grâma-upagrâmagaḷige saha śilâ-pra-
13. tishṭhe-mâḍisi koṭṭiruva vivarâ[|] yî-Beḷavâ-
14. ḍi-grâmada pûrva-dikkina ûrubâgilalli Â-
15. ñjanêyara dakshiṇa-bhâgadalli pûrvâbhimu-
16. khavâgi Vâmanamûrti śile[|] yî-grâmakke
17. yîśânya-bhâgadalli Mâchênahaḷḷi agrahâ-
18. rada yelle Subrahmaṇyanahaḷḷi yelle Jâva-
19. gallu yelle yî-mûga'inalli Jâvagalla haḷḷa-

(III *b*)

20. kke paśchima dakshiṇa-mukhavâgi śile[|] yî-grâma-
21. kke pûrva-bhâgadalli Jâvagalla heddâri haḷḷada
22. madhyadalli are-mêle paśchima-mukhav-âgi nillisi yi-
23. ruva śile[|] î-grâmakke pûrva âgnêya-dikkina-
24. lli Śaṅkaranahaḷḷige îśânya-bhâgadalli ellatti-
25. gaṭṭa Kôḍihaḷḷi kere bîḷu nîrinahaḷḷa uttara-mu-
26. khavâgi naḍadu paśchimakke tirugida murudale-
27. yalli paśchima-mukhavâgi śile[|] Koṭigênahaḷḷi-
28. ge pûrva âgneya-dikkina haḷḷakke paśchima vâyâ-
29. vya-mukhavâgi yiruva śile[|] yî-gramakke Koṭṭi-
30. gênahaḷḷige nairutya paśchima-dikkinalli u-
31. ttaramukhavâgi śile[|] yî-grâmakke[|] yî-śile-
32. ge paśchima biduru-meḷe kaṭṭege uttara Narasîpura
33. Koṭṭigênahaḷḷi Kurubara Bûdihâlu Haḷêbi-
34. ḍu-sthaḷada karîkaṭṭe kûḍida chatushka-yelle baḷiya
35. yiruva śile[|] yî-grâmakke[|] yî-śilege paśchima

(IV *a*)

36. hanagala muṇḍugaḷḷi haḷḷada vattu Honnanaka
37. ṭṭege baḍagalu arege âgnêya-dikkinalli uttara-mu-

* Though the 3rd, 4th and 5th plates are transliterated line by line, the line numbers in continuation are not given owing to the missing of the 2nd plate.

38. khavâgi śile | yî-grâmakke || yidakke paśchima a-
39. ttimarada kaṭṭe Haḷebîḍîninda Jâvagallige baru-
40. va mârga Karîkaṭṭêhaḷḷi Narasîpurada yelleyalli
41. uttra mukhavâgî śile | yî-śilege paśchima Ha
42. ḷêbîḍu-sthaḷa Karikaṭṭêhaḷḷige yîśânnya Vaḍḍara
43. haḷḷige dakshiṇa yî-yaraḍu-yelle-madhyadallî u-
44. ttara-mukhavâgi śile | yi-śilege paśchima Ha-
45. ḷêbîḍu-sthaḷada Karîkaṭṭehaḷḷîge îśânnya u-
46. uttra-vidikku Gôvindapurada yelle Karikaṭṭe-
47. yahaḷḷi yalle madhyadalli pûrvada yelle-kalli-
48. ge baḍagalu yaraḍu-moḷadalli śankhachakrada
49. kalligê paśchima mûru-vare gêṇinalli uttara-mu-
50. khavâgi śile | yî-śilege paśchima Haḷêbidîmin-
51. da Beḷavâḍige hôguva dâri yidakke paśchima
52. Karîkaṭṭêhaḷḷige baḍagalu yi-yelle Bairêdêva-
53. ra koḷakke dakshiṇa mâru 15 lli sairanehaḷḷakke
54. pûrvadallî uttara mukha paśchima Râjanasiri-
55. yûru Haḷêbîḍu Gôvindapura mûgajina

(IVb)

56. haḷḷadamêle sile | yî-grâmakke Yerehaḷḷige
57. uttara vâyâvya kûḍida vidikkinalli Mêdraha
58. ḷḷî Sindhugere Yerehaḷḷi yî-mûgajina bhûmiy
59. alli Yerehaḷḷi tôṭakke | vâyâvya-dikkinalli
60. ágnêya-mukhavâgi śile | yî-grâmakke Sindhu
61. gerege pûrva Beḷavâḍisthaḷada Kallahaḷige pa-
62. śchimakerê-bîḷu nîrina jallugala haḷḷada vattina are
63. baḷiya prâkumêre yallekaṭṭu | î-grâ-
64. makke Bidare Sindugere Beḷavâḍi yî-mûga-
65. jiṅa bhûmiyalli dakshiṅa-mukhâvâgi sile |
67. yî-grâmakke paśchima-bâgilallî pûrvâbhi
68. mukhavâgi śile antu śile 16 yî-upa-
69. grâma 12kke pûrvâbhimukhavâgi śile 10
70. ubhayam silâ-pratishṭhe mâḍisi-koṭṭiruvadu
71. sile 26 yidakke dêva-sâkshigaḷû ||Âditya-chan-
72. drâvanilônalaścha dyaur bhûmir âpo hri-
73. dayaṃ yamaścha | ahaścha râtriścha ubhê cha
74. sandhyê dharmaścha jânâti narasya vṛittam yê-
75. kaiva bhaginî lôkê sarvêshâm êva bhûbhujâ-
76. m | na bhojyâ na kara-grâhyâ vipra-dattâ va-

(Va)

77. sundharâ | sva-dattâm para-dattâm vâ yo
78. harêta vasundharâm | shashṭir varsha-sahasrâ-
79. ṇi vishṭṭhâyâm jâyate krimih || dâna-
80. pâlanayôr madhyê danâ chhrêyônu-
81. pâlanam | dânât svargam avâpnoti
82. pâlanâd achyutaṃ padaṃ || śrî
83. Kṛishṇarâja |

Note.

This grant found in the Sringêri Maṭh contains only four plates and the second is missing. A complete paper manuscript copy of the grant is however found in the possession of Venkatadasappa, Patel of Beḷavâḍi. It is dated Śaka 1682 Vikrama samvat Bhâdrapada Bahuḷa 5. This corresponds to 29th September A.D. 1760. The dating does not furnish sufficient means for verification.

It records the gift of the village Beḷavâḍi together with twelve minor villages of specified boundary, all situated in 'Bêḷur sthala' under the jurisdiction of "Mysore Nagarada-hôbaḷi-Vichârachâvadi" to His Holiness Abhinava Sachchidânanda-bhâratisvâmi, head of the Sringêri Maṭh and disciple of Sachchidânandabhâratisvâmi with the usual titles mentioned in the grant. The grant is made by His Highness Kṛishṇarâja Voḍyarayya II, King of Mysore, son of Krishṇaraja Voḍeyarayya I and grandson of Kaṇṭhîravanarasimhrâja Voḍeyarayya of Âtrêyasagôtra, Aśvalâyanasûtra with the usual titles, on the occasion of the Swami's halt in

Seringapatam on his way to Râmêśvaram. The revenue of the villages amounting to 1200 varahas per annum is said to have been made up of the following taxes :—

(1)	beddalu mânyada jôḍi	Taxes on Joḍi lands.
(2)	hoge paṇa	Tax on tobacco crop.
(3)	mane-paṇa	House tax.
(4)	dêvata-aravâsi	Religious tax.
(5)	kere-pairu	Tax on crops under tanks.
(6)	sistu-nagadukandâya	Fixed taxes.
(7)	tôṭada-pairu	Tax on gardens.
(8)	ûḷigadamânya	Tax on lands granted to servants.
(9)	sunkadapommu	Tax on toll collection.
(10)	Jajari pairu	Tax on minor produce.
(11)	jâtikûṭa samayâchâra	tax or fees levied for settling social & religious disputes.
(12)	kuri-terige	taxes on sheep.
(13)	bâla-terige	taxes on animals with tails.
(14)	hulluhaṇa	taxes on fodder.
(15)	daṇḍinakâṇike	military cess.
(16)	suvarṇâdâya	tax on professional income in the shape of money.
(17)	davasâdâya	tax on grains.
(18)	sunkadahuṭṭuvali	tolls.

The grant ends with the usual imprecatory verses, and with the signature of the king as "Śrî Kṛishṇa".

7

Kolar District.

Bowringpet Taluk.

On a rock to the north-east of the village Aitaṇḍahaḷḷi in Bowringpet Hobli

Size 5′ × 10′

Kanada language and writing

1. Śrî-Gaṇâdhipataye namah
2. svasti śrî-vîjayâbhyudaya Śâlivâhana śaka-varushangaḷu 1501 neya Pramâthi saṃvatsarada Āshâḍa-śu 15 lu śrîman-mahâ-
3. râjâdhirâja-paramêsvara pûrva-paśchima-dakshiṇôttara-chatus-sumudrâdhîśvara śrî-vîra-pratâpa-śrî-vîra- Śrîran-
4. gadêva-mahârâyaru pṛithvî-sâmbrâjyam geyuttiralû Suguṭûra Tammayagauḍa ayyanavaru Kônêru-râyarige
5. koṭa netara-goḍage grâmagaḷa kramav entendare:—Jâgaḍe-râyaravarû Deṅkaṇikôṭe kaḍigoṇḍâga nimage Kundàṇasîmege
6. grâma Ayitâṇḍarali grâ | Doḷarahaḷi grâma | ubhayaṃ grâ. 2 nû â-grâmagaḷige saluva kâḷuvaḷḷi sahavâgi nettira-goḍagey â-
7. gî koṭṭeu â-grâmagaḷige saluva chatusîmeyoḷaguḷa grâmagaḷige
8. idakke saluva holadere maḍidere maggadere nîrârambhake saluva keṛe kuṇṭe aṇe achchukaṭṭu êtadere yâlu gûḍe-guyalu-dere
9. â-grâmavanu âgumâḍikoṇḍu nînu niṇṇma putra-pautra-pârampareyim Sûrya-Chandrâdigaḷu iha pariyantram anubhavisi
10. koṇḍu sukhadali yihadu endu koṭṭa nettara-goḍage grâmagaḷu srî

Note.

The inscription is in Hosakannaḍa characters and language. It is dated Śaka 1501 Pramâthi, Âshâḍha Suddha 15 corresponding to the English date, 8th July A.D. 1599 when Śrîrangadêva-mahârâya is said to be ruling over Penugoṇḍa. It records the gift (netara-koḍagi) of two villages named) to Kônêrurâya for services rendered by him in a bloody battle. the village being exempted from all taxes, by Suguṭûr Tammaya Gauḍayya.

8

In the tôṭi-mânya wet land below the tank of the same village

Size 2′×1′-6″

Kannaḍa language and characters

1. kaṭu-goḍi-
2. ge gade kha!

Note.

This inscription on a stone in the centre of a paddy field below a tank of the same village mentions the area of paddy field granted. Nothing is stated about the grantor and grantee.

9

On three broken pieces of a rock in the pasture ground to the north of the village Elaburagi in the same Hobli.

On the 1st piece.

1. śubham astu śrî-vijâyâbhyudaya-
2. Śâlivâhana-śaka-varshangaḷu 1478? śrî-Vijaya-nâ-
3. ma-samvatsarada Jêshṭa-śu 15 lû śrîmad-râjâdhirâja-śrî-
4. Salasajivamha-râjara pautrar âda râjâdhirâja râjapa . . . . .
5. râda śrî-Naraśimha-râjaravaru Timmâpurada Nârayaṇa . . . .
6. râjarâ pautrar âda Bâya-rajarâda Gôpâla-Râ-
7. Mâdêva . . . . Elaburagi-grâma koḍi . . . . .
8. śîme . . . . . .
9. prayanum . . . . . .

Note.

The inscription is in modern Kannaḍa language and characters. The first piece of stone measures 3′×4½′ and the inscription on it is quite legible, though a few letters in lines, 4, 5, 7, 8, and 9 are effaced. Nothing is visible on the other pieces of the rock. It is dated Śaka 1478?, Vijaya Jyêshṭha Śuddha 15. As the cyclic year Vijaya coincided with Śaka 1455 corresponding to A. D. 1533, 1478 seems to be a mistake for 1455. It records the gift of a village, Elaburagi by name, to Gôpâlarâmadêva, grandson of Timmâpura Nârayaṇarâja, by Râjâdhirâja Narasimha,.....grandson of Salasa (—Sâlva?) Jivamaharâja (Narasimharâja?), the Vijayanagar ruler.

10

On a rock to the south of the same village.

Size 3′×2′

Kannaḍa language and characters.

1. Plava-samvatsa-
2. ra-Bhâdrapada ba 3
3. râjamânya râja-
4. Śrî Sâmbâjirâja
5. sahebaru Byalisi
6. Javiraṇṇage koṭṭa kaṭṭu-
7. koḍge hola
8. kha 100½ du.
9. sarvamânya

Note.

This inscription is imperfectly dated Plava Bhâdrapada bahuḷa 3. It records the gift of dry fields of 100½ khaṇḍigas (in sowing capacity to Byalisi Javiraṇṇa by Sâmbâjirâja (probably son of Sivâji).

11

On a stone lying by the side of the village-fence to the west of the village Ombhattuguḷi in the same Hobli.

Size $4\frac{1}{2}' \times 2'$

Kannada language and writing.

1. Nandana-samvatsara-Bhâ-
2. drapada ba 2 lu Ma-
3. hamad Gaus sahêba-
4. ru Bengṭange koṭa mâ-
5. ṃnyadahola kha 1
6. putra-pautra-pâ-
7. rampparya anubha-
8. viṡikoṇḍu ko-
9. ṭe marâmta mâḍi-
10. koṇḍu yirôdu

Note.

The inscription is in modern Kannaḍa language and writing. It is imperfectly dated the 2nd lunar day of the dark half of the month Bhâdrapada of the year Nandana. It records the gift of a dry field of one khaṇḍiga in sowing capacity to Bengṭa by Mahamad Gaus.

12

On a rock in front of the temple of Battirâya in the village Tyâranahaḷḷi in the same Hobli.

1. Vâva-nâma-samvatsaradhâshâḍa
2. bahuḷa 1 Bhânuvârandu nenapônu
3. Terânapaḷḷi Kampagauḍana maga na- . . . . .
4. Dâripaḷḷiya Apuṇḍagavuḍa Bayya-gavu-
5. ḍana maga Pasivayana maga Gâḷi-gauḍa Nâraya-
6. gavuḍana maga Marigavuḍa . . . . .

Note.

The inscription is in modern Kannaḍa language and writing. It is imperfectly dated Sunday the first lunar day of the dark half of Âshâḍha of the year Bhâva. Lines 7 and 8 are effaced. In lines 3 to 6 only the names of certain persons concerned in a charitable work appear.

13

To the south of the same village, on the dyâvarabaṇḍe below the tank.

Size $5'\text{-}1'' \times 0\text{—}6''$

Kannaḍa characters and language.

1. Yaḷegauḍa 2. Marigauḍa 3. Bayapagauvuḍa i
4. mûru mandi hoyiṡidaṃ grâma-sîme kallu

Note.

This inscription is not dated and records the names of persons who erected the boundary stone of the village.

14

On a stone set up in the Koḍige field of Raḍḍi Râmaṇṇa to the south of the same village.

Size $4' \times 2\frac{1}{4}'$

Kannaḍa language and characters.

1. Paridhâvi-samvatsarada Pâlguṇa su 1
2. lu śrîmat Chinnappa Bâppu-
3. yaru Bappûge koṭṭa
4. kaṭṭugoḍage sasana-krama
5. Muḷuvagila nâḍalu namma
6. nâyakatanada Tyananahaḷḷi-

7. ya Attikuṇṭe pûrvva bâ-
8. kalâ sôbâḍada keṛeya ka-
9. ṭṭideyâgi kaṭṭugoḍage kha l
10. gaddeyu chandra-sûriya-
11. nu uḷḷanakalu saluhu
12. du yidanu tyagadava-
13. ru Gangeya taḍiya
14. . . . kapileya
15. konda pâpadalî
16. hôharu . . .
17. Sakuli kaṭida

Note.

This inscription is imperfectly dated the first day of the bright half of Phâlguṇa of the year Paridhâvi. It records the gift of a wet field of one khaṇḍiga in sowing capacity by Chinnappa Bâppu to Bappu for the service he rendered by constructing a tank.

15

On a stone lying at the entrance of the village Kuppanapalli in the same Hobli.

Size 3′×1½′

1. Dêvaśamudrada
2. Kâsi Viśvanâta- dê-
3. vara grâma

Note.

The inscription is in modern Kannaḍa language and characters. It is not dated and records the gift of a village for service of the god Kâsi Viśvanâtha in Dêvasamudra.

16.

On a stone set up in the field of Pâpaṇṇa to the south of the village Siddanapalli in the same Taluk.

Size 3½′×2′

(Front) Modern Kannaḍa characters and language.

1. svasti śrî vijayâ-
2. bhyudaya Sâlivâ
3. hana śaka varushaṃga-
4. ḷu 1457 Vijaya.

(The rest is effaced.)

(back)

1. rige koṭṭa kaṭṭu-
2. koḍige Sidanapa-
3. lliyagrâma. . .
4. li 5l yî-ke-
5. re-keḷage gade kha.
6. nu anubhavisiko
7. ṇḍu sukhadalu
8. yirôdu.

Note.

This records the grant of some lands below the tank of the village Sidanapalli to . . . . . , as a koḍage in the year Vijaya, 1457 of Śâlivâhana era. The Śaka date 1457 does not agree with the cyclic year Vijaya.

17

On both sides of the Gajalakshmi figure on a stone forming part of the sluice of the tank of the village, Maragal (same Hobli.)

1. svasti śrî Kaṇṇappayyana maga Jaṭiga raṛpaka Nâgârjjunayyanu Niṛi-gaṇḍayyanu Peray.

2. yan âḷdarava-Kaḷuvvaya-kula-tilaka avara peṇḍati Lingabbeyu Duvvatapponu Ariya maga.
3. Kaṇṇayyanu kalla tûmban iḍisi . . . . . sâsana Baṇṭarappa. . maga Mattarôja.

Note.

The inscription is in old Kannaḍa language and characters. It is not dated. It records the construction of a stone-sluice- gate to the tank by Jaṭigaraṛpaka Nâgârjunayya, son of Kaṇṇappayya, Niriganḍaiya, one who is known as the best of the family of Perayanâḷdavar, his wife Lingabbe, and Kaṇṇayya, son of Ariya. The name of the person who wrote the inscription is mentioned to be Mattarôja, son of Baṇṭarappa.

18

On a rock on the fort-wall of the village Bûdikôṭe in Bûdikôṭe Hobli

1. śubham astu śôbhakṛitu.
2. samvatsarâna Kempu.
3. nâyi gauni komâruṇḍu.
4. Bisagauḍu sayinchina kola.

Note.

The inscription is in Telugu language and writing. It is imperfectly dated and records the construction of a pond by Bisagauḍa, son of Kempunâyagauḍa.

19

On a rock by the side of Ṣâsanamaḍuvu in Guṭṭahaḷḷi in the Hobli of Bûdikôṭe.

Size 6' × 3'

1. śubham astu svasti . . . . .
2. vâhana-śaka-va . . . . . .
3. śâḍa śu 1 lu śrî . . . . . .
4. ra Hosahaḷiya Timmaṇa . . .
5. ga aṛu Marasaya Gânivayanu . . .
6. maṇṇaru voḷagâgi naḷalâ kaḍisi . . .
7. ḍu Timmaṇayana kalu Vorapa naḍisida . . . .
8. Gânapayanu Chokapagauḍa khaṇa . . .
9. yinda kaṭu koḍage kha | gade âgumâḍikoṇḍu . . .
10. anubhavisi koṭu kaṭukoḍage sâḍana nâṃ . . . .
11. kabasa Nallapana Timmapa Chikamalagâuḍage Salura.
12. panu kalu âkâra hoyipanu Basappanu idhavanu.

Note.

The inscription is in Modern Kannaḍa language and Telugu characters and is dated. But unfortunately a number of words along with the date and the name of the grantee on the right side of the stone are effaced. It records the gift of a wet field of one khaṇḍiga in sowing capacity for the service of constructing a tank.

20

On a stone at the entrance of the village Doḍḍûr Karapanahaḷḷi in the Hobli of Dâsarahosahaḷḷi.

Size 2′ × 1½′

Kannaḍa language and characters.

1. śosti Vijaya-mârâ.
2. yaru pramâṇa-koḍge
3. kôṭe mânya hola.

Note.

The inscription is not dated. It records the gift of a dry field by Vijaya mahârâja of the Vijayanagar dynasty. Nothing is mentioned about the person to whom the gift was made.

21

At the base of the flag-staff of Veṇugopâlasvâmi temple at Gaṭṭamâdamangala in the same Hobli.

Size 3′ × 5′

Telugu language and characters.

1. Kâḷâyukti samvatsara-Chaitra bahuḷa.
2. 12 nâḍu Golla Bayyapa nâyani
3. Vôbayyangânu Golla Peddappa nâ.
4. yanivâru seyinchina garuḍagaṃbaṃ.

Note.

The inscription is imperfectly dated 12th lunar day of the dark half of Chaitra of the year Kâḷayukti. It records the setting up of a flag-staff by the persons mentioned.

22

On a stone at the entrance of Doḍḍûr, inthe same Hobli.

Size 4½′ × 1½.′

raṃ	naṃ	kaṃ
krâṃ	krôṃ	bhaṃ
raṃ	ôṃ	naṃ

Note.

The letters on the stone are what are called Mantra or Charm letters. They are believed to be so efficacious as to cure the diseases of men or beasts.

23

On a stone lying in a field to the south of the village Maḍivâḷa in the Hobli of Kyâsambaḷḷi.

Size 6′ × 4.′

Old Kannaḍa characters and language.

1. svasti śrî samadhigata-pañcha-ma-
2. hâ-śabda Pallava-
3. nvaya śrî-prithvî-va-
4. llabha Pallava-ku-
5. la-tilakaiyka-vâ-
6. kya śrîmad-Iṟiva-
7. Noḷamba paṭṭangaṭṭi-
8. da irppattêḷaṇeya
9. varishadandu Kesa-
10. mbaḷada Baṇakka
11. Meṅḍi gavuṇḍa.
12. tuṟugal Gaṇga-
13. maḍuvin iḷḍu muṭṭi kâdî
14. sattu svarggiy âda.

Note.

This is a memorial stone set up in memory of the death of Baṇakka Meṇḍi Gavuṇḍa in his attempt to rescue cows from cow-raiders in the 27th year of the reign of Iṟiva Noḷamba of the Pallava dynasty entitled Prithvîvallabha and honoured with sounds of five musical instruments.

24

On a stone set up in the mânya field to the north-east of Byâṭarâyanahaḷḷi in the same Hobli.

Size 3′ 4″ × 2′

Telugu Language and characters.

1. Śrîmatu-Nandana- samvva-
2. tsaram Kârtika śudha 15 llô
3. Ha.‖ Pattikâsakâkaḍa Ko-
4. tvâla Killêdâru Sâhebula-
5. vâru śrî । Râgavayagâru
6. Kemppaṇṇagâru Beṭrâya-
7. nipalle Yere ġavuni Mu-
8. ddayaku Śingarayaku
9. Kallupalle cheruvu kaṭṭi-
10. ñchinanduku nirnnayaṃ chê-
11. śi yichina kaṭṭugoḍige
12. chênu kha 10 staḷâlu 2
13. ku maḍi kha 1

Note.

This inscription is imperfectly dated 15th lunar day of the light half of Kârtika of the year Nandana. It records the gift of a field to Muddaya and Singaraya by Kotvâla killêdar of Pattikâsakâkaḍa for the service he rendered by constructing a tank in Byâṭarâyapalli.

25

On a rock in the Îśvara-mânya field to the north-east of the same village.

Size 2′ × 3′

Telugu language and writing.

1. Nandana-nâma-samvatsaraṃ
2. Kârtika ba 14 llô śrî-
3. matu Râghavayagâru
4. Kempaṇṇagâru Yare gavuni Mari gavuniki
5. Byaṇṭurâyapalli
6. cheruvugânu yichchina kaṭṭugoḍa-
7. ge chênu kha 10

Note.

This is also imperfectly dated the 14th lunar day of the dark half of Kârtika of the year Nandana. It records the gift of a field to Marigauḍa by Râghavaya for the service he rendered by constructing a tank in Byaṇṭurâyapaḷḷi.

26

On a rock on an elevated ground to the south of Kammasandra in the Hobli of Bêtamangala.

Size 4′ × 2′

Kannaḍa language and writing.

1. Kâmadêvanahaḷḷiya
2. Vîrayadêvarige Kammahaḷḷi
3. Chinnapagaunu Kammasandra
4. Aṃpayagaunu Vîrayadêvara
5. Vîrayage (biṭṭa) biṇṭa
6. maṃnyada hola.

Note.

The inscription is not dated. It records the gift of a dry field to Vîraya, son of Vîraya of Kâmadêvanahaḷḷi by Kammahaḷḷi Chinnappagauḍa and Kammasandra Ampayagauḍa.

27

Muḷbâgal Taluk.

At Muḷbâgal, on a rock in the inam land of the village watchman, near the Taluk office.

Size 6′×4′

Kannaḍa language and writing.

1. Śukla-samvatsara-
2. da Śrâvaṇa-ba 5 llu
3. Hañchakalla Vîrabhadradêvari-
4. ge hûvina daṇḍege Tirumaḷappana-
5. varû Pâyaṃge Narasaṇṇa-Nâya-
6. karige dharmavâgi koṭṭa sarva-
7. mânyada hola yi-dharmakke
8. tappidavaru Gangeya
9. taḍiyali gôvanu konda
10. pâpadali hôharu.

Note.

The inscription records the gift of a field to Pâya .... Narasaṇṇa-nâyaka for the service of god Vîrabhadra in Hanchakal by Tirumalap[illegible] It is imperfectly dated Śukla sam. Śravaṇa Bahuḷa 5.

Translation.

On the fifth of the dark half of Śrâvaṇa in the year Śukla for the supply of flower garland to god Vîrabhadra in Hanchakallu Tirumallappa made a gift of a field, free from tax, to Pâyam.... ... .Narasaṇṇa nâyaka. Those who take away the gift will be guilty of the sin of slaying a cow on the bank of the Ganges.

28

At the same village, on a rock below Kengunte tank.

Size 9′×7′

Kannaḍa language and characters.

1. śubhamastu svasti śrî-vijayâ-
2. bhyudaya śaka-varusha 1367 neya Krôdhi-
3. samvatsarada Kârtika śu[illegible] lu śrîmatu Malla-
4. daṃṇnâyakara makkaḷu Magareyanâyakara mai-
5. dana . . jiniyanâyaka . . . . Virupaṇṇa heggaḍe
6. . . . nâyakara Bomma-heggaḍe Piriyappana maga
7. . . . baḷeya . . . daṇṇanavaru . . . dâla . ha
8. . . . . Kauṇḍalibhaṭṭa . . . koḍageya
9. . . . . ḍara Muḷuvâya . . . . . .
10. chiya stânake saluva Kegunṭeyanu sarvamânya
11. vâgi . . . . nimitta â-Kegunṭeyanu nîvu putra-
12. . . . . nâü namma sva-ruchyâ voḍaṃbaṭṭu
13. koṭṭevâgi . . liyabhaṭṭarige sarvamânyavâgi salu
14. . . . . oḷagaṇa . . . . . , . . .
15. â-kshêtradalu . . . . . du banda
16. Muḷuvâyi-sîme voḷagaṇa . . â- keṛege
17. anubhavisabahudu endu voḍaṃbaṭṭu
18. koṭṭa koḍageya . . . . sva-dattâṃ paradattâm vâ
19. yô hârêta vasundharâṃ shashṭhi . . .
20. jâyatê krimi idake tappi . .
21. siyali kapileya . . . . .
22. phala . . . . . .

Note.

The inscription is dated śaka 1367 (A. D. 1445) Krôdhi sam. kartika suddha 1 and is not verifiable. It records the gift of the village Kengunṭe in Muḷuvâyi

(Mulabagal), free from all taxes, to one Kauṇḍali-bhaṭṭa by the Nâyaka of the place. As some letters here and there are lost, the full names of the Nâyakas can not be made out. The Nâyakas seem to have been under the king of Vijayanagar. The inscription ends with the usual imprecation.

29

At Mañchagânahaḷḷi, in Muḷbâgal Hobli, on a stone opposite to the Chennarâya-svâmi temple.

Size 3′ × 1′ 9″

Kannaḍa language and writing.

. . . . . .
1. . . . . Nâgappagaḷu . . . . dêvara
2. . . . . pûje . . . . .
3. . . . . grahaṇa-puṇya-kâladalu . . . .
4. . . . . mahâjanaṅgaḷa . . datta
5. . . . . . â-dêvara aṅga . . . .
6. . . . . vayibôga . . . . . .
7. . . . . pâpadali hôharu
8. hmati ôjage hattu koḷaga gadde âvû . .
9. . holavanu koṭṭevu śrî-Vîrarâma

Note.

The top of the stone with inscription is cut off. Some words in the remaining portion are worn out. It records the gift of some land for the service of god—(name worn out) —by Nâgappa with the approval of the Mahâjanas on the occasion of an eclipse. The inscription ends with the usual imprecation.

30

At Anahaḷḷi (same Hobli), at the base of garuḍagamba pillar opposite to Gôpâlakṛishṇa temple.

Size 2′ × 2′

Kannada language and characters.

1. Dhâtu-samvatsarada Kârtika-su-
2. dha 1 lu Anahaḷḷiya Kaṇirâ-
3. jaya Sûrapagauḍana maga Kempa-
4. yanu nilisida garuḍagambha

Note.

The inscription records the name of the person who erected the pillar and the date of setting it up. The date is not verifiable. The inscription is in Kanarese language and writing. The pillar is made to stand on a slab of stone containing an inscription in Tamil.

Translation.

On the 1st of the light half of Kârtika in the year Dhâtu, Kempaya, son of Anahaḷḷi Kaṇirâjaya Sûrapa, set up the flag-staff.

31

At Tâtikallu (same Hobli), on the 1st vîragal in the field of Munivenkaṭappa of Kammasandra.

Size 6′ × 5′

1. svasti śrîmad-a-
2. khila-jagat-trayâ-
3. bhivandita-surâ-
4. surâdhîśa-parmê-
5. śvara-pratiharî-
6. kṛita-Mahâbali-Bâ-
7. ṇarasar pṛithivî-râ-
8. jyaṃ geye
9. . . . . .
10. . . . . .
11. . . . . .
12. śrî-Prithu
13. vî-Koṅgaṇi Muttayya
14. bhaṭar Ta-
15. nadekalla tuṛugaḷo
16. ḷ kâdi sattu
17. saggata-
18. r âdar

Note.

The inscription is in old Kanarese language and writing. It is a memorial stone set up to commemorate the death of a soldier in the army of Pṛithivîkongaṇi Muttaya or Śrîpurusha, one of the Ganga Kings (A. D. 765—805) in a foray to rescue cows of the village Tandekal from the cow-lifters, in the reign of a Bâṇa king, feudal sovereign of Śrîpurusha. The inscription is not dated. The chief interest of the inscription lies in the synchronism it furnishes of the Bâṇa kings with the Gangas. According to Guḍimallam inscriptions of Bâṇa kings (Epigraphia Indica, Volume XI. P. 222 and also Indian Antiquary Vol. 40 P. 104) Malla or Jagadêkamalla was the Bâṇa king, under whom Śrîpurusha Muttarasa of the Gangas was a feudal chief. It appears that these Bâṇa kings from Jayanandivarman in the 8th century to Vijayâditya in the tenth century were descendants of the Baṭṭu or Brihadbâṇas whom the Kadamabas made tributary chiefs to themselves in the third century. Lines 9-11 are worn out.

Translation.

Be it well. While Mahâbali Bânarasa, by whom Śiva worshipped by all the three worlds, and esteemed as lord by both the Suras and Asuras had been made a gate-keeper of his palace was ruling, one of the soldiers of the illustrious Pṛithvî-Konguṇivarma fought in a foray against cow-raiders in Tandekal and died and attained *svarga*.

32

On the second vîragal at the same place.

Size 6′ 6″ × 4′ 9″

Kannada language and writing.

1. svasti śrî-
2. mad-Iṛiva-
3. Noḷambaṃ
4. prithivî-
5. râjyaṃ ge-
6. ye śrî-
7. Permmeya-
8. n-tuṛu-vi-
9. ṇḷino-Ma-
10. nneya tu-
11. ṛuvaṃ ma-
12. guḷchi . .
13. avarâ ma
14. gandu ka-
15. ḷan irisi
16. piriya-ke
17. ṛeya ke-
18. ḷage i-
19. kkandiga
20. gaḷde biṭṭar
21. svasti śrî

Note.

This is a memorial stone set up to commemorate the death of one Permeyan in a foray against cow-lifters and to record the gift of some paddy fields of 2 khaṇḍigas in sowing capacity to his survivors. It belongs to the times of King Iṛiva Noḷamba of the Noḷamba dynasty about A. D. 969. The inscription is not dated.

Translation.

Be it well. While the illustrious Iṛiva Noḷamba was ruling, Permeyan rescued the cows carried off by cow-lifters and died in the foray. His son set up this memorial stone. (The king) made a grant of a paddy field of two khaṇḍigas in sowing capacity (to the family). Be it well.

33

At Âvani, in Âvani hobli, on a vîragal set up in the field of Hûvina Subbarâva.

Size 6′ × 5′

Old Kannada language and writing.

1. svasti śrî-Dilipayyaṃ prithuvî-râjyaṃ geyye Tribhuvanaka-
2. rttar Baṭarar taparâjyaṃ geyuttire Gaṅgavâḍi tombhattaru-sâ-

3. yiramuṃ Bâṇaravâḍi pannirchhâśirada bandhuja. mellar neradu Nûḍa
4. nuḷûroḷ kâdidandu aynûrvvarigâgi Râja-pôshaṇaṃ kâdi
5. sattu saggadoḷ iḷdaṃ

(Figures of a brave man in relief)

Note.

This and the following two inscriptions are not dated. They are set up to commemorate the death of (one) Râjaposhaṇa ?, (another) Bîrachchama's son (not named) in battles near Nûḍanuḷûr and Balla respectively in the reign of Dilîpa or Iriva Noḷamba.

Translation.

Be it well. While Dilîpayya was ruling over the earth, and while Tribhuvakarta Bhaṭârar was administering *tapôrâjya* (was engaged in penance), in the presence of all kinsmen of Gangavâḍi 96,000 and Bâṇaravâḍi 12,000, assembled together, Râjapôshaṇa, fought for Aynûrvar (500) near the village Nûḍanuḷûr and attained svarga.

34

On a second vîragal at the same place.

Size 6′ × 5′

Old Kannaḍa language and writing

1. svasti śrîmad-Dilîpayyaṃ prithuvî-râ-
2. jyaṃ geyuttire Âva[nya]da stanada pu-
3. ra-para-
4. mêsva-
5. ra Tribhu-
6. vana-ka-
7. rttâra-pa-
8. ṇḍitar
9. . . .
10. pa-rajyaṃ
11. geyyu-
12. ttire Â-
13. vanyada-gâ-
14. muṇḍara Bi-
15. rachchama-
16. na maga
17. Balla-
18. da ûra-
19. ḷivi-
20. noḷ
21. kâdi
22. turu-
23. va nili
24. . . .
25. sattu
26. sargga-
27. stan â-
28. dan

Translation.

Be it well. While Dilîpayya was ruling over the earth and while Tribhuvanakartâra Paṇḍitar, lord of Âvanipura, was engaged in penance, Gâmuṇḍa Bîrachchama's son fought against cow-raiders near the village Balla and dying attained svarga.

35

On a third vîragal at the same place.

Size 6′ × 4′-6″

Old Kannaḍa language and writing.

1. [Di] lîpayyaṃ prithuvî-râjyam-geyyutti-
2. re śrî-Ballada tuṟuva mâṟukoḷe Bû
3. . . ṇḍa kardunki kâdi . . . rvala
4. sattu sa-
5. rggasta-
6. n âda

Note.

This is similar to the last two inscriptions. The name of the soldier that died is lost in the inscription.

AVANI INSCRIPTION OF DILIPA AND A CARVED FIGURE FOUND AT ABU H.

36

A copper plate grant in the possession of Sâmarâya, school master at Kottamangala (Âvani Hobli).

One plate written on the front side only.

Kannaḍa language and writing.

Seal

śrî-Suguṭura
Muṃmaḷi
Chikarâya

1. śubham astu svasti śrî-vijayâbhyudaya Śâlivâhana śaka-varushangaḷu 1681 saluva Pramâdi-nâ-
2. ma-samvatsara-Vaiśâkha śu 15 Sômôparâga-puṃṇya-kâladalu śrîmad-râjâdhirâja râjaparamêśva-
3. ra śrî-vîrapratâpa Srîraṅgadêva-Mahârâyaravaru Ghanagiriyallu ratna-simhâsanârûḍharâgi pṛithvîsâm-
4. brâjyaṃ gaiüttiralu Sadâśiva-gôtrarâda Suguṭûra Muṃmaḍi Chikarâya Taṃmmaya gauḍara
5. yyanavara pautrar âda Suguṭûra Chikkarâya Tammayagauḍaravara putrarâda Suguṭûra Muṃ-
6. maḍi Chikkarâya Taṃmayagauḍarayyanavaru Kâsyapa-gôtrada Âśvalâ-yana-sûtrada ruk-śâkhâdhyâ-
7. yigaḷ âda Boppaṇabhaṭra pautra Nâmaṇabhaṭṭara putrarâda Dhoṃḍa-bhaṭṭarige bareyisi
8. koṭṭa bhû-dâna-dharma-śâsana-kramav entendare namma âḷvikege saluva Ânikallu-sîme-vaḷita-
9. vâda Attibale-sthaḷadalli paśchima-bhâgadalû hola kha 1 gadde ûrige pûrva-bhâgada ke-
10. re-keḷage vôṇi-gadde kha 1 ubhayaṃ kha 2 bhûmiyannu sa-hiraṇṇyô-daka-dâna-dhârâ-
11. pûrvakavâgi dhâreyan eṛedu koṭṭu idhevâda kâraṇa â-chandrârka-sthâyiyâgi nî-
12. ü anubhavisikoṇḍu yiral uḷḷavaru yendu Sadâśiva-gotrarâda Suguṭûra Muṃ
13. maḍi Chikkarâya Tammaya gauḍarayyanavara pautrar âda Suguṭûra Chikarâya Taṃ-
14. mmaya gaüḍaravara putrarâda Suguṭûra Muṃmaḍi Chikkarâya Tammaya gauḍarayyanava-
15. ru Kâsyapa-gôtrada Âśvalâyana-sûtrada ruk-śâkhâdhyâyigaḷ âda Boppaṇa-Bhaṭṭara pautra-
16. râda Nâmaṇabhaṭṭara putrar âda Dhôṇḍabhaṭṭarige sa-hiraṇyôdaka-dâna-dhârâ-pû-
17. rvakavâgi dhâreyan eredu koṭu idhevâda-kâraṇa â-chandrârka-sthâyiyâgi niṃ-
18. ma putra-pautra-pâraṃparyavâgi anubhavisikoṇḍu yiraluḷḷavaru yandu Kâsyapa-gôtra-
19. Âśvalâyana-sûtra ruk-śâkhâdhyâyigaḷ âda Boppaṇa bhaṭṭara pautrar âda Nâmaṇa-
20. bhaṭṭara putrar âda Dhôṇḍabhaṭṭarige Sadâśiva-gôtrar âda Sugaṭûra Muṃmaḍi Chikarâ-
21. ya Tammayagauḍara pautrar âda Suguṭura Chikkarâya Tammaya gauḍaravara putrar â-
22. da Suguṭûra Muṃmaḍi Chikkarâya Tammaya gaüḍaravaru Ânekallu-sîme-vaḷitavâda Attibele
23. sthaḷadalli ûrige paśchima-bhâgadalli hola kha 1 ûrige pûrva-bhâgadalli kerekeḷagaṇa vô-
24. ṇi gadde kha 1 ubhayaṃ kha 2 ga bhûmiyannû sômôparâga-puṇyakâla-dallu Śivârpaṇa-
25. vâgi sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi dhâreyan eṛedu koṭṭi-dhêvâda kâ-
26. raṇa nimma putra-pautra-pâraṃparyavâgi â-chandrârka-sthâyiy-âgi anubhaviśi
27. koṇḍu sukhadalli yiruvudu yendu bareyisi koṭṭa bhû-dâna-dharma-śâsana dâna-

28. pâlanayôr madhyê dânâchchhrêyô-'nupâlanaṃ | dânât svargam avâpnôti-pâlanâd achyutaṃ
29. padaṃ | sva-dattâd dviguṇaṃ puṇyaṃ para-dattânupâlanaṃ para-dattâpahârêṇa sva-dattaṃ nishphalaṃ
30. bhavêtu śrî (in big letters)

Note.

The grant is in Kanarese language and writing. It records the gift of some lands of specified boundary in Attibele to Doḍḍabhaṭṭa, son of Nâraṇabhaṭṭa, and grandson of Boppaṇabhaṭṭa of Kâśyapa-gôtra, etc., by Suguṭûr Mummaḍi Chikkarâya Tammaya-gauḍa, son of Suguṭûr Chikkarâya Tammaya-gauḍa, and grandson of a person of the same name, of Sadâśiva-gotra, during the reign of Śrîrangadêva-mahârâya in Ghanagiri. The grant is dated Śaka 1681 Pramâthi sam. Vaiśâkha śuddha 15, a lunar eclipse having occurred on the day. The equivalent English date is Friday the 11th May of A. D. 1759. Calculating by the tables of Swami Kannu Pille, I find no lunar eclipse on the date.

37.

At the boundary of the same village on a stone in the field of Suṇṇakal Muneppa.

Size 4′ × 6′.

1. Bahudhânya-samvatsarada Pâlguṇa 1 lu śrî
2. matu Muḷuvâya Kṛishṇapa Nâyakara
3. Appaṇṇagaḷu Mêlêriya Śivayyage
4. Kottamaṅgalada mahâjanara oḍaṃ-
5. baḍikeyinda Śuddhikuṇṭeya chatu-
6. sîmevoḷagaṇa bhûmiyanu Mê-
7. lêśvara-dêvarige aṅga-raṅga-bôgake
8. koṭṭa koḍage gadde kha | Âvanyadalu bham . . . .
9. . . . . khaṇḍuga . . . .
10. . . . . .

Note.

The inscription is imperfectly dated and it is not verifiable. It records the gift of some wet fields in Śuddhikuṇṭe and Âvani to Mêlêri Śivayya for the service of the god Mêlêśvaradêva by Appaṇṇa, son of Kṛishṇappa-nâyaka with the approval of the Mahâjanas of Kottamangala. The language and writing of the inscription is Kannaḍa.

Translation.

On the first of (the light half) of Phâlguṇa in the year Bahudhânya, Appaṇṇa of Muḷavâya Kṛishṇappa-nâyaka made a gift to Mêlêriya Śivayya with the approval of the inhabitants of Kottamangala, of the wet-fields of one khaṇḍiga in Śuddhikuṇṭe and of one khaṇḍiga in Âvani . . . . . for the service of the god Mêlêśvaradêva.

38.

At Kottamangala (same Hobli), on a stone in the field named śikharada hola.

Size 4′ × 5′.

1. śrî-Gaṇâdhipatayê namaḥ
2. svasti śrî-vijayâbhyudaya Śâlivâha . . . .
3. rshambulu 1537 agunêṭi Râkshasa-
4. samvatsaraṃ Jyêshṭha-ba 11 Bhânuvâra . . . .
5. Kottamaṅgalânuku pratinâmam aina Kaiva.
6. Timmasamudra-sthitâśêsha-vidvat-ma-
7. hâjanâlu Prasanna Veṅkaṭêśvara-
8. svâmiki tiruvârâdhanuku samarpin-
9. china svâsthyaṃ î-dêvasthânânuku tû-
10. rpu Buchchamakuṇṭanu chênunu Raghunâ-
11. yakula mânyânuku paḍamara chênunu 12
12. charku-tôṭa-sthalaṃ chênuku paḍamara chênu

13. Gollapalya-sthalânanu chênu 2 Mâchanâyani-
14. palli-sthalânu chênu 2 antu chênu
15. kha 1 samarpistimi ganuka î-kuṇṭâ yî-
16. chênunnû â-chandrârkaṃgâ na-
17. ḍapagalavâru yindaku tappinavâru
18. . . . . .

Note.

The language and writing of the inscription is Telugu. It is dated Śaka 1537 Râkshasa sam. Jyêshṭha Bahuḷa 11 Bhânuvâra corresponding to Sunday the 11th lunar day of the dark half of Jyêshṭha, 12th June A D. 1615. The inscription records the gift of some lands of specified boundary for the service of God Prasanna Venkaṭêśvara by the learned mahâjanas of Kottamangala, also called Timmasamudra. The inscription ends with the usual imprecation.

39.

Below the big tank of the same village on a stone lying near the mânya wet land of Nîraganṭi.

Size 6′ × 3′.

1. śrî-Virôdhi-samvatsarada Vayiśâkha
2. su 3 Gu śrîmatu mûru-râyara-gaṇ-
3. ḍa Sâriveya Pemmeyanâyakarû
4. Vaḍigeya Nâgapaṅgaḷa makkaḷu Pôvapaṅge
5. Âvaniya nâḍa Kottamaṅgalada pi-
6. riya keṛeya keḷage khaṇḍuga-ga-
7. ddeyanu Nṛipavaṇiya Vîra-dêvarige
8. aṅga-raṅga-vaibôgake dêvara-saṃ-
9. nidhiyali dhârâ-pûrvakavâgi dhâ-
10. reyan eṛedu koṭṭa gadde yî-gaddeya o-
11. ḷagaṇa nidhi-nikshêpa-jala-pâshâṇa-a-
12. shṭa-bhôga-têja-svâmyavanu sarvamâ-
13. nyavâgi anubhavisuvadu yidake
14. ârobbaru aḷupidare Gaṅgeya taḍi-
15. yali . . . kapileya konda mahâ-
16. pâpake hôharu śubham astu śrî

Note.

The inscription is imperfectly dated Virôdhi sam. Vaiśâkha 3 Thursday and cannot be verified. It is in Kanarese language and writing. It records the gift of some wet fields of specified boundary for the service of the god Vîradêva in Nṛipavaṇi by Sâriveya Pemmeya Nâyaka with the title Mûru-Râyara-gaṇḍa to Pôvapa, son of Vaḍige Nâgappa.

40.

On a stone at the boundary of Mêlêri (same Hobli).

Size 1′ 2″ × 1′.

1. śrîmatu Vyaya-saṃvatsarada Pushya
2. ba 1 Bri-vâradalu Muḷavâya Heggappa-
3. gaḷa Narasaṇṇagaḷu śrîmatu Mêlêriya kuṇṭe
4. . . . . Mêlêśvara . . koṭṭa . . . . .
5. . . . . idake tapidare Kâ-
6. śiyalli gôva konda pâpake hôharu

Note.

The inscription is imperfectly dated and is in Kanarese language and writing It records the gift of some land for the service of the god Mêlêśvara by Heggappa Narasaṇṇa on Thursday the 1st of the dark half of Pushya in the year Vyaya.

41.

On a rock near Chôḷangunṭe (same Hobli).

Size 3′×6′.

1. Krôdhana samvatsarada Chaitra ba 13 Virû-
2. pâksha-dêvarige saluva Chôḷagunṭege sa-
3. luva chatuḥ-sîmeyanu Hûvina gaüḍa Mâyaṇṇa-
4. na maga Mâdhavanu dêvara hûvina ûḷigadavari-
5. ge mâna-dhanakkâgi koṭṭa kâṇke idanu mânyavâgi a-
6. nubhavisuvudu ârobbaru tapidaru
7. Gaṅgeya taḍiya kapileya konda
8. pâpake hôharu.

Note.

The inscription is imperfectly dated the thirteenth lunar day of the dark half of Chaitra in the year Krôdhana and is in Kanarese language and writing. It records the gift of some land free of tax within the boundary of Chôḷagunṭe belonging to god Virûpâkshadêva to the servants engaged to supply flowers for the worship of the god by Mâdhava, son of Hûvinagauḍa Mâyaṇṇa. The inscription ends with the usual imprecation.

42.

At Doḍḍagânahaḷḷi (same Hobli), on a rock in the wet land of Venkaṭa Râmêgauḍa below the tank.

Size 3′×3′.

1. Bahudhânya-samvatsarada
2. Pâlguna su 3 lu śrîma-
3. tu Nâgapagaḷa makkaḷu Ayya-
4. pagaḷu chaturtha-gôtrada Mâ-
5. yaṇṇagaḷige koṭṭa gade kha 2
6. idanu â-chandrârkavâgi a-
7. nubhavisuvudu idakke tappidare
8. mahâpâpake hôharu.

Note.

The inscription is imperfectly dated the third lunar day of the light half of Phâlguṇa in the year Bahudhânya. It is in Kanarese language and writing. It records the gift of some land of two khaṇḍigas in sowing capacity to Mâyaṇṇa of Chaturtha-gôtra by Ayyapa, son of Nâgappa. It ends with the usual imprecation.

43.

At Kîluhoḷali (same Hobli) on a stone in the field of dêvamânya.

Size 6′×4′

(Front)

1. svasti śrî-vijaybhâyudaya Śâlivâhana-
2. śaka-varshambulu 1580 agunêṭi Hêmaṇambi-sam-
3. vatsaraṃ Bhâdrapada su 11 śrîman-mahârâjâdhirâja
4. râjaparamêśvara śrî-vîrapratâpa śrî-Vîra-Râma-
5. Dêva-mahârâyalu pṛithivî-sâmrâjyaṃ
6. chêyuchuṇḍugânu śrîmatu-Śivasamu-
7. dra-pratinâmamaina Chinnahoḷali-grâmamandu
8. chaturtha-gôtram Immaḍi Tammayagauḍu
9. śrî-śivâlayamunu pratishṭhinchi Mahâdêvuni
10. pratishṭha-chêyinchi â-Mahâdêvula aṅga-raṅ-
11. ga-vaibhôgânuku Chinnahoḷali-grâmamunu
12. Śivarâtri-mahâ-puṇya-kâlamundu
13. Hanumapagâri sutulaina Virûpâksha-

(Back)

14. dêva . . . . sa-hiraṇyôdaka-dhârâ-pûrvakam
15. gânu śrîmatu Kottamaṅgalaṃ Aśvalâyana-sûtram
16. Ṛik-śâkhâdhyâyalugu Tippâbhaṭṭula koḍaku
17. Râyappaku ichchina dâna-śâsanaṃ . . . . .
18. chatus-sîmalônu gala akshîṇi-jala-taru-
19. pâshâṇa-ashṭabhôga-têja-svâmyambulu
20. ârâdhanuku . . . . . prîtigâ ichina dha-
21. rmaṃ sva-dattâṃ para-dattâṃ vâ yô harêta vasundharâm sha-
22. shṭha-varsha-sahasrâṇi vishthâyâṃ jâyatê krimiḥ dâna-
23. pâlanayôr madhyê dânâch chhrêyônu-pâlanaṃ dâ-
24. nât svargam avapnôti pâlanâd achyutaṃ padaṃ
25. êkaiva bhaginî lôkê sarvêshâm êva bhûbhujâṃ
26. . . . na kara-grâhyâ vipra-dattâ vasundharâ

Note.

The inscription is in Telugu language and writing. It records the gift of the village Chinnaholali (Kiluholali) also called Sivasamudra by Immaḍi Tammayya of Chaturtha-gôtra (Śûdra caste) a feudal chief under Vîrarâmadêvarâya, Mahârâjâdhirâja Râjaparamêśvara, and Vîrapratâpa, for the service of god Mahâdêva set up in the new temple constructed by the chief, on the occasion of Śivarâtri. The management of the village was entrusted to Virûpâksha, son of Hanumappa, and Râyappa, son of Tippabhaṭṭa of Kottamangala. The inscription is dated Śaka 1580 Hêvalambi sam. Bhâdrapada śuddha 11. But Śaka 1580 Bhâdrapada corresponding to A. D. 1658 Bhâdrapada was Vilambi. It is probable that the gift was made on the Śivarâtri in Mâgha (January and February) of Śaka 1579 = A. D. 1657. The inscription ends with the usual imprecation.

44.

To the west of the tank of Vijalâpura (same Hobli) on a stone on the hill.

Size 6′ 6″ × 2′ 6″

(Front)

1. śrî Râma Gaṇâdhipatayê namaḥ
2. svasti śrî-vijayâbhyudaya śaka
3. . . . . Vishu-saṃvatsarada
4. Chaitra-śu. 3 lu . . . . śrîma-
5. tu . . . . . râya-mahârâya-
6. ru sukhadiṃ râjyavan âḷuvalli
7. śrîmatu-Âśvalâyana-sûtrada
8. Ṛik-śâkheya . . . . kkalu . . .
9. . . gaḷu . . . . . .
10. . . . Hosakereya mahâjanagaḷa
11. . . . . kereyanu dê-
12. vâlayavanu pratishṭeyâ mâḍi . . .
13. . . . mûla-sthânada Mahâdêva-
14. rige yi-sthaḷadali . . . . . .
15. gadde hola saluvante . . . .

(Back)

16. modalêriyali koṭṭa . . .
17. khaṇḍuga-gaddeyanu
18. da hola yiruva kaṭu
19. gi sala . . . kereya keḷage
20. . . . . âyakaṭṭu graha , .
21. . . . . koḍagiyanu nâü dâ-
22. navâgi oḍambaṭṭu Nîlamanâyaka-
23. na . . . chchantu keḷagaṇa
24. . . . . modalêriyalu ga
25. . . . anubhavisi bâhudu . . .
26. reya keḷage nîruvari . . . .
27. Varadagâṇḍahaḷḷiya sîme-saha . .

28. nîruvariya gadde kerege . . . .
29. pilleyâra kodageyâgi . . . .
30. nêriya sîmeyalu . . kereyanu . .
31. . . . . .
32. tâ achchukaṭṭisida Vijayarâyasa-
33. mudrada kelage budha . . . bhâgavanu
34. kodaluḷḷavaru Vijayarâyara hosa ûra
35. kereyanu ûranû kaṭṭuvudake koṭṭevu
36. munna bokkasada . . . . . .
37. . . . . mariyâdeyalu
38. dâna-pâlanayôr madhyê dânâ chhrêyônupâ-
39. lanaṃ dânât svargam avapnôti pala-
40. nâd achchutaṃ padaṃ

Note.

The inscription is in Kanarese language and writing, and some words here and there are worn out, specially in the dated portion. The number denoting the year of the Śaka era is gone. All that remains concerning its date is Vṛisha samvatsara, Chaitra śuddha 3. Hence it cannot be verified. It records the construction of some tank and a temple with an idol of Gaṇêśa set up in it together with the gift of some fields for conducting the worship of the god, by . . . . . during the reign of Vijayarâya of Vijayanagar (1416-17). The inscription ends with the usual imprecation.

45.

Below the tank of Ganjaguṇṭe (same Hobli),
on a stone in the wet land of Nangala Nâgamma.

(Front) Size 4′ × 2′6″

1. Vibhava-samvatsarada Bhâdrapada su
2. 12 yalu . . . . . .
3. Bhâradvâja-gôtrada Saṅkayya
4. Tirumalanâthange koṭṭa
5. yimmaḍi . . . . . .
6. . . . . dhâreyan eredu koṭṭa

(Back)

7. . ga . . . . . .
8. . . . . .
9. . . î-dharmaman aḷidavaru Kâ-
10. śiyali gôva konda pâpake . . . .
11. . . . . .

Note.

The inscription is imperfectly dated the 12th lunar day of the light half of Bhâdrapada in the year Vibhava. It records the gift of some land by Sankayya of Bhâradvâja-gôtra to Tirumalanâtha . . . . . The language and writing is in Kanarese.

46.

On a rock near Pichaguṇḍlahaḷḷi (same Hobli)

Size 6′ × 3′.

1. svasti śrî-vijayâbhyudaya Śâlivâhana-śaka-varusham
2. bulu 1530 agunêṭi Pingaḷa-nâma-saṃvatsaraṃ Vayiśâkha
3. 15 lu Suguṭûri Chikarâya Tammaya gauni bhârya Mâ . . gâru
4. Mahâdêvuni tiruvârâdhanakugânu ichina bhû
5. -dâna-śâsana-kramam êmanṭe î-cheruvu kinda
6. kâluvuku tûrpu tôṭa chênu â-
7. chandrârkangâ naḍuyuvalasinadani dhârâdattamaina
8. bhû-dâna-śâsanamu Chikkarâya Tammaya
9. gauni apaṇachêta î-dharmamu . . . . .

(On a side of the inscription)

10. dâna-pâlanayôr madhyê dânâchchhrêyô-'nupâlanaṃ dâ-
11. nât svargam avâpnôti pâlanâd achyutaṃ padaṃ śrî

Note.

The inscription is in Telugu language and characters. It is dated Śaka 1530 Pingaḷa sam. Vaiśâkha 15. But Śaka 1530 corresponding to A. D. 1608 was Kîlaka. 1530 is probably an error for 1539. It affords no other means for verification. It records the gift of some field of specified situation and boundary for the service of Mahâdêva by the wife (name worn out) of Suguṭûru Chikkarâya Tammaya with her husband's approval. The inscription ends with the usual imprecation.

47.

To the north-west of Eḷagoṇḍahaḷḷi (same Hobli) on a stone near Râmayya's field.

Size 8′ × 3′.

1. svasti śrî-vijayâbhyudaya Śâlivâhana-śaka-varushaṅgaḷu 1530 neya
2. Pingaḷa-saṃvatsarada Chayitra śu 10 lu śrîmatu Suguṭûra Chikkarâya Tammaya
3. gauḍaru Eḷegoṇḍanahaḷḷiya Sûryanârâyaṇabhaṭṭaru Anantayyavoḍeyaru Apaṇṇa
4. śrî-Śaṅkara-Paraśurâmaya mârga-sahâyârtha mahâjanake koṭṭa hola kha 1 Eḷegoṇḍanahaḷḷiya baḷi
5. Atikuṇṭe mûḍaṇa kôḍinda vôṇi ho 1 ubhayaṃ kha 2 â-vûra hiriya keṛeya ke-
6. ḷage gade kha 1 mûḍalu idake paḍuvala vôṇiyoḷagaṇa gadeyanu Śivârpaṇa-vâgi
7. koṭevu â-vôṇiya gadde allade nimmage koṭṭa gade kha 1 nû nîvu anubha-visikoṇḍu baruvudu śrî

Note.

This inscription is in Kanarese language and writing and is dated Śaka 1530 (1539) Pingaḷâ sam. Chaitra śuddha 10. 1530 is evidently a mistake for 1539. It records the gift of some lands of specified boundary and situation by Suguṭûr Chikkarâya Tammayagauḍa to the Mahâjanas consisting of Eḷegoṇḍanahaḷḷi Sûryanârâyaṇabhaṭṭa, Anantayya Voḍeyar, Appaṇṇa, Śrî-Śankara Parasurâmaya partly for rendering service to travellers and partly for their own enjoyment.

48.

On a stone set up near the village Virupâkshi in the same Hobli.

Size 4′ × 1′-2″.

1. Âṅgîrasa-
2. saṃvatsarada Pushya-ba 3
3. Â Makara-śaṇkrânti-
4. yalu Suguṭûra
5. Chikarâya Taṃma-
6. ya-gauḍaru De.
7. na Gaṇapatiya pûja-
8. ka Lingapage dhârâ-
9. dattavâgi archana-
10. da vartige koṭṭa
11. du kha il- ho-
12. la

Note.

This is in Kanarese language and characters. This inscription records the gift of a field of half khaṇḍiga in sowing capacity to Lingappa, a worshipper of Gaṇapati, by Sugaṭûr Chikarâya Tammayagauḍa for conducting the worship of Gaṇapati. It is imperfectly dated Ângirasa sam. Pushya Bahuḷa Âdivâra, Makara-sankrânti.

Translation.

On the third of the dark half of Pushya (December and January) in the year Ângirasa in the solar month Makara, Suguṭûr Chikarâya Tammaya gauḍa made a gift of a field half a khaṇḍiga in sowing capacity to Lingappa, worshipper of god Gaṇapati, for conducting the worship.

49.

At the bêchirâk village Mallasandra (Duggasandra Hobli) on a stone near the ruined temple of Vinâyaka.

Size 1′-2″ × 1′6″.

1. śrî-Harihara-kumâra śrî-vîra Yimmaḍi Bukkaṇṇa-Voḍeyaru râjyavan âḷu-valli sâmânyôyaṃ dharmma-sêtuṃ nṛipâṇâm kâlê kâlê pâlanîyô bha-vadbhiḥ sa-
2. rvân êtân bhâvihaḥ pârthivêndrânu bhûyô-bhûyô yâchate Râmachandraḥ svasti śrî-vijayâbhyudaya-śaka-varusha 1321 neya Pramâdi-saṃvatsa-rada Chayitra-su 1 Â.
3. śrîman-mahâpradhâna Âśvalâyana-sûtrada Âtrêya-gôtrada Heggappagaḷa maga Mallarasaru Mallasamudradalu Vinâyakadêvara guḍi â-taṭâka â-sâlumara ârâma
4. â-Mallasamudravemba grâma-pratishṭe ishṭanu â-chandrârka-sthâyiyâgi śileya likhitavâgi mâḍida dharmma-śâsanada kramav entendare yî-Vinâ-yaka-dêvara dêvâlaya â-Vinâ-
5. yakadêvara amṛitapaḍi â-pûje â-taṭâka â-grâma ârâma â-sâlumara yî-dharmmavanû âchandrârka-sthâyiyâgi yellarû pâlisûdu sva-dattâd dvi-guṇaṃ puṇyaṃ para-da-
6. ttânupâlanaṃ para-dattâpahârêṇa sva-dattaṃ nishphalaṃ bhavêtu dâna-pâlanayôr madhyê dânâch chhrêyô'nupâlanaṃ dânât svargam avâpnôti pâlanâd achyutaṃ padam ||

Note.

The inscription is in Kanarese language and writing. It records the construction of the village Mallasamudra with a temple of Vinâyaka with the idol of Vinâyaka set up in it together with a tank, avenue trees and a grove and with some provision for the worship of the god, by Mallarasa, son of Heggappa, of Âtrêya-gôtra and Âśvalâyana-sûtra, the illustrious Mahâpradhâna to Immaḍi Bukkaṇṇa Voḍeyar, son of the illustrious Harihara. It is dated Śaka 1321 Pramâthi sam. Chaitra śudda I (Âdivâra) equivalent to the English date, Sunday the 19th March A. D. 1399.

Translation.

While the illustrious Vîrâ Bukkaṇṇa Voḍeyar II, son of the illustrious Harihara, was ruling——Common is the bridge of charity to you all, O kings, and therefore it deserves your protective care. Thus Râmachandra again and again begs of all future kings. Be it well! On Sunday the first of the light half of Chaitra in the year Pramâthi, Śaka 1321, Mallarasa, son of Heggappa, of Âtrêya-gôtra and Âśvalâyana-sûtra, an illustrious Mahâpradhâna, constructed the village, Mallasamudra, together with a temple of Vinâyaka, a tank, an avenue of trees and a grove and with a view to make all these permanent, set up the inscription, as follows:—

Let all protect this temple of Vinâyaka, the provision made for the *amṛitapaḍi* (food-offering) and worship, the tank, the village, the avenue of trees and the grove as long as the sun and moon stand.

The maintenance of the gift made by others is twice as meritorious as one's own gift. With the appropriation of others' gift one's own gift will be devoid of merit. Of the two, making a gift and maintaining it, maintenance is better than making a gift. One will attain Svarga by making a gift, but by maintaining a gift one will attain the highest abode, from which there is no fall.

50.

At Yârâdi Gollahaḷḷi (same Hobli), on a stone opposite to the village.

Size 4′6″ × 8′6″

1. Śubhamastu svasti śrîvijayâbhyudaya Śâlivâhana śaka varusha 1546 Râkshasa saṃ.
2. vatsarada Chaitra ba 30 Gu puṇya-kâladalu śrîmad râjâdhirâja râjapara-mêśvara . . . .
3. râda Râmachandradêvarige śrîman mahânâya . . . .
4. Obanâyakarû koṭṭa bhû-dâna dharma śâsana namma Punganûru-sîmevoḷa-gaṇa . . . . da voḷagaṇa.

5. Hosahaḷḷiyemba grâmavanu Râmachandra . . . Yimmaḍi Narasiṇgarâ-yara nirûpadiṃ . . . .
6. rige dḥarmavâgi . . . . . śrî-Râmachandradêvarige dâna-dhârâ pûrvakavâgi koṭṭa.
7. î-grâmake saluva ashṭa-bhôga têjasvâmyavanu śrî-Râmachandradêvarige . . . . .

Note.

The inscription is in Kanarese language and writing. It records the gift of the village, Hosahaḷḷi in . . . . . the kingdom of Punganûr for the service of god Râmachandra by Mahânâyaka Obanâyaka under the orders of Immaḍi Narasingarâya (of Vijayanagar). It is dated Śaka 1546 Râkshasa sam. Chaitra Bahuḷa 30 Guruvâra corresponding to the English date Wednesday the 7th April A. D. 1624. By calculating according to the tables given by Swami Kannu Pille, I find that the new moon day (tithi) lasted for 23 hours from sunrise on Wednesday the 7th April, 1624 and thus expired about 2½ ghaṭikas before sun-rise on Thursday. Hence it may be presumed that according to the calendar of the times the tithi was believed to have lasted some minutes after sun-rise on Thursday. (See Sh. B. Dikshit's remarks on page 158, Gupta Ins., Vol. III.) Some words in lines 2, 3, 4, 5, 6 and 7 are lost.

51.

At Uttanûr (same Hobli), on a stone in the wet land of Anantappa.

Size 5′×2′

Grantha and Tamil characters.

1. Prajâpati varushattu svasti śri
2. mahâmaṇḍalêśvara harirâyavibhâḍa.
3. pûrva dakshiṇa paschima samudrâdhipa
4. ti śrî vîrapratâpa
5. Dêvarâya mahârâya
6. pratuvi râjyaṃ pa
7. ṇṇiyaruḷâ . . . . . .

Note.

This inscription merely gives the name of the king Dêvarâya with the titles which indicate that he belonged to Vijayanagar line of kings and the year viz., Prajâpati. There were two kings of the line with that name, viz,, Dêvarâya I and Dêvarâya II; but in the reign of neither of them did the year Prajâpati occur. There was however another king of the dynasty, Mallikârjuna, who was known as Immaḍi Dêvarâya in whose reign the year Prajâpati occurred. This inscription evidently belongs to that reign.

TRANSLATION.

Be it well. In the year Prajâpati, while the illustrious mahâmaṇḍalêśvara, *ari-râya-vibhâḍa* (destroyer of hostile kings), lord over the Eastern, Southern and Western oceans, Vîra-pratâpa-Dêvarâya-mahârâya was pleased to rule the earth . . . . . .

52.

On a stone lying in the field belonging to the temple of Nârâyaṇa at Bairakûr in Bairakûr Hobli.

Size 6′×1′-6′.

Kannaḍa language and writing.

1. Viṭhalarâya
2. Voḍeyaru ko
3. ṭṭa koḍage
4. hola kha ¾
5. hadinaidu
6. koḷaga ho
7. la

Note.

The inscription is not dated nor is the person to whom the field is granted named. There is not even the description of the boundary and situation of the field granted. It is probable that the field in which the stone is set up was granted to the village itself for the service of some god.

53.

At Haḷêkoppa (same Hobli), on a stone in the wet land of thTôe ṭi.

Size.—7′ × 2′ 9″

1. svasti Srîpurusha mahârâjarâ.
2. mmaṃ prithuvî râjyaṃ geyye
3. mâdâ . . . ṇḍa bê
4. ḍikoṇḍu Naṅgaliya
5. Seṭṭiu Pettada keṟeya
6. . . ḷage mâtege dêva
7. bhôgam padirkkoḷa
8. kaḷan iṟisidoṃ
9. idan aḷidoṃ vâraṇâ
10. siyan aḷidoṃ

Note.

The inscription is in old Kanarese language and the characters are also pretty old resembling those used in the 7th and 8th Centuries of the Christian era. It records the gift of a paddy field of ten koḷagas in sowing capacity for the service of some goddess not named, by Nangali-seṭṭi with the permission of Srî-purusha, a Ganga king (A. D. 788). It is not dated and ends with the usual imprecation.

54.

At Byâṭnûr (same Hobli), on a stone amidst the rocks on the boundary.

Size.—5′ × 3′6″

Old Kannaḍa language and writing

1. svasti śrîmad-Iṟiva-Noḷambaṃ prithi-
2. vî-râjyaṃ geyye Eraḍiyûra û-
3. raḷivino-
4. ḷa Bôvara
5. Bhâvayyaṃ
6. ântiṟidu
7. sattu sva-
8. rgastan âdaṃ

Note.

The inscription is not dated. It is a memorial stone set up to commemorate the death in battle of one Bôvara Bhâvayya at the time of the destruction of the village, Eraḍiyûr, in the reign of Iṟiva Noḷamba of the Noḷamba dynasty.

Translation.

Be it well. While the illustrious Iriva Noḷamba was ruling, Bôvara Bhâvayya having fought at the time of the destruction of the village Eraḍiyur, died and attained svarga.

55.

On a stone on the hillock of Gollahaḷḷi (same Hobli)

Size.—4′ × 3′3″

Old Kannaḍa language and writing

1. svasti śrîmad Iṟiva-Noḷaṃbaṃ
2. prithuvi-râjyaṃ ge-
3. ye . . . tuṟu
4. . . . ḷkâdi . . .
5. . . . svarggasthan â-
6. dam . . . . . .
7. . . kaḷani pattu-
8. koḷagaṃ biṭṭar
9. svasti . . . .

Note.

The inscription is not dated. It is a memorial stone set up to commemorate the dath of some one in his attempt to rescue cows carried off by cow-raiders. A paddy field of ten koḷagas in sowing capacity was granted to the survivors by the king, Iṛiva Noḷamba. Some words in lines 3, 4, 5, 6 and 7 are lost.

56.

On a stone lying on the elevated ground near Koṭṭûr in the same Hobli

Size 5′×2′-6″

Kannaḍa language and characters

1. Viśvâvasu-samvsatarada
2. vayiśâkha ba 1 lu śrî-
3. matu Mallaṇagaḷu vî-
4. rapage barasi koṭṭa śâ-
5. sâna nînu namma û-
6. ḷigatanava mâḍi-
7. koṇḍu iruva nimitta
8. koṭṭa holâ kha-[illegible]. i-
9. dake tapidavaru bra-
10. hmêtige oḷagaharu

Translation.

On the first lunar day of the dark half of the month Vaiśâkha in the year Viśvâvasu, the illustrious Mallaṇṇa made a grant of a field of three-fourth of a khaṇḍiga in sowing capacity to Vîrapa for the faithful service which the latter had been rendering to the former. Those who take away the gift will be guilty of the sin of murdering a Brâhman.

57.

On a stone lying in front of the Gôpâlakṛishṇasvâmi temple at Madderi in Tâyalûr Hobli

Size.—4′-6″×1′-6″

Kannada language and characters

1. śubham astu svasti śrî-
2. vijeyâbhyudaya Sâlivâhana-śaka-
3. varusha 1461 neya Viḷambi-
4. saṃvatsarada Chayitra śu 10 śrîman-
5. mahâmaṇḍalêśvara śrî-vîrapratâpa
6. śrî-Achyutarâya-mahârâyaru
7. prithuvi-râjyaṃ gaiyuttiralu Mali
8. karâjagaḷa Tirumalarâja-ayyana
9. varige dharmav âgabêkendu Mu—
10. ḷuvâgila râjyada Âvaniya nâḍoḷa-
11. gaṇa Maderiya Akkanâyakana makaḷu
12. Ankapanâyakaru Kiriya Ankapanâyakaru
13. Tammanâyaka . . . . . chika-
14. nâyaka Timmanâyakaru nâû
15. ayivara sammatadinda namma
16. Maddêriyalu Gôpâlakṛishṇa-dêva-
17. ra pratishṭeyanu mâḍisi dêvara amṛita-
18. paḍi-naivêdyake namma Madêriyanu

(The inscription stops here.)

Translation.

Be it auspicious. Be it well. On the 10th lunar day of the light half of Chaitra in the year Viḷambi Śaka 1461 (A. D. 1538-39), while the illustrious Achyuta Râya, Mahâmaṇḍalêśvara Vîrapratâpa, was ruling—for the purpose of bringing prosperity to Malikarâja Tirumalarâjayya, Ankappanâyaka, son of Ankanâyaka of Madêri in Âvani-nâḍu and Tammanâyaka . . . . Chikkanâyaka, Timmanâyaka—we, all these five, unanimously have set up God Gôpalakṛishṇasvâmi in

Madêri and made a gift of the village Madêri for the worship and food-offerings to the god.

58.

MYSORE DISTRICT.

Châmarâjanagar Taluk.

Hampâpur (Venkaṭarâmasamudra) grant of the Śaka year 1666 of Kṛishṇa-râjavoḍeyar II of Mysore in the possession of Râmakrishṇa Jôsyar, son of Venkaṭa-subba Jôsyar, at Haradanhalli. Plate 1; Nâgari characters, language partly Sanskrit and partly Kannaḍa.

(Front.)

1. śubham astu | śrî-Gaṇâdhipataye namaḥ namas tuṅga-śiraschumbi-chandra-châmara-châravè | trailôkya-nagarârambha-mûla-stambhâya Śambhave.
2. Harêr lîlâvarâhasya damshṭrâ-daṇḍaḥ sa pâtu vaḥ | Hêmâdri-kalaśâ yatra dhâtrî chchhatra-śriyaṃ dadhau | kalyâṇâyâstu tad dhâma pratyû
3. ha-timirâpahaṃ | yad gajôpy agajôdbhûtaṃ Hariṇâpicha pûjyatê | asti Kshîramayâd dêvair mathyamânân mahâmbudhêḥ | navanîtam ivôd-bhûtam
4. apanîta-tamô-mahaḥ | tasyâsît tanayas tapôbhir atulai ranvarthanâmâ Budhaḥ puṇyairasya Purûravâ bhuja-balair âyur dvishâṃ nighna-
5. taḥ | tasyâyur Nahushôsya tasya parushô yuddhê Yayâtiḥ kshitau khyâ-tas tasya Yadur yadîya-yaśasâ vyâptaṁ mahîmaṇḍalaṃ | Dvârakâ-
6. nagara-prântê santatis tasya santatâ | sarva-kâma-samṛiddhâ bhût kshôṇî rakshaṇa-dîkshitâ | tatrôtpannâh katichana Yâdavâs tê yadṛi-
7. chchhayâ | Karṇâṭa-dêśaṃ-âjagmuḥ Kâvêryâlaṅkṛitaṃ nṛipâḥ | ramaṇî-yaṃ samâlôkya dêśaṃ sarva-guṇânvitaṃ | atraiva vasatiṃ cha-
8. krur Mahîśûra-purôttamê | tad-vamśê Châmabhûpâlaḥ samjajñê'ari-nishû-danaḥ | yaśasvî narapâlêshu Yadôḥ Kṛishṇa ivânvayê | tat-sûnur bhuvi Timmarâ-
9. ja-nṛipatir gâmbhîrya-śauryânvitaḥ śrîmân Kṛishṇamahîpatis tad-anujaḥ prauḍha-pratapânvitaḥ | dhîmân Beṭṭada-Châmarâjanṛipatis tasyânujô-
10. bhûd balî tasmâd Râjamahîpatiḥ samudabhût sâmrâjya-lakshmyâ punaḥ | sôyaṃ Râja-nṛipâgraṇîs Tirumala-kshmâpala-râyaṃ javâj jitvâ
11. dôryuga-vikrama-krama-bharaiḥ Śrîrangapuryâṃ sudhîḥ | âruhyâdbhuta-chitra-ratna-khachitaṃ prôttuṅga-simhâsanaṃ sâmrâjya-śriyam â-
12. pa tatra nikhila-kshôṇîśa-vandyâṅghṛikaḥ | tasyâsîn Narasâvanîśvara-varô vidvajjana-ślâghitas tat-sûnur bhuvi Châmarâja-nṛipatir bhû-maṇ-
13. ḍalâkhaṇḍalaḥ | tad-vamśê kshitipâgraṇîḥ samabhavat prakhyâta-śauryô-dayaḥ śrîmân Immaḍirâjarâḍ bhuja-balaiś chakrê sva-chakrê mahîṃ | tadvamśê-bhûd Raghu-
14. patir iva stûyamânâpadânaḥ śrîmân Kaṇṭhîravanarasarâḍ bhûbhujâm agragaṇyaḥ | yasyâsîd vai Nṛihari-charaṇê bhaktir ânanda-sândrâ Mân-dhâtâraṃ Pṛithu-
15. ṃ api Nalaṃ yas tu kîrtyâtiśêtê | tad-anvayê samudabhûd Dêvarâja-mahî-patiḥ | atrâsamaguṇa-bhramśaṃ mauli-ratnaṃ mahîbhujâm | tad-vamśê
16. Chikadêvarâja-dharaṇîdêvêndra-nâmâjani śrî-Kaṇṭhîrava-śabda-pûrva-Narasa-kshôṇîpatis tat-sutaḥ | tat-sûnur vara-Kṛishṇarâja-nṛipatiḥ śrî-
17. Chikkarâjâtmajô Vishṇoḥ Śrîriva yasya paṭṭamahishî Dêvîramâmbâ-bhidhâ | yad-danâmbudhirêva vâridhir asâv âpûri yat-têjasâm udyô-
18. têna hata-dyutir dyavi param bhânuḥ kaśânuḥ kṛitaḥ | yat-kîrtir bhuvi Dugdhavâridhir iti svargê tu Gaṅgêty adhôlôkê Śêsha iti vyadhâd bahu-vidhâ
19. mêdhâ budhânâṃ paraṃ | tasyâsît tanayô nayôjjvala-guṇaḥ Śrî-Kṛishṇa-râjas sudhîḥ yasyâmsaṃ samupêyushî vasumatî nâdhyêti dig-danti-
20. nâm | naiva kshoṇibhṛitâm na vâ phaṇabhṛitâm Îśasya Kûrmasya vâ nâpyêtat kula-bhûshaṇâyita-nṛipatyamsa-sthalînâṃ navâ | vîṭî yasya virô-
21. dhi-bhûpati-śiraḥ-kôṭîshu jêjîyatê yat têjas-trasarêṇurêva gaganê Bhâs-vân iti dyôtatê | yat-kîrtistu virâjatê harid-urôjâgrêshu hâ-

22. râvalî yad-dâna-śravaṇêna namra-śirasaḥ kalpadrumâ Nandanê | asti śrî-
Kaḷilê-nṛipânvaya-lasat-svachchhâmburâśêr vidhuḥ kîrti-sphûrti-vi-
23. râjita-tri-bhuvanaḥ Śrî-Kânta-namâ nṛipaḥ | tasyâstâm tanayau nayôj-
jvala-guṇau śrî-Nañjaraja-prabhu śrîmad-Doḍḍayabhûpatî sahabhavau
śrî-Râma-
24. Kṛishṇâv iva | sainânyam samavâpya vaîri-nagarîr âkramya tat-tach-
chhirô-râjad-ratna-kirîṭa-koṭishu padaṃ savyam nyadhattâm ubhau |
râja-śrî-Basa-
25. vâvanîśa-tilaka-śrî-Vîrarâjajaprabhur vikhyâtau tanayau tayôr abhava-
tâm kîrtyâ pratâpêna cha | tatrâdyaḥ pṛitanâdhipatya-padavîm âruhya
râjya
26. śriyaṃ vṛiddhiṃ prâpayati sma vikrama-bharaiḥ śrî-Vîrarâjaprabhuḥ |
dânâni kshiti-maṇḍalê kila tulâdîni dvijêbhyô chirânn âśâ-mînadṛisâṃ
nijê-
27. na yaśasâ kauśêyam apyâdiśat | râja-śrî-vara-Vîrarâja-tanayau śrî-
Dêvarâjaprabhu-śrîman-Nañjamahîpatî vitaraṇa-svalpîkṛita-svardru-
mau | râ-
28. jêtê bhuvi Râjarâja-vibhavau bhûdêva-samrakshakau pratyarthi-kshiti-
pâla-sêvita-padau gâmbhîrya-śauryânvitau | tatrâdyaḥ para-râjadarpa-
dalanaḥ śrî-Dêva-
29. râjaprabhuḥ śrîmat-Kṛishṇamahîpatêr vijayatê sênâdhipatyaṃ vahan |
yaś chakrê Midigêśi-Mâgaḍi-lasat-Sâvandi-mukhyân bahûn dêśân a-
30. nya-nṛipâlakair bhuja-balâj jêtum tva-sâdhyân vaśê | sarvâdhikâra-padam
asya bhajan nṛipasya śrî-Nañjarâja-nṛipatir jayati sma bhûmau | yasyâ-
bha-
31. vad Basavarâja-mahîpatîndras tâtaḥ su-mînanayanâ jananî cha yasya |
brahmâṇḍaṃ viśva-chakraṃ kanaka-gaja-haya-syandanân gô-sahasraṃ
ka-
32. lpadrum kalpavallîm nija-tanu-tulitaṃ hêma Hairaṇyagarbhaṃ | abdhîn
bhûtani sîrân ajina-kanaka-jaṃ dhênu-yugmaṃ dharâm cha prâdâd yô
bhûsu-
33. rêbhyô yad-anumati-vaśân Nañjarâja-kshitîśaḥ | śrî-Gôvinda-ḍaṇâyakaḥ
prabhu-varaḥ śrî-Kaṇvapuryâm abhûd grâmâṇâm adhipaḥ praśasta-
ma-
34. himâ dvâtrimśataḥ kîrtimân yaḥ prakhyâta-matir yathâ-kavi-Gurû
Bhṛigv-Aṅgirô-vamśayôḥ svîyasya prathayâm-chakâra nitarâm vam-
35. śasya kîrtiṃ tathâ | tad-vamśê kalaśâmbudhâv iva Śaśî vidvân budhânâm
priyô Gôpâlârya iti prasiddaha-mahimâ jâtaḥ sudhîr
36. dhârmikaḥ | yasyâlaṅkṛita-bhûtalasya nitarâm Gôpâla-pâdâbjayôḥ bhak-
tiḥ sat-purushârtha-dâ samabhavat śrêyôrthinaḥ sarvadâ |
37. tat-sûnuḥ priya-darśanas sumanasâṃ Kṛishṇârya-nâmâ bhavad dharmai-
ka-pravaṇô vihâra-nilayaḥ saujanya-dâkshinyayôḥ | yaḥ Śrî
38. raṅgapurîm upêtya vachasâ budhyâ cha Vâchaspatêr anyûnaḥ prabhu-
rañjanam virachayan indhê sma bandhus satâm | putras tasya
39. viśishṭa-buddhir udabhûd vidvajjanaika-priyaḥ Timmappârya iti prathâm
sumahatîṃ prâptas satâm agraṇîḥ | yas taistair niyamair
40. abhîshṭa-phaladân ârâdhya dêvôttamân abhrâjîd abhinandyamâna-
charitaḥ sadbhir guṇais santataṃ | tasyâdhîta-samagra-yâjusha-ma-
41. hâpastamba-sûtrasya hi śrîmân Venkaṭapatyamâtya-tilakaḥ putrô-
janishṭôttamaḥ | yaḥ Śrîraṅgapurê vasan pratidinaṃ
42. Śrî-Venkaṭêśam bhajan Bhâradvâja-kulâgraṇîr vijayatê bhûdêva-saṃ-
rakshakaḥ | yaḥ sênâdhipa-Dêvarâjam atulaṃ śrî-Nañjarâ-
43. ja-prabhuṃ santôshya sva-guṇair ananya-sulabhais sarvârtha-saṃ-
sâdhakaḥ | kshôṇîśâdhipatêr adabhra-yaśasas śrî-Krîshṇarâ-
44. jâ-prabhôr mantritvam samupâśritô vijayatê sarvâtiśâyî dhiyâ | yô dânâny
atanôd bahûni vidhivat kinchâgrahârân bahûn yasya
45. brâhmaṇa-pâlanêshv avichalaṃ vâtsalyam anyâdṛiśam | yaḥ snânê cha-
japê purâṇa-paṭhanê dêvârchanê bhôjanê viprair bhâ-

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46. ti samantataḥ kavachitaḥ sadbhih sahasrâdhikaiḥ | tasyâsîl lalânâ samâ
guṇa-gaṇair Lakshmî-Bhavânyôḥ satî śrî-Kâ-

47. vêryabhidhâ dayârdra-hṛidayâ Sûryaṃ prabhêvâśritâ । Atrêr adbhuta-
karmaṇaḥ kila yathâ bhavyânasûyâ tathâ yâ dharmâdi-pumartha-
sâdhana-
48. vidhau bhartur gṛihîta-vratâ । sôyaṃ Venkaṭapatyamâtya-tilakaḥ patnyâ
sahâbhîshṭayâ dharmam kîrtikaram vichârya suchiram ka-
49. rtuṃ sthiram kam chana । Kâvêrî-Kapilânadî-pravilasat-kshêtrê mahâ-
puṇyadê prakhyâta-śriyaṃ agrahâram akarôch chhrî-Kṛishṇarâjâ-
50. jñayâ । tênâtyadbhuta-karmaṇâ virachitaḥ śrî-Trirmakûṭê mahâ-Kâvêrî-
Kapilâ-nadîpravilasat-kshêtrê grahârottamaḥ । sa-
51. dvrittair vimalair dvijâti-maṇibhir yaḥ santarâṃ yôjitô bhûdêvyâ maṇi-
hâravad vijayatê śrî-kumbhajêśa-priyaḥ । Śâlivâha-
52. na-nirṇîtê śakâbdê daśabhis śataiḥ । samanvitecha shaṭshashṭhyâ
shaṭśatair api vatsaraiḥ । Raktâkshi-vatsarê mâsi Vaiśâkhe.
53. Ravi-vâsare । Paurnamâsyâṃ Sîtabhânôr uparâge mahâ-dine । agrahâram
adâd bhaktyâ viprebhyaḥ prîti-pûrvakaṃ । Kâ-
54. vêryâ dakshiṇê bhâge Satyâgâla-sthalê sthitaṃ । Mullûru-grâma-sîmâyâḥ
prâchîm âśâm upâśritaṃ । nadyâḥ Sahyâ-drijâyâs tu
55. dakshiṇâyâṃ diśi sthitaṃ śrî-Dâsanapura-grâmât paśchimasyâm diśi
sthitaṃ । Muḍugundasya sîmâyâ uttarasyâm diśi sthitaṃ ।
56. pratinâmnâ Venkaṭarâmasamudra iti kîrtitaṃ । Hampâpurâbhidhaṃ
grâmaṃ sarva-sasya-samanvitam । sarvamânyaṃ chatus-sîmâ samy-
utaṃ cha sa-
57. mantataḥ । nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitaṃ akshîṇâ-
gâmi samyuktam ashṭa-bhogyaṃ sabhûruhaṃ । vâpî-kûpa-taṭâkaiś
cha kachchhênâ-
58. pi samanvitaṃ । putra-pautrâdibhir bhôgyaṃ kramâd âchandra-târakaṃ ।
dânâdhi-vikrayâṇâṃcha yôgyaṃ vinimayasya cha । amśair dvâdaśabhir
yuktam sa
59. gṛihaṃ nirupâdhikaṃ । Brâhmaṇêbhyaḥ kuṭumbibhyas têbhyas tu nama-
mêti cha । sa- hiraṇya-payôdhârâ-pûrvakaṃ pradadau prabhuḥ । Venka-
ṭarâma-samudrâkhyê
60. hyagrahâra-varê dvijâḥ । vṛittimantô vilikhyantê vêda-vêdânga-pâragâḥ ।
Kauṇḍinya-gôtrajô dhîmân Sûryanârâyaṇâtmajaḥ । Subbâśâstrî
61. yâjushôtra vṛittimêkâṃ samaśnutê । Nârâyaṇârya-tanayaḥ śrî-Bôdhâ-
yana-sûtravân । Narasimhâbhidô-traikâm yâjushô vṛittim aśnutê । Gâ-
62. rgya-gôtrôdbhavôtraikâm Yâjushô Venkaṭâryajaḥ । dhîmân Venkaṭarâmâ-
khya daivajñô vṛittim aśnutê । Âtrêya-gôtrajô dhîmân Narasimhâ-
63. rya-nandanaḥ । Lakshmîpatir bahvṛichôtra vṛittimêkâm samaśnutê ।
Bhâradvâjânvayaḥ sûnur Venkaṭêśvaraśâstriṇaḥ । śrî-Kêśavâbhidhaḥ
sûrir yâjushô-
64. traika-vṛittikaḥ । Bhâradvâjânvayô traikâm śrî-Venkaṭapatês sutaḥ ।
yâjushô Venkaṭagirir dhîmân vṛittim samaśnutê । Tammâbhaṭṭâ-
65. bhidhôtraikâm yâjushô Haritânvayaḥ । Kôṭambhaṭṭa-sutô dhîmân vip-
rêndrô vṛittim aśnutê । Kauśikânvayjôtraikâm Nârâyaṇatanûdbhavaḥ ।
66. Timmâbhaṭṭâbhidhô dhîman yâjushô vṛittim aśnutê । Hiriyaṇṇa-sutô
dhîmân yâjushô Haritânvayaḥ । Subbâbhaṭṭâbhidhô traikâm daiva-
67. jñô vṛittim aśnutê । Bhâradvâjânvayô traikâm Sîtârâmârya-nandanaḥ ।
yâjushô Venkaṭâdryâkhyô dhîmân vṛittim samaśnutê । Brâhmaṇe-
bhyaḥ
68. pradâyaivaṃ daśa vṛittîr vichakshaṇaḥ । vṛitti-dvayaṃ sva-putrâya prada-
dau cha sudhîr mudâ । Venkaṭarâmasamudravemba grâmada Vâmana-
mudre kalluga-
69. ḷa neṭṭa vivara । î-grâmakke îśânya Kâvêrige tenkalu । Dâsanapurada
yallêmadhya î-Mallikârjuna-svâmiyavara koḍige-holakke mûḍala teva-
70. rinali paḍuva-mukhavâgi neṭṭa kallu । idakke tenkalu । â-grâmada Dâsana-
purada yalle madhyadalli mûḍadikkige î-gramada yalle koneyâgi
71. iddadarinda Hâlugere holada tevarinalli neṭṭa kallu । idakke mûḍalu
Hampâpura-Dâsanapurada yalle madhyada Hâlugere holakke baḍa-
72. ga-dikkina tevarinalli neṭṭa kallu । idakke tenkalu Hampâpura Dâsana-
pura agrahârada yalle Hâlugere-holada tevarinalli neṭṭa kallu । ida-
73. kke teṃ । Hampâpura agrahâradelle madhyâ Mahântavaḍêra kaṭṭege
mûḍa neṭṭa ka । idakke tenkalu Hampâpura agrahârada madhya Dêpê-
gaudanakaṭṭege mûḍalu

74. neṭṭa kal idakke teṃl Hampâpura agrahâradelle madhya Hanchiggere yêri-mêlê neṭṭa kal idakke âgnêya Hampâpura-agrahârada madhya mûḍalâ-
75. gi yalle naḍaddarinda î-kere balagereyalli neṭṭa kal idakke mûḍalu Hampâpura-agrahâradelle madhya Hanchigere êrige mûḍalu neṭṭa ka-
76. llu! idakke mûḍalu Hampâpura agrahâra Kollâgâradelle madhya Mârî-koḍage holakke mûḍala holada tevarinalli neṭṭa kal idakke teṅkalu
77. Hampâpura-Kollâgâlada madhya mûḍalâgi yelle naḍaddarinda idê holada tevarinalli neṭṭa kal idakke mûḍalu Kollâgâladelle madhya doḍḍa.
78. yarêholada îśânya-dikkina tevarinalli neṭṭa kal idakke teṅkalu î-eraḍu-yalle madhya Śântasaṭṭî-kaṭṭege mûḍalu doḍḍa-yare-holada mûle te-
79. varamêle neṭṭa kal idakke teṅkalu-yalle madhya Mahântavaḍêra kaṭṭege baḍagalu Kallêgauḍana holada mûḍalu tevarinalli neṭṭa kal idakke teṅka-
80. lu î-yallê-madhya î-kaṭṭe balagereyalli neṭṭa kal idakke teṅkalu Hampâpura-Kollâgâladelleya madhyada dârige baḍagalâgi neṭṭa kallu idakke pa-
81. ḍuvalu Hampâpura-Kollâgâladelleya madhya Kempaliṅganakaṭṭege mûḍalu neṭṭa kal idakke paḍuvalu Hampâpura Kollâgâla Śaṅkarana-purada yalle-
82. madhya Mahantavaḍêra kaṭṭege paḍuvalu neṭṭa kal idakke paḍuvalu Hampâl Śaṅkaranapurada yalle madhya Muḍuguṇḍada Dêvêgauḍana holakke tenka-
83. lu neṭṭa kal idakke paḍuvalu Haṃl Śaṅkaranapurada yelle madhya Honnaholege mûḍalâgi neṭṭa kal idakke paḍuvalu Haṃl Mullûra yallê madhya Honna-
84. holege paḍuvalu uppaliga-Sambu-tôṭakke paḍuvalu neṭṭa kal idakke-baḍagalu î-Sambu-toṭada tevarinalli neṭṭa kal idakke baḍagalu yallê-madhya.
85. Lingêgauḍana tôṭakke paḍuvalu neṭṭa kal idakke baḍagalu Yammê-Lingêgauḍana tôṭakke paḍuvala tevarinalli neṭṭa kal idakke baḍaga
86. lu Hampâpura Mullûra yalle madhya Śivanêgauḍana tôṭada âgnêya-bhâga tevarinalli neṭṭa kal idakke paḍuvalâgi idê tôṭada nairutya-mû-
87. le-tevarinalli neṭṭa kal idakke baḍagalu yî-yalleya madhya Mâdêgauḍana Vîrattana tôṭakke paḍuvalu neṭṭa kal idakke baḍagalu Honnaholege
88. paḍuvalu Kâvêrige tenkalu neṭṭa kallul antu 28 kallugala madhya Kâvêrî-nadiyindaṃ tenkalu î-chatus-sîmê-madhyada halli Hiriyûrasun-
89. ka pommu muntâddu buddhi-nirûpa-prakârakke sakalavu vṛitti-prâpti-yalli saluvudu yandu bareśikoṭṭa tâmra-śâsana êkaiva bhaginî lôkê sarvê-
90. shâm êva bhûbhujâṃl na-bhôjyâ na kara-grâhyâ vipra-dattâ vasundarâ Kâśyapaḥ Sâmagô dhîmân vidvân śrî-Kṛishṇadîkshitaḥl tâmraśâsa-
91. na-gân ślôkân uktvâlikhya virâjatêl śrî-Vengaṭêśvara (Kannaḍa).

Note.

After praising Śambhu, Varâha, and Gaṇapati, the inscription describes the genealogy of Kṛishṇarâja Voḍeyar II in the way in which it has been given in a number of grants of the Mahârâjas of Mysore. There was born the moon from the milky ocean. His son was Budha, his son Purûravas, his son Âyus, his son Nahusha, then Yayâti, from Yayâti there was born Yadu, lord of Dvâraka. Some descendants of Yadu came to the Karṇâṭaka country and set up a kingdom in Mysore. In that line there was born Châmabhûpâla; his sons were Timmarâja, Beṭṭada-Châmarâja and Râja-oḍeyar, conqueror of Tirumalarâya of Śrîrangapaṭṭaṇa. Râja-Voḍeyar's son was Narasarâja whose son was Châmarâja. Then came Râja Voḍeyar II. Then came Kaṇṭhîrava Narasarâja Voḍeyar. Then came Dêvarâja, the latter was succeeded by Chikkadêvarâja whose son was Kaṇṭhîrava Narasarâja II. He was followed by Kṛishṇarâja, his son was Kṛishṇaraja II who bestowed the Agrahâra of the grant. This Kṛishṇarâja Voḍeyar is stated to have been served by two ministers successively: first by Nanjarâja and then at the time of making the grant by Venkaṭapati, at whose suggestion and recommendation the Agrahâra of Hampâpûr called after the name of the minister as

Venkaṭarâmasamudra was given to some Brâhmans. The interesting feature of this inscription is the description of the genealogy of the two ministers. The genealogy of Nanjaraja is given as follows:—Among the old kings of Kaḷale, now a village about 16 miles from Mysore, there was one Kântarâja by name. He had two sons, Nanjarâja and Doḍḍarâja, who as commanders of the army of Mysore subdued a number of petty *pâlegârs* of the time. Nanjarâja's son was Basavarâja and Doḍḍaya's son Vîrarâja, of whom, the former as a commander of the Mysore army excelled his father, while the latter was famous for his liberality and charity. Vîrarâja's son was Dêvarâja and Basava's son Nanjarâja. Dêvarâja as commander of Kṛishṇarâja Voḍeyar's army, conquered the chiefs of Miḍigêsi, Mâgaḍi, and Sâvandi and other places, while Nanjarâja, son of Basava was the minister of the same king. When Nanjarâja retired, Venkaṭapati became minister to Kṛishṇarâja Voḍeyar II. Venkaṭapati's genealogy is given as follows:—

Govinda-daṇâyaka was an officer in charge of a number of villages and Kaṇvapuri was his head-quarters. In his family there was born a learned man called Gôpâlârya whose son was Kṛishṇârya who was held in high esteem by the king in Seringapatam. His son was Timmappârya, who could recite the whole of the Yajurvêda and the Âpastambhasûtra. His son was Venkaṭapati, who having pleased both Dêvarâja, commander of the Mysore army, and Nanjarâja, the retiring minister, became minister to Kṛishṇarâja Voḍeyar II. He was a learned man and took pleasure in worshipping gods, reading purâṇas and feeding a number of Brahmans. His wife was called Kâvâ. At his suggestion the Agrahâra of Hampâpura called Venkaṭarâya-samudra at Tirumukûṭa at the confluence of Kâvêri and Kapilâ, after his name, was made and bestowed upon twelve Brahmans, named in the grant. Lines from 53 to 87 describe the boundary of the Agrahâra and the Vṛitti lands given to the Agrahâra residents. Line 89 contains the usual imprecatory verse and in line 90 the name of the composer of the inscription is given as Kṛishṇadîkshita. There is at the bottom the signature of the minister as Venkaṭêśvara.

The grant is dated Śaka 1666 Raktâkshi-saṃvatsara, Vaiśâkhamâsa, Paurṇamâsi on Sunday, there being a lunar eclipse on the day. The equivalent English date is Sunday the fifteenth of April of A. D. 1744. The ending moment of the fifteenth tithi was about 4-44 A. M. on Monday. There was also a lunar eclipse on Sunday.

59.

Gundlupet Taluk.

Pillahaḷḷi grant of Vîrarâjavoḍeyar of A. D. 1638 in possession of Rangasvami Iyengar of Terakaṇâmbi.

(*Three plates with a royal signet.*)

Size 8″ × 4″

Ia. 1. śrî-Narasimhâya namaḥ śubha-
2. mastu। Lakshmîpate Kamalanâ-
3. bha Surêśa Vishṇô Yajñeśa Yajña-Ma-
4. dhusûdana pushkalâksha। Brahmaṇya
5. Kêśava Janârdana Vâsudêva
6. Lakshmînṛisiṃha-charaṇaṃ śa-
7. raṇaṃ prapadyê ।०। śâkâbdê Śâ-
8. livâhê nava-śara-tithayô
9. Îśvarâbdê cha Mâghê Pourna-
10. myâṃ Śukravârê gururuḍu-
11. sahitê yôga-tithyâdhikê cha
12. śrîmad Dêvâdidêvô saka-
13. la-muni-gaṇa-stôtra-pâṭhê-
14. na nutyô Yôgânan-
Ib. 15. dô Nṛisimhô Triṇapura-nila-
16. yô prâduraśî babhûva ॥ ० ॥ sva-
17. sti śrî-vijayâbhyudaya Śalîvâ-
18. hana-śaka-varsha 1559 Ka-
19. li-varsha 4738 sanda Kali-

20. dina 1730593 gha 34
21. vi-gha 17 sanda vartamâ-
22. navâda Îśvara-samvatsa-
23. rada Mâgha śu 15 Śukra-vâ-
24. ra śubha-nakshatra śubha-yôga
25. śubha-karaṇadalli pratya-(va
26. kshavâda Narasimhasvâ-
27. miyavara amṛitapaḍige
28. koṭa grâma gadde beddalu
IIa. 29. tôṭa-svâstheya śâsana
30. śrîmat-Kâśyapa-gôtra-
31. śindhu-jânitaḥ śrî-Sô-
32. marâjan ayê tat-sûnuḥ sa-
33. kalâ-kalâsu nipuṇô
34. śrî-Gôvaṇâkhyô nṛipaḥ |
35. tat-putrô Basavâbhidhâna-nṛi-
36. patau Tṛiṇyâpurî-nâyakô
37. śrîmad-vaibhava-Râjarâja-nṛipa-
38. ti śrî-Vîrarâjâhvayaḥ
39. yî-Vîrarâjoḍeyaru | Basa-
40. varâjoḍeyaru yamba upa-
41. nâmadmada sukha-râjaṃ
42. gaiüttiralu | tamage
IIb. 43. yishṭa-kâmyârthav âgabêku
44. yandu Yôgânarasimha-
45. svâmiyavarige koṭṭa grâ-
46. ma Hullanahalliya sthalake
47. saluva Kaṇeyalanâḍu vola-
48. gina Pillahalliya grâma | nu
49. sarvamânyavâgi koṭṭeü
50. alliya chatuḥ-sîmeya vola-
51. gâda nidhi-nikshêpa-ashṭabhô-
52. ga-svâmyavanu Narasiṃ-
53. hasvâmiyavarige saluva-
54 du namma Hullanahalliya sthala
55. ke saluva Tarraganahali-
56. ge baḍagaṇa halasina-nâ-
IIIa. 57. la-hola | Hullanahalli-
58. gesaluva Allâlanâtha-
59. purâda mûḍaṇa gadde 1 Kâ-
60. reyada kereya kelagaṇa
61. Puṭṭarasana tôṭa 1 yivanu
62. sarvamânyavâgi Narasiṃ-
63. hasvâmiyavarige ko-
64. ṭṭeü yidake âru a-
65. lupidaru pañcha-mahâ-pâ-
66. taka || yidakke grantha | sva-
67. dattâd dviguṇaṃ puṇyaṃ para-dattâ
68. nupâlanaṃ | para-dattâpahârê-
69. ṇa sva-dattam nishpalaṃ bha-
70. vêt | ॰ | dâna-pâlanayôr ma-
71. dhyê dânâ-śrêyam avâ-
*IIIb. 72. yitiśrî-Narasimba-
73. śâsanaṃ śubha-śâsanaṃ
74. pnuyât | dânâ svargam a-
75. vâpanôti pâlanâd achyutaṃ
76. padaṃ | ० | sva-dattaṃ para-dattaṃ
77. vâ yô harêta vasundharâ |
78. shashṭirvarsha-sahasrâṇi vishṭâyâṃ
79. jâyatê krimih | ३ | akshaya-su-

* Lines 72 and 73 form the concluding portion of the grant and should have been engraved below line 87.

80. khav î-dharmavan îkshisi rakshi
81. suva puṇya-purushargakkuṃ bhakshi
82. suvâtage santâna-kshaya-
83. m âyu-kshayaṃ kula-kshayam akkuṃ
84. ।३। bahubhir vasudhâ dattâ pâ-
85. hubhiḥ Sagarâdibhiḥ । ya-
86. sya yasya yathâ bhûmiḥ ta-
87. syatasya tathâ phalaṃ.

Note.

This grant consists of three copper-plates written on both sides. At the top of the inscription is engraved the Vaḍagalai *nâmam* of Śrîvaishṇava Brahmans with discus to the left and conch to the right. The characters are Nâgari except the numerals which are in Kannaḍa. The language is Kannaḍa with the exception of three original Sanskrit verses in the beginning, one in the middle and imprecatory verses quoted at the close. It records the grant of a village named Pillahaḷḷi in Kaṇyala-nâḍu of Hullanahaḷḷi-sthala and some lands in the villages Taṛaganahaḷḷi, Hullana-haḷḷi, and Kâreya to the god Narasimhasvâmi of Hullanahaḷḷi or Tṛiṇapura by Vîrarâja-oḍeyar *alias* Basavarâja-oḍeyar, son of Gôvaṇa and of lunar race and Kâśyapa-gôtra, and chief of Tṛiṇapura or Hullanahaḷḷi. The date of the grant is given as Mâgha śuddha 15 Śukravâra of Îśvara, 1559 of Śâka era and 4738 of Kali era, the expired days of Kali era being 1730593, and corresponds to Friday the 19th January of 1638 A. D. The king Vîrarâja-oḍeyar mentioned in this grant seems to have been a local chief and quite different from the Changâḷva king of that name, in as much as Kṛishṇarâjayadêva but not Gôvaṇadêva, as mentioned in this grant, was the father or predecessor of Changâḷva Vîrarâja.

The first verse consists of a string of epithets qualifying Lakshmînṛisimha The second verse describes the date of the grant, of the setting up of the god Yôgânanda-narasimha. It is full of grammatical errors. The use of *Śâkêbdê Śâlivâhe* in the sense of *Śâlivâha-śakâbde* is wrong; *Tithayô Îśvara* is a bad sandhi. *Paurṇamyâm* is another error. *Gururuḍusahite* gives no sense. *prâdurâsî babhûva* is a serious grammatical error. It ought to be either *prâdhurbabhûva* or *prâdurâsît.* In the third Sanskrit verse appearing in the plate IIa, the pronoun *tat* in *tatsûnuḥ* has no antecedent. Tṛiṇyapuri in the sense of Tṛinapuri is opposed to grammar. In fact there is no such word as *Tṛiṇya.*

60.

SHIMOGA DISTRICT.

Kumsi Sub-Taluk.

On a stone set up in the forest of the deserted village Sûḍûr in Kumsi Hobli.

Size 2′-6″ × 1-0″

Kannaḍa language and characters.

1. svasti samasta-prasasti-sama-
2. nvitaṃ râjâdhirâja râ-
3. ja-paramêśvaraṃ Yîśvara-
4. mûrti śrî Vîra Hariha-
5. rarâyara komâra Dê-
6. varâya Voḍeyaru su-
7. khadiṃ râjyava geyuvali-
8. Saka varisha 1329 nê varu-
9. savâda Sarvajitu saṃvatsa-
10. rada Kârtika ba 11 Gu Sô-
11. ḍûra Chîlagoṇḍarsa tana-
12. ge âne-vari (?) bandali Bom-
13. maṇṇanû tanna prâṇava ni-
14. lisidan âgi âtage bitṭa u-
15. mbaḷi keṛeya voḷagaṇa-
16. bhûmiyanu umbaḷi-

17. ya bhûmiyâgi. bi. chan-
18. dra uḷannabara | aḷipida-
19. varu Vâraṇâsiyali ka
(on the top)
20. vileyan aḷida papada-
21. sa . . pâtakam śrî śrî śrî-

Note.

The inscription is in Kannada language and writing. It is dated Thursday the 11th lunar day of the dark half of Kârtika of the year Sarvajit, Śaka 1329 corresponding to Thursday the 27th of October A. D. 1407, when Dêvarâya Voḍeyar, the son of Vîrahariharârâya II of Vijayanagar is said to have been the emperor It records the gift of some land below tank by Sôḍûr Chîlagoṇḍarasa to Bommaṇṇa for saving his life from an elephant about to fall upon the former. It ends with the usual imprecation.

61.

On a stone lying by the side of the Timber Depot to the east of the village Choraḍi in Kumsi Sub-Taluk.

Size 4′ × 2′.

Kannaḍa language and characters.

1. svasti śrîmatu Yâdavanârâyaṇa
2. bhujabaḷa-pratâpachakravarti śrî-
3. Râmadêvarâjyôdayada . . . . .
4. " . . Dundubhi-samvatsara
5. . . . . su 10 . . . . vâra
6. . . . . gavuḍa . . . . koṭṭa gadde
7. . . . . voḍaṃbaṭṭu . . . . .
8. . . . . idam aḷido . . . . .
9. . . . . Vâraṇâsiya

Note.

The inscription records the gift of a paddy-field by Râmadêva of the Sêuṇa dynasty (1271-1309?) to a Gauḍa, whose name in the inscription is worn out. This is dated in the year Dundubhi, the eleventh year of the king's reign. The names of the month and of the week day are worn out.

Translation.

Be it well. On the .....day the 10th of the light half of.....of the year Dundubhi, the 11th year of the reign of the prosperous Râmadêva, Yâdavanârâyaṇa Bhujabala-pratâpa-chakravarti, a gift of rice-field was made to .....Gauḍa..... ... (the usual imprecation).

62.

On a stone in the building site of the nâḍiga in a ruined village to the east of the same village.

Size 3′-3″ × 2′-6″

1. kaḷa-
2. pannara
3. prâṇaja-
4. mâdi-
5. guṇa-sam-
6. ppa śrî
7. mad-anâdiyagrahâraṃ Sôraḍeya aśêsha-sâsirbbar tamma magam Chîla-ḍaḷâṛa
8. Byôpadhaḷâṛan maṇḍaḷâṇma gôva koll ahitaraṃ gelal paḍeṛâ mârggaṃ
9. dale koṇḍudarkke mechchi gadde-gaḷeya matta 1 beddale-gaḷeya matta
10. pa 2 okkaludeṛe manedeṛe antuvaṃ koḍaṅgeyaṃ biṭṭu koṭṭaru i-ko-
11. ḍaṅgeya aḷidâtaṃ sîmeyiṃ bâhiraṃ svasti śrîmad-anâdiyagra-
12. hâraṃ Sôraḍeya Kadambara Tailahan iṛidu poḍimaḍe urchchal â-tuṛu pa-
13. riye Bopadaḷâṛa kâdi suralôka-prâptan âdaḍe Chîladaḷâray âtaṅge pa-
14. rôksha vina-
15. yamaṃ mâḍi
16. kallan iṛisi-
17. da kaṇḍarisi-
18. da Mâchôja

Note.

The inscription is in old Kanarese and not dated. The chief interest of it lies in the fact that it furnishes reliable information about early self-governing village communities in Mysore, the honour they showed to the memory of their brave defenders and their readiness to reward the survivors of their brave martyrs. From the way in which Tailapa of the Kadambas is spoken of in the inscription, it appears that the Agrahâra, though it was near Banavasi, the capital of the Kadambas, was not under the Kadamba rule. It may therefore be assumed that the village was self-governing and paying taxes to none. The figures in relief on the stone seem to represent Bôpadaḷâra and his enemies.

Translation.

All the inhabitants of the ancient Agrahâra of Sôraḍe now (Choraḍi) devoted to the observance of Prâṇâyâma and other Yôga practices, all assembled in thousands, made a gift of a wet field and a dry field together with the remission of house-tax and family-tax to Chîladaḷâra Bopadaḷâra (modern Talâra-police watch-man) in appreciation of the victory he won against royal cow-lifters on their way to make a raid of cows of the village. Whoever takes away the gift will be cast out of the country.

Be it well. When Tailapa of the Kadmbas came on the ancient Agrahâra of Soraḍi in order to make a raid of the cows of the village and the cows fled away being let off by him, Bopadaḷâra fought with him and attained the abode of the celestials. To commemorate his death, Mâchôja set up this stone with inscription (under the order of the inhabitants.)

63.

On a stone lying in the forest near the deserted village Kûḍi in Âyanûr Hobli.

Size 5′-0 × 1′-6″

Kannaḍa language and characters.

1. Śâlivâhana śaka varusha-
2. 1621 neya Bahudhânya-
3. saṃvatsarada Mâgha śu 2 lu
4. Honnâḷiya maṭhada paṭṭa-
5. da Chennabasavarâja-
6. dêvarige Kûḍi grâma-
7. da pratinâma Basavarâ-
8. japuravanu Śivârpi-
9. tavâgi Kenchapa Nâya-
10. karu puravarga uttâra-
11. vâgi biḍisi koṭṭa uṃ-
12. baḷi

Note.

The inscription is in Hosakannaḍa language and writing. It is dated the 2nd lunar day of the light half of Mâgha of the year Bahudhânya, Śaka 1621, corresponding to Thursday the 6th February 1699. It records the gift of the village Kûḍi called also Basavarâjapura by Kenchanâyaka for the service of god Chennabasavadêva in the Maṭha of Honnâḷi.

64.

Nagar Taluk.

On the 1st vîragal set up before the Sômêśvara temple in Hâluguḍḍe village in Kerehaḷḷi Hobli.

Size 8′-6″ × 3′-3″.

Haḷegannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê | trailôkya-nagarârambha-mûlastambhâya śambhavê || svasti samadhigata-panchamahâśabda-

2. aśêsha-mahâmaṇḍaḷêsvaran uttara-Madhurâdhîśvaraṃ Paṭṭipombuchcha-puravarêśvaraṃ Padmâvatîlabdha-vara-prasâda mṛiga-madâmôda santata-
3. ta-sakaḷa-jana-stutyaṃ Nîtiśâstranya [jña] biradasarvanya [jña]-nâmâdi-praśasti-sahitaṃ śrîman-mahâmaṇḍaḷêśvaraṃ pratâpa-bhujabaḷa-
4. Sântaradêvaru Sântaḷige-sâyiramaṃ sukha-saṃkathâ-vinôdaḷiṃ râjyaṃ-geyyuttam ire tat-pâda-padmôpajîvi samadhigata pancha-
5. mahâśabda mahâprachaṇḍa-kumâra ? -vêḷaṇḍa-panchânana ripu-kumâra Târaka-saḷânanaṃ arasankagâḷa vijaya-Lakshmî-lôḷa śrîmatu Vira-
6. Hosagundada Bîrarasaru Mêlu-Sântaḷigeyumam Agrahâramumaṃ sukha-din âḷuttam ire śakavarsha 1084 kaneya Chitrabhânu saṃvatsarada
7. Vaisâkha suda 10 Vaḍḍavâradandu kaṭada daṇḍu Aḷiya Bammaṇeyanum Pâṇḍyarasan-umbaḷigâranuṃ samasta-sâdhanaṃ berasi . . . . vûralu biṭṭu
8. vatti bahalli Nellivaḍeyalu Jina-pâdasêkhara sandhi-vigrahi Mâchirâjana kaṃ. Taḷapâri-nâyakange eḷeyaḷ Boppeyabbe nâyakitti
9. magaṃ bhûvaḷayadoḷ adhikaṃ puṭṭida kaligaḷa mukha-tiḷakaṃ Goggi bhaṇṭaradêvam rûpinoḷu Kâma-sannibha kûrppinoḷ â Nara-tanûja Abhimanyu (ve)
10. tâm bêrppa janakk îveḍeyoḷu nôrppaḍe kali Goggi Kalpa-vṛikshaṃ jagadoḷ dhuradoḷ arâti-bhûbhujaran ânu adhaṭind aras-anka-gâḷa vîra
11. (ra) n aḷurkkeyiṃ besase Gogganan ânt iṛivalli birida bîrara nore-nettariṃ neṇana khaṇḍada diṇḍegaruḷgaḷiṃ bhayankaram ene vikramaṃ kaliga . . .
12. nâ jagad-èkavîrana aṇiyaram oḍḍid aḍḍaṇada vîraran ânt isutirppa billa ballaṇiya turanga sâdhanaman ânt iṛivalli mahâ-bhayam.
13. [ne] ṇa-maya khaṇḍa diṇḍi nore-nettara kâr (!) ppuram andu nôrppoḍên aṇakamo Goggiy ânt iṛida vikramam âhava-ranga-bhûmiyo-
14. [ḷ] kalahadoḷ ânta vîra-chaturanga-balangaḷan ântu Goggi tôḷ-vâḷ-adhaṭinde tûḷd iṛiye bidd arisêneya lôhitâmbuviṃ palavu sirangaḷa . . . .
15. ralda vol oppire vîrar aṭṭegaḷ tolatolagendu taḷt iṛiva sambhrama sangara-ranga-bhûmiyoḷ
16. . . . ṇa-maya lôhita-vârî nêṇada kesaṛugaḷa kuṇiv aṭṭegaḷ endaḍ idên aṇakamo vikramada
17. . . vâgaḷ ondu tiruviṃ biḍuvâgḷu nûṛu pariye sâyira-variyaṃ neḍuvalli kôṭiyene poḍaviyoḷ a . . .
18. . . ru tarisand oḍḍid arâtiya maṛu-vakkaman ântu Goggi yiṛiyal dhuradoḷu paṛidaleyoḷu maha
19. . . . daḷava nâyakatana mumbarisida nâyakar idir âgi Goggiyoḷu tâguüdum sâyakadin echchu tû . . . . .
20. . . . dêvar ad êna pêḷuve mârmmaled oḍḍid anya-nṛipa-sainya-payôdhige Bîra-bhûbhujam nûrmmaḍi bâḍabânaḷa
21. . . . . nôrppudum Kûrmma-nakhâstram emb uriya nâlagegaḷ biḍey aṭṭibêveduṃ mummaḷiy âytu vairiba . .
22. . . . . kritâstrano dhuradoḷ arisêneyam nirbbharam iṛiyal Goggi vairi-vikrânta-saral bharadin . . tanuvan uchchâ.
23. . . . . doḷ â sindhu-sutanam pôltaṃ santatam oḍḍi nind ari-balâḷgaḷan ânt iṛivalli vairi-vikrânta-sarâḷigaḷ tanuvan uchchâ.
24. . . gradoḷ Sântanasûnuv entu sara-saiyeyoḷoppidan ante Goggi vikrântaman âsevaṭṭu saral oṭṭidanâha . . .
25. . . . yoḷ sangaradoḷ iṛida vîrame śringâramam ekkevetta Goggiya tamm utsangadoḷ iṭṭuydi niḷimpânganeyar
26. . . . . [A] marâvatiyaṃ antu Taḷaprahârinâyakana maga Goggiya-nâyaka kaṭakaman ânt iṛidu tumula . . . .
27. . . . ma-sântaran enisida Śrîvallabhadêvan-agraputra Pratâpa-bhuja-baḷa Sântaram enisida Tailapadêvaru Bidiyammarasana putra śrîmatu.
28. ru tamm arasara hesaralu (?) goṭṭanendu (?) Hâluguḍḍeya tri-bhôgâ-bhyantarasiddhiy-âgi kallu naṭṭu kâruṇyam-geydu koṭṭa Hosa . . .
29. . . . rvvara mane vaḍi (?) ḍavina kaiyoḷage hôda kaiya makki (?)-sahitam âgi koṭṭaru mangaḷa mahâ śrî śrî

30. jitêna labhyatê Lakshmî mritênâpi surânganâ kshaṇa-vidhvamsanê kâyê kâ chintâ maraṇê raṇê ‖ sva-dattaṃ para-dattaṃ vâ yô harê-
31. ta vasundharâm sashṭir varsha sahasrâṇi vishṭâyâm jâyatê krimiḥ Sarasvatyâya namah Gaṇapatyâya namah.

Note.

The inscription is in Haḷekannaḍa language and writing. It is dated Vaḍḍavâra (Wednesday) the 10th of the light half of Vaiśâkha of the year Chitrabhânu, Śaka 1084 corresponding to Wednesday the 25th April A. D. 1162. It records the gift of the village Hâluguḍḍe by Tailapadêva, son of Śrîvallabhadêva, a Sântara king, to the survivors of Commander Goggi, son of Taḷaprahârinâyaka and a Jaina in faith, who in a terrible battle against Pâṇḍyarasa fought and died. The memorial stone was also set up by the same king.

At the beginning of the inscription, the various titles of the king are enumerated.

(1) Lord of Mahâmaṇḍala.
(2) Lord of Mattra in the north.
(3) Lord of Paṭṭipombuchcha (Modern Humcha).
(4) Recipient of a boon from the goddess Padmâvati.
(5) extolled by all people
(6) and expert in politics.

Tailapadêva seems to have been also called Pratâpabhujabala and is said to have been ruling over Sântaḷige 1000. He is also said to have been assisted by a feudal chief under him called Hosagundada Vîrarasa in charge of Mêlu Sântalige and Agrahâra. The inscription consists of prose and verses, of which the first two letters in all the long lines are unfortunately effaced. The inscription ends with a Sanskrit verse in praise of war, followed by the usual imprecatory verse.

65.

On the 2nd vîragal at the same place.

Size 7′-6″ × 2′-9″.

Kannaḍa language and characters.

1. śrî Gaṇâdhipatayê namah śrî gurubhyô namah namas tunga-śiraś-chumbi-chandrachâ
2. mara-châravê ‖ trailôkya-nagarârambha-mûlastambhâya Śambhavê ‖ svasti śrîmanuma-
3. hâ-maṇḍaḷêsvaraṃ arasankakaragasaṃ birudar-ankusaṃ mû (kî ?) rtti-Nârâya
4. ṇaṃ viḷâsa-vallabhaṃ ati-viśama-hayârûḍha-prauḍha-rêkhâ-Rêvantanuṃ para-baḷa-kṛitân-
5. tanuṃ vairi-maṇḍaḷika-gaḷa-gaṇḍagattari Sinda-kula-nirmnûlanuṃ Lâḷa-râya-mâna-marddananuṃ
6. Kadamba-râya-diśâpaṭṭanuṃ konkaṇiga-râya-bêṇṭekâranuṃ Tuḷa-râya-pratishṭâ-
7. châryyanuṃ ari-râya-jagada (â) ḷaṃ satya-ratnâkaraṃ śaraṇâgata-vajra-panjaraṃ śrî-Billêśvaradê-
8. vara divya-śrî-pâdârâdhakaṃ śrî-Prasanna-Sômanâtha-dêvara labdha-vara-prasâdanuṃ para-
9. baḷa-sâdhakarum appa Paṭṭipombuchcha-puravarâdhîśvaraṃ paschima-samudrâdhi-
10. pati śrî Tammarsadêvaru Hosagundarâjadhâniyalu sukha-sankathâ-vinôdadiṃ
11. râjyaṃ-geyyutav irddu Śaka varsha 1205 neya Svabhânu-saṃvatsarada Phâlguṇa su 10 Âdi-
12. vâradandu śrîman-mahâmaṇḍaḷêśvaraṃ arasanka-karagasaṃ birudar-ankusaṃ mû (?)
13. rtti-Nârâyaṇaṃ viḷâsa-vallabhaṃ śrî-Billêśvara divya-śrî-pâda- padmârâdhakarum appa.

14. . . rasana râjyadalu . . . . . Bhîmansa-ded (?) âseyan ikkida bhaṭaru muṛiya . . . . .
15. . . . . tara-Padmâdêviyuṃ śrîman mahâpasâyita Vîrarasana . . . . . .

(The rest of the inscription is effaced).

Note.

Like the former, this is also in old Kannaḍa language and writing. It is dated Sunday the 10th lunar day of the light half of Phâlguṇa of the year Svabhânu, Śaka 1205—6 corresponding to Sunday the 27th February A. D. 1284. The concluding portion of the inscription is unfortunately cut off. It seems to record the gift of some land to some one by Tammarasa, lord of mahâmaṇḍaḷa, an elephant-hook to all kings proud of their titles, Mûrtinârâyaṇa (an incarnation of Nârâyaṇa), full of grace, a Rêvanta in riding over an even unruly horse, a god of death to enemies, a terror to enemies, the uprooter of the Sindas, destroyer of the pride of the Lâṭas, sovereign lord of the Kadambas, a hunter of the Konkaṇigas, establisher of the Tuḷu kings, an ocean of truth, protector of the submissive, worshipper of Bhilêśvara, recipient of a boon from God Sômanâtha, and lord of Paṭṭi Pombuchchapura.

66.

At Râmachandrâpura, in Huncha Hôbli, a copper śâsana in the Smarta Math
Three plates; size 1′—3″ × 10″
Kannaḍa language and characters.

1. śrî Gaṇâdhipatayê namaḥ namas tunga-śiraśchumbi-chandra-châmara-châravê trailôkya-naga
2. rârambha-mûla-stambhâya-Śambhavê ‖ śrîman mahârâjâdhirâja râjapara-
3. mêśvara śrî-vîrapratâpa Immaḍi-Dêvarâya mahârâyarû Vijeya-nagariya
4. râjadhâniyallû yiddu samasta-râjyaṃgaḷaṃ pratipâlisutaṃ yirdandu tatpâ
5. dapadmôpajîvigaḷaha Bhâyappagaḷû Honnâvarada râjadhâniyalû yiddu
6. Haive Tuḷu- Konkaṇa-râjyaṃgaḷanû pratipâlisutaṃ viddamdina śakavaru
7. sha 1372 neya Śukla-saṃvatsarada Kârtika śu 5 lû śrîmatu Bhôgavardhana-dhâ-
8. ḷa purushâdishṭitarâda śrîmad Amarêśvara-Bhâratî-śrîpadaṅgaḷa śishyaru Râgha-
9. -vôttama-Bhâratî-śrîpâdangaḷige Honnâvarada Bhâyappagaḷû koṭṭa satra-dharmma
10. da mûlaśâsanada paṭṭeya kramav entendare Immaḍi-Dêvarâya-mahârâyarige
11. âyurârôgyavâgabêkendu Gôkarnnada śrîman Mahâdêvara sannidhiya
12. lû mâḍida satra dharmma dêvara amrutapaḍiya kaṭṭaḷeya vivara śrî Mahâba-
13. la Dêvarige di 1 kkaṃ dêvara hâgeyalû akki hâ 2 satra dharmmakke ja 1
14. kkaṃ di 1 kkaṃ akki si 2 ‖ mêluvechcha-kke tuppa majjige hesaṛu bâḷeyale
15. kâyi mêlôgara vîḷeya aḍugabbu saha paḍitâra 2 lekkadali uṃ
16. ba Brâmhara ja 11 nimage eti-bhiksheya ja 1 aṭṭala ja 1 purôhita 1
17. Nâraṇana maga Mâdhavana ja 1 honnanû ettitandu dharmmavanû naḍasu-
18. va naḍahinavana ja 1 antû ja 17 kkaṃ di 1 kke hâ 11 si 1½ mêluve-
19. chchakke di 1 kkaṃ 1¼ haṇahâgada lekkadalû varusha 1 kkaṃ akki mu 136.
20. gaṃ prati mû 1 kkaṃ ga 1 lû ga 204-2½ mêluvechchakke ga 45-2¼
21. ubheyam târa 240 lû ga 250-4¾ kaṃ koṭṭa sthaḷada vivara Heggadabâḷa grâ-
22. mada voḷagaṇa Bôḷa Kêśava hebbârana mûlada mêlaṇa kêriya
23. bhâgi 1 kkaṃ prâku kuḷa târa 280 lû ga 61-⅜ sâmyadiṃ ga 2¼ ubha
24. yam ga 62-3½ kkam târa 240 lû ga 72-1⅞ viśêsha-âdâyada
25. hombaḷiya kuḷa ga 72-1⅞ ge hombaḷi illaddu sâmya ga -49.
26. śuddha hombaḷiya kuḷa Honnâvarada ga 71-2⅞ kaṃ hombaḷi ga 1 lû
27. ga 71-2⅞ jôḍiyim ga 13-2½ haḍagina biṭṭi-yinda ga 2-2½ antu 2.

28. Heggaḍahina grâmada Bôḷa Kêśava-hebbârana mûlada bhâgi 1 kkam
ha . . . . . .
29. Kuchchaḍiya mâgaṇiya voḷagaṇa Mallaṇṇa-heggaḍe teṛuva Alu-
30. gâra grâmadim kuḷasâmya sahâ târa 240 lû ga 22-1⅜ hombaḷiyim
31. ga 21-3⅝ ayidu haṇavina kâṇikeyim ga 10-4 1/16 jôḍiyim ga 30-4.
32. haḍagina-biṭṭiyim ga 0-3¼ yî grâmava satra-dharmmakke koṭṭa samm-
andha sarvvâ-
33. bâdhegâgi kaṭṭida chaḍita ga 3-1⅜ antû târa 240 ga 90-3 ga uḍu-
34. goṛege ga 0-3¼ śuddha ga 90 ubhayam târa 240 lû ga 250-4¾ akshara-
35. dalû yinnûṛa ayivattu honnû nâlku haṇa muppâgavanû Śu-
36. kla-saṃvatsarada Kârtika śu 1 ârabhyavâgi kâlampratiyalû kandâ
37. ya mârggadalû yî eraḍusthaḷadinda baha honnanû etti tarisikoṃ
38. ḍu śrî Mahâbaladêvara amrutapaḍiyanu satra-dharmmavanu nimma
śishya-pa-
39. rampareyâgi yî dharmmavanû naḍasutta bahadu yî dharmakke koṭṭa he-
40. ggaḍahina voḷagaṇa Bôḷa Kêśava-hebbârana vondu bhâgigû Kuchchaḍi-
41. -ya mâgaṇêya voḷagaṇa Âlugâragrâmavanû satradharmma śrî Ma-
42. hâbaladêvara amrutapaḍiya dharmmakke koṭṭa sammandha yî eraḍu
sthaḷaga-
43. ḷa mêle nâḍu-saradiyalû baha kâṇike-biddubiya adhikâri-sê-
44. -nabôvara-malavraya heggaḍahina bhâgige â grâma- saradiyalû baha a-
45. dhikâri sénabôvara malavraya upachârasahavâgi sarvamânyavâgi
46. pâlisidevâgi yî eraḍa-sthaḷake nâḍu-saradiyalu baha kâṇike
47. biddubîya adhikâri-sênabôvara bêḍige malavraya grâma-nashṭasaha?
48. vâgi âvudanû koḷa salladu yî satra-dharmmavanû dêvara amrutapaḍi
49. yanû naḍasuva maṭha nâu śrî Mahâbaladêvara kaiyyalû yiphâne En-
50. -ṇeya keṛeya kaṭṭi mûlavâgi koṇḍa dêvara paḍuvaṇa deseya maṭhadalû
51. yî satra-dharmmavanû dêvara amrutapaḍiyanû naḍasutta bahudû endu
52. koṭṭa paṭṭe ‖ yintappudakke sâkshigaḷu Âditya chandrâv Anilânalau cha
53. dyaur bhûmir âpô hṛidayam yamaścha ‖ ahaścha râtriścha ubhêcha sandhyê
54. dharmmaścha jânâti narasya vṛittam ‖ Bhâyaṇṇana baraha

Note.

The grant records the gift of some land of specified boundary yielding a specified quantity of produce for the charitable purpose of offering cooked rice to god Mahâdêva in Gôkarṇa and of feeding 14 Brahmans inclusive of the Svâmi of Gôkarṇa Maṭha by Bâyappa, feudal chîef ruling over Haive, Tulu, and Konkaṇa from his capital, Honnavara, under Immaḍidêvarâya, Mahârâjâdhîrâja, Râjaparamêśvara and Vîrapratâpa, of Vijayanagar.

The grant is dated Śaka 1372 (1450 A. D.) Śukla saṃvatsara Kârtika śuddha 5 equivalent to Monday the 11th October 1450 A. D. The date is not verifiable.

67.

Another copper śâsana in the same mutt.

1 Plate, Dêvanâgari characters, Kannaḍa language.

1. śrî Gaṇêśâya namaḥ ‖ namas tuṅga-śiraś-chumbi-chandra-châmara-châra-
vê ‖ trailôkya-nagarârambha-mûla
2. stambhâya Śambhavê ‖ svasti śrî-Vijiayâbhyudaya Śâlivâhana śaka-
varsha 1343 nê Raudri samva-
3. tsarada Mâgha ba 30 yalu śrîmat paramahamsa-parivrâjakâchâryavary-
âdyanêkaguṇa-vi
4. śi [shṭa] śrîmad Bhôgavardhanavâla-purushâdhishṭita Śataśṛingapurâ-
dhivâsaśrîmad Raghûttama-
5. maṭhada śrîmad Raghuvîrabhâratî-śrîsvâmigaḷavaru ârâdhisuva śrimat
Paṭṭâbhirâmachandradêva-
6. ra bhaṇḍârakke ‖ śrîmatparamahamsa-parivrâjakâchâryavaryapurushâ-
dhishṭhita śrîmat Sôde Honna-
7. haḷḷiya maṭhada Pratya-Brahmêndra-sarasvatî-śrîpâdaṅgaḷu barasi-vappi-
sida bhâshâpaṭṭe kra

8. maventenadre nimma saṃsthâṇakke anâdîyâgi naḍedu banda Sôdâ 16 śîme-Brâhmaṇa janara
9. agratâmbûla charanagâṇike âchâra vichâra tatkâla-prâyaśchittagaḷa nôḍikoṇ
10. ḍu baruvante tamage apaṇe âgabêkenta arikemâḍikoṇḍadrindâ Sôdâ
11. 16 sîme Kuḷe nâḍoḷaguḷḷa Hiḷuru Tiṅgaḷa-bailu î yeraḍu-grâmavû pûrvada.
12. llu Kekkâra-maṭhakke biṭṭukoṭṭiruvudarinda î yeraḍu-grâmavanuḷidu 16 śîmeyâ.
13. agratâmbûla charṇakâṇike âchâravichâra tatkâla-prâyaśchittagaḷa nôḍikoṇḍu
14. śrî Râmadêvara nandâdîpti baggye ga 12 saṃsthâna maryâdege kâṇikeyâgi ga. 7
15. 2 koṭṭukoṇḍu viśêshâchâravichâra modalahada vahisikoḍabêkenta appaṇe âdrindâ
16. nâvû mêlebareda sîmevoḷaguḷḷa Hiḷûru Tingaḷu-bailu grâmaveraḍu vuḷidu mêlâda 16
17. sîmegaḷoḷage pûjitarâgi agratâmbûla charaṇakâṇike âchâra-vichâra tatkâla-prâya
18. śchittagaḷa nôḍikoṇḍu nimma saṃsthânakke koḍuvanthâ ga 24 ippattunâlku varahakke nim-
19. ma saṃsthâna mariyâdege kâṇike-yâgi koḍuvanthâddu ga 12 ke Agsemâṇḍave-yêriyalu
20. bhûmiya biṭṭuḍuḷidu kaidharmavâgi śrî-Râmachandradêvara nandâdîpakke varshê varshê koḍuvudu ga.
21. 12 varaha visêsha âchara vichâravannu nimma samsthânakke varshê varshê vahsikoṭṭu nimma saṃsthâ
22. nakke śishyabâvadinda ubhayapâramparyavâgî chandrasûryara sâkshiyâgi naḍakoṇḍu bandêven
23. du barasi vappisida tâmrada bhâshâpaṭṭe || śivamastu || śrî (in Kannaḍa character).
24. lêkhaka tvashṭâ Kaḍatôke Dêvaṇâchârî śubhamastu.

Note.

The grant records the agreement between Raghuvîrabhârati Svâmi of the Râmachandrâpur Maṭh (called also Śataśṛingapura Maṭh) and Pratyagbrahmêndra-sarasvati of the Sôdehaḷḷi Maṭh investing the latter with the power of settling religious disputes and of awarding *prâyaśchittas* to such disciples of the former Maṭh as may happen to transgress customs, and of collecting *Agratâmbûla* and *Charaṇa-kâṇikas* from all the disciples of the Râmachandrâpur Maṭh, year after year in the sixteen Sîmes (Villages and etc.,) with the exeception of the two villages Hiḷûr and Tingaḷbailu under that Maṭh, at the request of Brahmêndrasarasvati, who in return is bound to pay to the former Maṭh 26 varahas every year. The grant is dated Śaka 1343 Raudri, Mâgha Bahuḷa 30, equivalent to the English date A. D. 1421 Raudri. But A. D. 1421 is Plava and Raudri coincides only with A. D. 1440. Further comment on the unreliability of the grant is unnecessary. The language of the grant is Kanarese. The writer of the grant is named Dêvaṇâchâri.

68.

Copy of a stone śâsana in the same mutt.

1. namas tunga-śira-chumbi-chandra-châmara-châravê | trailôkya-nagarârambha-mûlastambhâya Śambhavê || svasti śrîmajjayâbhudaya nṛipa Śâlivâhana śakavarsha 1323 nê Vishu sam | Kârtika śu 1 yu Budhavâradallu śrîmatparamahamsa-parivrâjakâchâryavarya padâvâkya pramâṇa-pârâvârapârîṇa yamaniyamâdyashṭâṅga-yôga-niratarâdadakshiṇa-vârâṅaśî Kalaśa-kshêtrada Tungabhadrâ-tîrada Rudrapâdadallû anushṭhâna-vyâkhyâna-niratarâda Kavirâjêndra-yôgigaḷa pâdangaḷige śrîmanmahârâjâdhirâja Râjaparamêśvara śrîmat-pratâpa-Harihara-Râya-mahârâyara nirûpadinda Âragada Jânarasaru barisikoṭṭa śilâsâsanada krama ventendare—Kalasada Rudrapâdadallu anushṭhâna vyâkhyânava mâḍikoṇḍu iha yatîśvarara bi 2 śukla beṭṭada ba 3 ubha-

yam jyâke 9 bhikshâ-kaṭṭalige Âragada vaḷitada Kaḷaśada nâḍa vaḷage âchandrârka-sthâyigaḷâgi naḍasi bahadendu Harihara-mahârâyaru koṭṭa mudre chiṭṭa-pramâṇa va | ga 72 honnige â Kaḷaśada nâḍavaḷagaṇa tanuviḍiya Gôvina Kaḷagôḍu-grâmada Kai | kke gadde kham. 60 Manjâviyallu Kai || Taruve-grâmadallu Kai 3 Hullukoḍagigrâmadallu Kai || Baṇṭiganahaḷḷi grâmadallu siḍe 20 Yaḍavaḍi-grâmadalli Kai || ṣiḍe 2. Hosûru-grâmada sikke | Gorasukoḍagi-grâmada Kai || ṣeḍe 2 antu Kai 6 sikke 1, śide 2 kke madalu kaḷajakkêruvadu 964 honnige banda upakrayadalli nôḍi Kaḷasaiyyana grâma Âṇḍayya sâmya umbaḷige madagadyâṇa saha banda utpattiyinda banda haṇa 16-3 ubhayam ga 80-3 ge Rudrapâda-maṭhakke saluvadu ga 72 Viṭhaṇṇahebbârana umbaḷi ga 8 ubhaya ga 80 nâḍige Śrîpâdangaḷavaru koṭṭu bahadu ¼-3 ubhayam 80-3 ge grâma 7 nnu Piñjyyâ-Vêdêndra-sarasvati-śrîpadangaḷige sarvasâmbrâjya-sâmyavâgi â-chandrârkka-sthâyiyâgi sûryôparâgapuṇya-kâladalli sahiraṇyôdaka-dâna-dhârâpûrvakavâgi nimage koṭṭevâgii bhûmi chatuśśîmevaḷaguḷḷa nidhi nikshêpa jala pâshâṇa akshîṇi âgâmi siddha sâdhyagaḷemba ashṭa-bhôga-tejassâmyavannu nimma śishyapâramparyavâgi î grâmavannu saukhyadinda anubhavisikoṇḍu bahudu yandu barṣi silâsâsanada paṭṭige Râyara vappi śrî Virûpaksha sâviragrâma mûvaru prabhugaḷu ēḷu marṭiuḍa (?) prajegaḷu saha tammoḷu vappi vaḍanbaṭṭu suruchiyinda vappi śrî Kalaśanâthâya śrî.

Note.

Nothing is known of the inscription stone from which the copy under consideration is said to have been made. The inscription records the grant of some lands of specified boundary to Kavirâjêndra Yôgi in Rudrapâda Maṭh in Kaḷasa on the bank of the Tungabhadra by Âragada Jânarasa under the orders of Harihara Mahârâya, Mahârâjadhirâja Râjaparamêśvara Vîrapratâpa of Vijayanagar on the occasion of a solar eclipse. The inscription is dated Śaka 1323 Vishu (Vṛisha) Samvatsara Kârtika Śuddha 1 Wednesday, corresponding to the English date Saturday the 8th October 1401 A. D. Accordingly the week-day is wrong. Nor was there any solar eclipse on the Kârtika or Aśvina new moon day. There was solar eclipse on the Bhâdrapada new moon. Nor did the first lunar day of the month Aśvina 1401 coincide with Wednesday. The Maṭh named in the grant is under the Râmachandrâpur Maṭh.

69.

Copy of another stone śâsana in the same mutt.

svasti śrî jayâbhyudaya Śâlivâhanâśakavarsha 1327 ne Târaṇa-samvatsarada Kârtîka śu 1 Âdivâradallu śrîmanmahârâjâdhirâja râjaparamêśvara vîrapratâpa Harihara mahârâyara kumâra Virûpâksharâyaru Vijayanagariyallu śrî-Virûpâksha dêvara sannidhiyallu saddharmadinda dharaṇiyannâḷuttiruva kâladallu || || śrîmatparamahamsa-parivrâjakâchâryavarya Padmapadâchârya-sâmpradâyakarâda śrîmat Tîrtharâjapurada Amarêndrapurî-śrîpâdangaḷu namage paripûrṇa-anugrahadinda śrî-Lakshmî-Narasimha-yantravannu barakoṭṭu tapah-sâmbrâjya-vyâkhyânâdigaḷa mâdikoḷḷuttâ śrî-Virûpâksha dêvara sannidhiyallu yiruttâ yiddalli | chhatra-châmarâdi-vaibhavâdi-samasta-vibhavagaḷige śrî-Virûpâkshadêvara-sannidhiyallu Amarêndrapurî śrîpâdangaḷavarige nâvu koṭṭa birudugaḷu negaḷu-bâyi-pallakki ubhaya-śvêtachchatrapakhyâ | ubhya-chauri naḍedôraṇa ânêmêlehasarupaṭa niśâni ânêmêle-nagâri ḍhavaḷa-śankha muntâda birudugaḷ koṭṭevâgi nîvu nimma śishyapâramparyavâgi digdêśagaḷalli sanchâramâḍikkoḷḷuṭṭâ bâhadu yendu baraśikoṭṭa śilâśâsanâ ||

Note.

The copy is in Kanarese language and writing. It records the grant of honours such as a palanquin, two white umbrellas, two chauries, *naḍedôraṇa*, a green flag mounted on an elephant, a drum mounted on an elephant, white conch-shells and the like (not mentioned) to the Svami of Amarêndrapuri and Tîrtharâjapuri Maṭh by Virûpâksharâya son of Hariharamahârâya, Mahârâjâdhirâja, Râjaparamêśvara, Vîrapratâpa, of Vijayanagar. The grant is dated Śaka 1327 Târaṇa-samvatsara, Kârtika Śuddha I Âdivâra equal to the English date A.D. 1405 Saturday October 24 when Pârthiva was current. In this case the week-day was

Saturday but not Sunday, as stated in the grant. But Sunday the 5th October 1404 corresponding to Kârtika śuddha 1 Târaṇa was Śaka 1326, but not Śaka 1327. Nothing is known of the inscription from which the copy is said to have been made.

70.

Copy of a copper śâsana of the same maṭha.

1. . . . namas tunga-śiraś-chumbi-chandra-châmara-châravê | trailôkya-nagarârambha-
2. . . . mûla-stambhâya-Śambhavê || svasti-śrî-vijayâbhyudaya Sâlivâhana-śa-
3. . . . rsha 1374 neya sanda vartamânakke salluva Ângîrasa samvatsa-
4. . . . chaitra śu 1 (o) yu Bṛihaspativâradallu śrîmatu Bhânusapagaḷu Tî
5. . . . japurada maṭhada Gangâdharapurî śrîpâdangaḷavarige koṭṭa dha
6. . . . sanada paṭṭê kramaventendare śrîman-mahârâjadhirâja râjapara
7. . . . śrî vîrapratâpa Immaḍi Dêvarâya mahârayaru
8. . . . yâ-nagariya simhâsanadallu sukhasambhava-vinôdadim su
9. . . . brâjyavanu paripâlisuttidda kâladalu Yimma
10. . . . dêva Mallikârjunadêvarâyara nirûpadindâ nâû Bârukû
11. . . . râjyavanu âḷuttidda kâladalu śrî-Immaḍi-Dêvarâya mahâ
12. . . . yarige âyurârôgyaiśvarya-abhivṛiddhi-yannu bêḍikoṇḍu
13. . . . môparâga puṇyakâladalu Tîrtharâja-pura Gangâdharapurî śrîpâda
14. . . . vara maṭhada śrî Lakshmî Narasimhadêvara amṛitapaḍi nandâdîpti
15. . . . bhiksha svâstige dhâreyan eredu koṭṭaddu namma Bârakû
16. . . . ṇa Kelanâḍa voḷagaṇa Kiribâgiya Hiliyaṇa Mandi Davaḷaga
17. . . . nâlvaravoḷage Yîrappa nakshatri-yannu (?) teruva hakku saha
18. . . . da moraḍige paḍadubandudû sahâvâgi Gangâdhara
19. . . . daṇgaḷavara maṭhada Lakshmînarasimhasvâmi amṛitapaḍi naṃ-
20. . . . ptige nimma bhikshada sâstege sahâ sa-hiraṇyôdaka-dâna-dhâ.
21. . . . pûrvakavâgi î nakshstriyanu teruva hakku haṇavina hada
22. . . . modalige Kiriya-bhâgiya Kelanâḍa bhaṭṭalâya (?) pramâṇina
23. . . . prâkumariyâdeyallu ḷuḷupu utâra uḷuhikoṇḍu
24. . . . malaramanige saluva honnige saluva vokkalu vaḍetana śrî
25. . . . sâmyâ | adakke ênu uṇṭâda têjavannu sarvamânya
26. nâu koṭṭevâgi yîdharmavannu nimma śishya pârampa-
27. . . . râgi â-chandrârka-sthâyigaḷâgi śrî-Nârasimhana-hâluhabba
28. . . . naḍasikoṇḍu sukhadali bandu bahiri yandû nâû namma
29. . . . voḍambaṭṭu koṭṭa dharmaśâsana śrî . . ivange
30. . . . honnina voḷage Gangâdharapurî śrîpâdangaḷu Hilayâ
31. . . . Narasimhadêvara dêvâlyadalu chahatradalu ibbaru Brâhma.
32. . . . ge śâkhâ abhigâra majjige sahavâgi jana 2 ra tâṭi (?) 20 akshârada
33. . . . me saluva honnu yippattu honnanu dharmavannu ni
34. . . . pâramparyavâgi â-chandrâkasthâyigaḷâgi î-chhatradalli
35. bhavavannu naḍasikoṭṭu î-dharmadal ûṇeyavillade . . .
36. hudû yendû dharmaśâsanada paṭṭe Bhânusaptagaḷa
37. voppita yî dharmavanu âḷuvavaru Kiribâgi
38. -nâḍa Kunda-heggaḍeya Kupâṇḍya Haruvûra nâlva . . . . . .
39. kartada svahastaḍa voppita | śrî-Narasimhadêvara voppita
40. dêvara pâdakke namaskâra svadata paradattâm vâ . . . .
41. ta vasundharaḥ | śrashṭi-varusha-sahasrâṇî vishṭhâyâm . . . . .
42. krimi . . . . . .

Note.

The grant records the gift of some land in Kiriyabâgi in the Kela-nâḍu to the head of the Tîrtharâja Maṭh in Râmachandrâpur for the service of offering cooked rice to and of keeping a constant lamp-light before god Lakshminarasimha in the Maṭh by Bhânusapta an officer under Immaḍi-Dêvarâya, Mahârâjâdhirâja, Râjaparamêśvara Vîrapratâpa, of Vijayanagar, in obedience to the order issued by Mallikârjuna, another name of the same king. The grant is dated Śaka 1374 Ângîrasa Chaitra śukla 10 Bṛihaspativâra, equivalent to the English date Thursday the

30th of March A. D. 1452. The gift is also said to have been made on the day of a *sômôparâga*, lunâr eclipse. But according to Swami Kannu Pille's tables there seems to have been no lunar eclipse on Chaitra śukla full moon or on the Phâlguṇa-pûrṇima in the previous year. The inscription is in Kanarese language and writing and a few words in the beginning of every line are lost. As the genuineness of the grant is doubtful and as there is nothing of historical importance in the grant, I omit to translate it.

71.

Sagar Taluk.

Keḷadi copper plate grant of Vîrabhadra-Nâyaka in the possession of Nâraṇa-bhaṭṭa, son of Aṇṇayabhaṭṭa, Sâgar.

One plate. Size 10′ × 6′.

Kannaḍa language and characters.

(Front).

1. namas tunga-śiraś-chumbi-chandra-châmara-châravе
2. trailôkya-nagarârambha-mûlastambhâya Śam-
3. bhave ‖ svasti śrî-jayâbhyudaya-Śâlivâhana Śaka
4. varsha 1554 neya Prajôtpatti-saṃvatsarada Bhâ-
5. drapada ba 10 llu śrîmatu Yikkêri-kere-êri-mêla-
6. ṇa Bhairava-dêvara dêvatâ-vechchake Eḍava-Murâri
7. kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-siddhânta-pra
8. tishtâpaka Śiva-guru-bhakti-parâyaṇar âda Keḷadî Venka-
9. ṭappa-nâyakara pautrar âda Bhadrappa-nâyakara putra
10. râda Vîrabhadra-nâyakaru koṭṭa dharma-śâsana-krama
11. vent endare Keḷadi-sîme-voḷagaṇa Mêlaṇa Bhîmana-
12. re-grâmadalli gadde-kuḷaga 3 ke kuḷaga 1 ke rêkhe ga $2\frac{1}{2}$.3-
13. birâḍa-bhatta sunka $1\frac{1}{2}$ durga-bhatta $1\frac{3}{4}$ vartane-kâ-
14. ṇike pancha-parva $\frac{1}{2}$ vecha-birâḍa $1\frac{7}{16}$ an-
15. tu ga $1\frac{1}{2}$. $\frac{2}{16}$ ke nilisida bhatta-sunka $1\frac{1}{2}$ Durgada-bhatta
16. $1\frac{3}{4}$ ubhayaṃ $3\frac{1}{4}$ śudha $\frac{11}{16}$ ubha-
17. yam kuḷaga 1 ke ga 3 lû ga 9 sênabôvara-kuḷa

(Back).

18. $1\frac{1}{2}$ ubhayaṃ ga 91 $\frac{1}{2}$ vambhattu
19. varahanu haṇavaḍḍake saluva bhûmiya-
20. nu Śivârpitav-âgi koṭṭev-âgi â bhû-
21. mige saluva sarvasvâmyavanu prâkuma-
22. riyâdeyalli âgu-mâḍikoṇḍu dê-
23. vatâ-sêveyanu kâla-kâlaṃ-pratiyalli
24. naḍasikoṇḍu bahudendu koṭṭa dharma-
25. śâsana âditya-chandrâv-anilô-nalaścha dyau-
26. r-bhûmir âpô hridayaṃ Yamaś cha aha-
27. ś cha râtriś cha ubhê cha sandhyê dharmaś cha jânâ-
28. ti narasya vrittaṃ.

Śrî-Venkaṭâdri.

Note.

The grant is in Kanarese language and writing. It records the gift of some wet fields in a number of villages round about Keladi for the service of god Bhairava-dêva on the embankment of the Ikkêri tank by Vîrabhadra nâyaka, son of Bhadrappa nâyaka, and grandson of Keladi Venkaṭappa nâyaka, the produce or its price at the rate of 3 gadyâṇas per koḷaga being payable to the temple by the sênabôva, the village accountant.

The grant is dated Śaka 1554 Prajôtpatti samvatsara, Bhâdrapada ba 10. But 1554 plus 78 corresponding to A. D. 1632 Bhâdrapada was Ângirasa Bhâdrapada and not a rajôtpatti Bhâdrapada. There is no other means for further verification of the date of the grant.

GADDEMANE INSCRIPTION OF SILADITYA

Mysore Archæological Survey.

72.

On a stone set up in the jungle near the village Gaddêmane of Sâgar Hobli.

Size 6′×3′.

Old Kannaḍa language and characters.

1. svasti śrî Śila-âdityan diśâm-bharggan âkevâḷan aggaḷa-kaṇṭakan-
2. pêrâḷke vare Pettaṇi Satyânkan aṭṭuḷva-bhaṭan bedare Mahêndran
3. Bêḍara-râyara Maḷappara kâḷegaduḷe viṛidu svarggâḷaya-
4. kkêṛidan beḷeya mâḷa kâdon kalyâṇam akke aḷivon pañcha-ma. . . .

Note.

The inscription is in old Kannaḍa characters, the formation of which is quite similar to those of the seventh century A. D. It is a Vîragal or Memorial stone set up to commemorate the death of one Pettaṇi Satyânka, a commander of the army of Śilâditya, in his fight with a tribe of hunters forming the army of Mahêndra. The inscription supplies no clue to ascertain who the Śilâditya and the Mahêndra mentioned in it were. On palaeographic grounds I am inclined to identify the Śilâditya of the inscription with Harshavardhana Śilâditya and the Mahêndra with Mahêndravarman I of the Pallavas, the contemporary of Pulakêś in II of the Western Châlukyas. It is not improbable that Harshavardhana's rule extended as far as Shimoga. The spelling of Silâditya as Sila-â-ditya is however inexplicable.

Translation.

Be it well. While Silâditya, the light of the quarters, the most powerful and a thorn in the way of the bravest, ascended the throne of his empire, Pettaṇi Satyânka, a brave soldier capable of destroying enemies in the battle-field, pierced through the thick of the battle with the brave Bêḍara Râya, so as to cause frightfulness to Mahêndra and reached the abode of *svarga*. Whoever preserves the field of crops (gifted to his relations), attains good and he who removes it will be guilty of five great sins.

73.

On a stone lying on the site of a deserted village near the village Mâḷavi of the same Hôbli.

Size 4′×2′ 9″.

Kannaḍa language and writing.

1. svasti śrî jayâbhyudaya Śaka-varushaṃgaḷu
2. 1488 neya sandu vartamâna Kshaya-saṃvatsara-
3. da Mâgha ba 30 lu śrîman-mahârâjâdhirâja
4. râja-Paramêśvara Yimmaḍi-Sadâśiva-Râya-
5. -nâyakaru Âragada râjyavan âḷuva kâladalu
6. Jakkaṇa-gaüḍaru Śambhulinga-dêvarige dîpârâdha-
7. negôsuga nilisida dîpamâle-kaṃbha maṃgaḷa
8. mahâ śrî śrî

Note.

The inscription is dated Śaka 1488 Kshaya-saṃvatsara Mâgha Bahula 30, corresponding to 19th February A. D. 1566, and records the construction of lamp-posts for the service of *dîpârâdhana* to God Śambhulinga by Jakkaṇṇagauḍa in the reign of Sadâśiva-Râya II of Vijayanagar.

Translation.

Be it well. On the 30th tithi of Mâgha of the Śaka year 1488 when Mahârâjâdhirâja, Râjaparamêśvara, Sadâśiva-Râya II was ruling over Âraga, Jakkaṇagauḍa set up a lamp-post for the service of *dîpârâdhana* to God Śambhulingadêva.

74.

On a stone lying near a temple in ruins in the jungle near the village Îḷe of the same Hôbli.

Size 4′—6″ × 2′—9″.

Kannaḍa language and characters.

1. Sarvadhâri-saṃvatsarada Mârgaśira ba 1 lu
2. Gaṇapa-gauḍara maga Bomma-gauḍa
3. nu Virûpâkshayyanige barasi koṭṭa sâsana
4. nînu naṃma kâryadalli iddu . . . . . .
5. . . . . nimitta nîrukâluve-keḷagaṇa
6. gade bedalu saha 1 1¼ koṭṭev âgi nînu ninna
7. putra-pârampariy-âgi chandra-sûrya . . . . . .
8. . . . . anubhavisuvadu idake yâru
9. tappidaru Narakake hôguvaru śubhamastu

Note.

The inscription records the grant of a paddy field by a private individual to another private individual in recognition of the services rendered to the former by the latter. It is imperfectly dated. No name of a village or district is mentioned.

Translation.

On the first of the dark half of Mârgaśira of the year Sarvadhâri, Bommagauḍa, son of Gaṇapagauḍa, made a gift of a paddy field with some pasture ground adjoining it under a canal to Virûpâkshaya for the faithful service rendered by him, to be enjoyed by him and his descendents in succession. The sun and moon are the witnesses. Whoever takes it away will fall into hell. Be it well.

75.

On a side of the stone basin near the Lingâyat mutt at Handigôḍu, adjoining the same village.

Size 12′×4¼′

Kannaḍa language and writing.

1. Raktâkshi-śavacharada Badrapada śuda 1 lu śrîmatu Keḷadi virakti-maṭada Bokasada Sidabasapanavara bhakti-
2. yu maragiya mâḍisidavru Rachavaṭiśvemiyavaru-

Note.

The inscription records the name of the person who caused the stone-basin to be constructed. It is dated Raktâkshi sam. Bhâdrapada śuddha 1. It is probable that it was made during the rule of the Keḷadi Nâyakas in the 17th century.

Translation.

On the specified date, this service of basin was rendered by Sidabasava of the treasury department of the Keḷadi virakta naṭha.

76.

On a stone pillar in the basin of the tank at the same village.

Size 5′ × 1′-6″

Kannaḍa language writing

(The basin has a bull in relief).

1. Sarvajitu saṃ
2. rada Vaishaka ba 3 lu
3. lu Mangaḷavâra
4. gôûḷige yiḷi-
5. horu Timmai

Note.

The inscription records the incantation rite performed near the pillar for the purpose of eradicating cattle disease. It is dated Sarvajit saṃ. Vaiśâkha Bahuḷa 3 Tuesday. The week-day agrees with the 11th May A. D. 1647.

Translation.

On the specified date a charm for the well-being of cows was made here. Timmaya.

77.

On a vîragal set up near the village Kugve of Tâḷaguppe Hôbli

Size 6′ × 2′ 9″

Kannaḍa language and characters

1. namas tunga-śiraś-chumbi chandra châmarachârave trailôkya-
2. nagarârambha mûlastambhâya Śambhave svasti śrîman mahârâ
3. jâdhirâja . . . . mêsvara śrî vîrapratâpa
4. Hariharadêva mahârâya
5. sâmbrâjyam . . . . . dêvaru Bâḍageṛe . . .
6. . . . . kâladalu . . . . . tuṛu . . . . . Bîchana
7. . . . . 4 ya Ângira , . . . rada . . . . 12 Âdîvâradalu.
8. Kuguveya . . . . ra Râcha . . . . . bhûtaḷadoḷ ava.
9. . . . . manabbeya . . . . . ḷâra mechchi ḍâlu
10. . . . . Sannapagauḍara ma.
11. . . . . Vîrapagauḍanu . . . . . svarggastanâda . .
12. . . . . .

Note.

This is a memorial stone set up to commemorate the death of Vîrapagauḍa, son of Sannapa gauḍa in a battle with cow-raiders, during the reign of Harihara mahârâya. As many words are worn out, the full sense of the inscription and its date could not be made out.

78

On a second Vîragal at the same place.

Size 4′ × 2′

Kannaḍa languaged charactera

1. Pramâdi-saṃvatsarada
2. Vaiśâka su 3 Â
3. śrî-vîra-Harihara-vo
4. ḍeyaru prituvî-râjyava
5. nâḷuva kâladalli Koguvu
6. Chîlada Bommaya Kalaû
7. rali ankavanu kâdi mârân
8. . . tara kondanu âtana ma-
9. hâsati Chiyakkanu avana
10. kûḍe naḍedaḷu kaluve
11. sa Bomma gauḍana Chenni
12. yaganu

Note.

The inscription is carved in memory of the death of one Koguvu Chîlada Bommaya in his fight against some cowraiders and of the sati performance of his wife Chiyakka. The incription is dated Pramâthi samvatsara Vaiśâkha su 3 Â (Âdityavâra?) and Vîraharihara Voḍeyar is said to have been ruling at that time. There were two Hariharas, one in A.D. 1336-1353 and the other in 1377-1404. The year Pramâthi coincided with A.D. 1339 and also with A.D. 1399. In neither of these two years Vaiśâkha śuddha 3 coincided with Sunday. In the years A D. 1099 and 1759 Vaiśâkha śuddha 3 coincided with Sunday. But no Harihara is known to have been ruling in these two years. Hence it follows that either the letter Â. does not mean Âdityavâra or that a different Harihara was in 1099. In 1759 there was no Harihara, as the Keladi nâyakas were ruling over Sâgar.

Translation.

On Âdityavâra? the 3rd day of the light half of Vaiśâkha in the year Pramâthi when Vîraharihara Voḍeyar was ruling over the earth, Koguvu Chîlada Bommya fought (in a cow raid) in the village Kalayûru and died. His wife Chiyakka went with him. (This stone was set up by Chenniyaga, son of Bommagauḍa.

79.

On a third vîragal in the same place.

Size 5′×1′-6″

(Figures in relief.)

Kannaḍa language and characters.

1. Śubhakrutu-saṃvatsaradali Meḍuvinali Bappa-nâyakana . . [ma]
2. ga Kasaveya-nâyaka Kugoviya Meḍuvinal irpa Nâya.
3. maga Kesavaya-nâyakanu Kundagoḷada huyalali vîrasêve (?) naṃ-
4. bida âtana sati Chaüḍaye sahagama-
5. nava mâḍidaḷu

Note.

Like the other two stones, this is also a memorial stone set up to commemorate the death of Kasave Nâyaka, son of Bappa Nâyaka, living in Kugovi-Mêḍu and of the sati-performance of his wife. The inscription is imperfectly dated but may be taken to belong to the same time as that of the other two.

Translation.

In the year Śubhakrit Mêḍu-Bappa-Nâyaka's son Kasaveya-nâyaka-Kugove Mêḍu Nâyaka's son Kesaveya-nâyaka died in the battle of Kundagoḷa rendering the service of a brave man. His wife entered his funeral fire (*sahagamana*).

80.

At the same village, on a vîragal in a vegetable garden.

Size 4′×2′

Kannaḍa language and characters.

1. svasti śrîmatu Saka varusa 1373 neya Prajô-
2. tpatya-saṃvatsarada Mârggaśira ba 3 lu śrîmatu.
3. Chauḍa-nâyakana maga Kariya-nâyakanu Sirivanteya
4. turu-huyilalu baruvâga hoydu kâdi Svarggastanâda
5. avana madavaḷige Tembâyamâ kûḍi saggâla
6. mêridaḷu maṃgaḷa mahâśrî śrî srî.

Note.

This is a memorial stone raised in memory of the death of Kariyanâyaka son of Chavuḍanâyaka, in a cow-raid and of the Sati-performance of his wife Tembâyama. The inscription is dated Śaka 1373 Prajôtpatti saṃvatsara Mârgaśira Bahuḷa 3 equivalent to the English date Friday the 13th December A.D. 1451 when the cyclic year Prajôtpatti was current.

Translation.

Be it well. On the third lunar day of the dark half of Mârgaśira in the year Prajôtpatti, Śaka 1373, Kariya Nâyaka son of Chavuḍa Nâyaka, coming across a band of cow-raiders and beating them off, died and attained to heaven; his wife Tembâyama, went with him to svarga. Be it auspicious.

81.

On a stone standing behind the fence of the Îśvara temple in the village of Maḍasûr (same Hobli).

Size 4′×2′

1. svasty atîta-saka-saṃvvachchara-satanga-
2. ḷ eṇṭunûra aivatta aidaneya vari-
3. sha pravaḷtísuttire Kannaravallahaṃ
4. . . . ṭṭire Badduga Banavasi
5. . . . ttayya Sântaḷeg arasugeye
6. . . . gâvuṇḍa Maḍasura Kachchavo

Note

The inscription is in old Kannaḍa language and writing. It is dated Śaka 855 corresponding to A.D. 933, and is not verifiable. The concluding portion of it is cut off. From what remains it appears that Kannara Vallabha was ruling over Banavasi and had appointed a chief over Sântalige.

82.

On a 2nd stone at the same place.

Size 7′-3″ × 2′-9″.

Old Kannaḍa language and characters.

1. namas-tunga-śiraś-chumbi-chandra-châmara-châravc trailôkya-nagarâ-rambha mû-
2. ḷa-stambhâya Sambhavê, svasti śrîmach Chaḷukya-vamshôttama . . . sakalalôkaika-nistâraka-visama-hayârûḍha-rêkhâ-Rêvanta navîna-dâna-
3. Kânînanuṃ gabhîrade nagêndraruṃ Bhîmana' jana-pâdârâdhaka paranârî sahô-
4. dara birudara-dêva arasanka-gâḷa purusa-Nârâyaṇa saraṇâgata-vajra-panja-
5. raṃ para-baḷa-sâdhakaṃ śrîman-mahâmaṇḍaḷêśvaraṃ Jagadêvam Sânta-ḷigesâ-
6. yiramumam sukha-sankathâ-vinôdadim râjyam geyyuttam iḷdu tanna samasta-
7. vîranâyaka-balaṃ berasu Lambada kôṭeyam keḍisi Sôvarasana
8. . . ṛuva koḷvavadeyde (?) paridhâḷiyinda kôṭeya sutti mutti
9. . . ru ma . . . rddali poḍevâḷvaṃ Jagadêvaṃ para-baḷa

Note.

The inscription is in old Kannaḍa language and writing. It is not dated and its concluding portion is unfortunately cut off. It records the razing of the fort of Lamba and the siege of the stronghold of Sôvarasa by Jagadêva who calls himself the best of the Chalukya dynasty, (?) protector of the whole world, a Rêvanta in horse-riding, a Karṇa in making gifts, a mountain in dignified bearing, a popular king, a brother of others' wives, a lord of all titled kings, an enemy to all kings, an incarnation of Nârâyaṇa, a protecter of the submissive, mahâmaṇḍalêśvara, and ruler of Sântaḷige thousand.

83.

On a vîragal near the entrance of the village Haḷe Maḍasûr, in the same Hobli.

Size 3′-0 × 1′-6″.

Kannaḍa language and writing.

1. Śârvari saṃvatsarada Mâgha su' 1 yalu Âdivara
2. śrîmanmahâpratâpa Hariyapoḍeya pritvi
3. . . gaiuvali Maḍasûra Râyanâyakanu
4. . . Śanikôḍalu 1381 . . . . . .
5. lu nâyaka-huyalalu bidali Keḷadiya
6. . . uḍaru Moḍasûralu mûru haṇavina
7. . . . . ondu haṇavina svâste . . . daru mûlastâ-
8. nada Râyadêvapa.

Note.

This is in modern Kannaḍa language and writing and is partly effaced. It is dated Sunday the first lunar day of the light half of Mâgha of the year Śârvari, Śaka 1342-1343 (wrongly put as 1381) corresponding to Sunday the fifth January 1421. It records the death of Râyanâyaka in a war with Nâyaks, in memory of which event a Nâyak in Keḷadi under Pratâpa Hariyapoḍeyar made a gift of some land to the family of the deceased.

84.

On a second vîragal at the same place.

Size 3′-0 × 1′-6″.

Kannaḍa language and writing.

1. Vikrama-samvatsarada Chayitra bahuḷa 10 yalu śrîmatu
2. . . Êchagauḍaru harageyanu iṛivali
3. Mâḷa sattali Dêvayanu yikkisida silâsâsa-
4. na mangaḷa mahâ śrî śrî

Note.

The inscription is in modern Kannaḍa language and writing. It is imperfectly dated the 10th lunar day of the dark half of Chaitra of the cyclic year Vikrama. It records the setting up of the memorial stone by Dêvaya in memory of the death of one Mâḷa stabbed by Êchagauḍa.

85.

Elagaḷale grant of the Ṡaka year 1554 of Keḷadi Vîrabhadranâyaka found in the possession of Sîtârâmajois in Anantapur in Anantapur Hobli.

Size 10″ × 7″

(Front)

1. namastuṅga-ṡiraṡ-chumbi-chandra-châmara-châravê trailôkya-
2. nagarârambha-mûla-stambhâya Śambhavê svasti śrî-vijayâ-
3. bhyudaya-Śâlivâhana-ṡaka-varsha 1554 neya Prajôtpatti-saṃ-
4. vatsarada Bhâdrapada ba 10 lû śrîmad Eḍava-Murâri kôṭe
5. kôḷâhaḷa viśuddha-Vaidikâdvaita-siddhânta-pratishṭhâpaka Śiva-guru-
6. bhakti-parâyaṇarâda Keḷaḍi Veṅkaṭappa-Nâyakara pautrar â-
7. da Bhadrappa-Nâyakara putrar âda Vîrabhadra-Nâyakarû Jâma
8. dagnyavatsa-gôtrada Bôdhâyana-sûtrada yajuḥ-śâkheya Ke-
9. ḷadiya Dêvappa Jôyisara makkaḷu Mâdhava Jôyisarige ko-
10. ṭṭa bhû-dâna-tâmra ṡâsanada kramav entt endare Yalagaḷa-
11. le sîmeya Yalagaḷale-grâmadalli Kallûra Basavappana pâla gadde-
12. vaḷage bîjavari kha 5|1 ke kuḷaga 4-2|| ke ga 1 ke ga 2 ||3¼ llû salu
13. vadu ga 12 birâḍadinda suṅka durgada bhatta | vechcha birâ
14. ḍa | ubhayaṃ ga 2 llû ga ||3|| ubhayam ga 12 ||3|| ke nili-
15. sidu birâḍa ga ||3|| ṡudha-rêkhe ga 12 hanneraḍu-varahana svâste-
16. bhûmiyanu nimage śivârppitavâgi koṭṭevâgi â-bhûmige
17. saluva sarva-svâmyavanu prâku mariyâdeyalli âgumâḍi-
18. koṇḍu nimma santâna- parampareyâgi â-chandrârka-sthâ-

(Back)

19. yigaḷâgi sarvamânyavâgi anubhavisi baḷiri
20. endu koṭṭa bhû-dânada tâmra śâsana Âditya-
21. Chandrâv anilónalaś cha dyaur bhûmir âpô hridayam
22. Yamaś cha ahaś cha râtriś cha ubhê cha sandhyê dharmaṡ cha
23. jânâti narasya vṛittaṃ dâna-pâlanayôr madhyê dânâ [ch]
24. chhrêyô'nupâlanam dânât svargam avâpnôti pâlanâ-
25. d achyutaṃ padaṃ sva-dattâd dvi-guṇaṃ puṇyaṃ para-dattâ-
26. nupâlanaṃ para-dattâpahârêṇa sva-dattaṃ nishphalaṃ bha-
27. vêt sva-dattâṃ para-dattâṃ vâ yô hareta vasundharâṃ
28. śashṭir varuśa-sahasrâṇi vishṭâyâṃ jâyatê krimiḥ
29. śrî-Venkaṭâdri

Note.

The grant is in modern Kannaḍa language and writing. It records the grant of some land in the village Eḷagaḷale by Vîrabhadranâyaka, son of Bhadrappa nâyaka, and grandson of Venkaṭappanâyaka, of Keḷadi to Mâdhava Jôis, son of Dêvappa Jois. It is dated the 10th lunar day of the dark half of Bhâdrapada of the year Prajôtpatti, Ṡaka year 1554 corresponding to 15th August, A. D. 1632. But Bhâdrapada of Prajôtpatti conincided not with August, A. D. 1632 but with August A. D. 1631. The inscription ends with the usual imprecatory verses.

86.

Halasûr grant of Keḷadi Chennamâji of the Śaka year 1596 in the possession of the Pârpatyêgar of Muragi muṭṭ near Anantapûr.

One plate. Size $1\frac{1}{6}' \times 10''$

Modern Kannaḍa language and writing.

(Front)

1. namas tuṅga-śiraś-chumbi-chandra-châmara-châravê trailôkya-nagarâ-
2. rambha-mûlastambhâya Śambhavê svasti śrî-jayâbhyudaya
3. Śâlivâhana-śaka-varusha 1596 neya Pramâdi-samvatsarada
4. Pâlguṇa ba | lu śrîmad-Eḍava-Murâri kôṭe-kôlâhaḷa
5. viśudha-vaidikâ-dvaita-sidhânta-pratishṭhâpaka Śiva-guru-bhaktı-parâ-
6. yaṇarâda Keladi Sadâśiva-Nâyakara vaṁśodbhavar â-
7. da Sankaṇṇa Nâyakara prapautraru Sidhapa-Nâyakara pautraru Śivappa-
8. Nâyakara putraru Sômaśêkhara-Nâyakara dharmapatniyar âda
9. Chennammâjiyavaru Sômapurada maṭhada Choka-guru Basava-
10 râja dêvarige barasi koṭṭa śâsanada kramav ent endare Lakuvaḷḷi-sî-
11. me Halasûra grâmada vaḷagaṇa Mûḍa-gôparindalu gade bi-
12. ja kha 2. 3 ke kha | ke ga 8 lu ga 17-2 birâḍaga ke 4 lu ga 6 |
13. ubhayaṃ ga 24 ippattunâlku varahana bhûmiyanu Śivârpita-
14. vâgi biṭṭev-âgi yî-bhûmige neṭṭa liṅga-mudre-kallinoḷagu-
15. ḷḷa nidhi-nikshêpa-jala-pâśâṇa-akshîṇi-âgâmi-sidha-sâdhyanga
16. ḷ emba ashṭa-bhôga-tejas- svâmyavanu pûrva-mariyâdeyalli
17. âgumâḍikoṇḍu virakta-paramparcyâgi maṭa-dharma
18. naḍasikoṇḍu bâhadu endu koṭṭa dharma-śâsana Â
19. ditya-chandrâv anilô'nalaś cha dyaur bhûmir âpô hridaya-
20. ṃ Yamaś cha ahaś cha râtriś cha ubhyê cha sandhyê dharmaś cha

(Back)

21. jânâti narasa vruttam dâna-pâlanayôr madhyê dânâ-
22. chhrêyô'nupâlanaṃ | dânât svargam avâpnôti pâlanâ-
23. d achchutaṃ padam śrî-Sadâśiva

Note.

The grant records the gift of some land (boundary specified) in the village Halasur, yielding 24 varahas by Chennammâji, wife of Keḷadi Sômaśêkharanâyaka, son of Śivappanâyaka, grandson of Siddappanâyaka, and great-grand-son of Sankaṇṇanâyaka of the family of Keḷadi Sadâsivarâyanâyaka and etc., to Chokka Guru Basavarâjadêva of the Sômapura Maṭha for the service of the Maṭha. It is dated the 1st lunar day of the dark half of Phâlguna of the year Pramâdi (Pramâdîcha ?), Śaka 1596. But Śaka 1596 corresponding to A. D. 1674 was Ânanda, but not Pramâdîcha nor Pramâdi.

87.

On a stone set up in front of the Îśvara temple in the village of Bhîmanakôṇe in Anantapur Hobli.

Size $3' \times 1'$—$6''$.

1. svasti . . . varsha . . .
2. . . . . .
3. Muttayyanâḷuttam â-tad-varshâ-bhya-
4. ntarada Mâgha-mâsadoḷ sûryya-gra-
5. haṇa parvva-divasaṃ Kôsala Ba-
6. ḷguvayyanuṃ Dêvabeyuṃ
7. Kisumabbeyuṃ . . .
8. janake biḷa . . .
9. ṭṭi gô-sahâśrake

Note.

The inscription is in old Kannaḍa language and writing. A few words in the first line and the whole of the 2nd line together with some words in lines 7 and 8 are entirely effaced. As it is, it is imperfectly dated the new moon day of Mâgha when a solar eclipse happened. It records the gift of some pasture land together with a thousand cows to the people of the place by Kôsala Baḷguvayya, Dêvabbe and Kisumabbe during the reign of Muttayya (of the Ganga dynasty ?)

88.

On a stone lying in the jungle to the east of the village Âtavâḍi in the same Hobli

Size 3′—6″ × 2′—9″.

Kannaḍa language and writing.

1. Sâdhâraṇa saṃvatsarada Mâgha ba 10 lu
2. śrîmatu Kâmeya-nâyakanu Malu-
3. haṇage nimma tande namma kârya nimitta hu-
4. yalali bidanâgi î-kânanu nettaru-
5. koḍageyâgi koṭṭanu keḍisidâta-
6. na bâyali

Note.

The inscription is in modern Kannaḍa language and writing. It is imperfectly dated the 10th lunar day of the dark half of Mâgha of the year Sâdhâraṇa. It records the gift of some land by Kâmayanâyake to Maluhaṇa in recognition of the services his father rendered to the Nâyak by fighting to death in some battle. It ends with the usual imprecation.

89.

On a stone set up in the Mâsti-hakkal (site of sati-memorial stones) in the village Malandûr of the same Hobli.

Size 3′ × 0′—9″.

Kannaḍa language and writing.

1. svasti śrîmatu vî-
2. ra Harihara-râ-
3. ya pritvîrâjyavan â-
4. ḷvali śâ । śaka.
5. rusa
6. 1308
7. Kshaya saṃvachha-
8. ra Cha । bahuḷa da-
9. śamî Guruvâra.
10. li Maleyandû-
11. ra Bêḍa Bîra (?) Jî-
12. lijîyara besa-
13. dânt iridali a-
14. mararoḷu pôge
15. Bommakkanu
16. mahâsati-
17. yâgi Dêva-
18. lôka-prata
19. r âdaru

Note.

The inscription is in modern Kannaḍa language and writing. It is dated Thursday the 10th lunar day of the month of Jyêshṭha (not Chaitra) of the year Kshaya, Sâka 1308 corresponding to Thursday the 15th of May A. D. 1386 when Vîra Harihârâya of Vijayanagar was ruling. It records the death of Bommakka, wife of Malayandûr Bêḍabîra, by entering the funeral fire of her husband who died in battle. It may be noted that Sati-practice was prevalent in those days among the Non-Aryans.

90.

On a second stone set up at the same place.

Size 3′—0″ × 0′—9″.

Kannaḍa language and writing.

1. svasti śrîmatu ma-
2. hâvîra Mâ-
3. darakâḷa

4. Bêḍara huya-
5. lali svarggavan ê-
6. ridanu
7. âtana
8. mada
9. vaḷi
10. Bommâmbe kâ-
11. di parama-padava pa-
12. ḍedaḷu

Note.

Like the former this is also in Modern Kannaḍa language and writing. It is not dated and is likely to belong to the same times as the former. It records the death of Bommâmbe, wife of mahâvîra Mâdarakâḷa, by continuing to fight in the battle in which her husband died.

91.

On a stone lying in the jungle near the village Narasîpura in the same Hobli.

Size 3′—0″ × 0′—6″.

Kannaḍa language and characters.

1. Virôdhi-samvatsa-
2. rada- Kârtika su 1
3. Kâmarasana strî
4. Mallâyammage sa-
5. yikya yîge man-
6. gaḷa mahâ śrî śrî

Note.

This is also in modern Kannaḍa language and writing. It is imperfectly dated the first lunar day of the light half of Kârtika of the year Virôdhi. It is probable that the top of the inscription which is cut off might have contained the date of the Sâka era. It records the death of Mallâyamma, wife of Kâmarasa, to whose soul peace is prayed for here.

92.

On a stone lying in the enclosure of the Vîrabhadra temple at the village Kenjigâpura in the same Hobli.

Size 3′ × 2′—3″.

1. . . . . ras tumbi chandra-châmara-châravê trayilôkya . . . .
2. . . . . lastambhâya Sambhavêl sâmânyôyam dharmma-sê . . .
3. . . . . lê kâlê pâlanîyô bhavadbhih sarvvân êtân bhâvinah . . .
4. . . . . yô yâchatê Râmachandrah svasti samasta-bhuvana-vi . .
5. . . . . llabham mahârâjâdhirâjam dharmma-vrata-nipuṇam . .
6. . . . . Śayivâgama- sâra-sampannaru . . . . .
7. . . . . vantar âchâriya Paśchima-samudrâdhipati . . Pratâpa dê . . . .
8. . . . . voḍeyaru râjyavan âluva kâladali Śaka varusa 1340 Vi . .
9. . . . . Pushya suddha huṇṇuve Âdivâradalu tama . . .
10. . . . . śrîmatu . . vaṭa-nâḍa . . . Kumâra . . .
11. . . . . ḍida dharma vira . . . kaṭisi . . . ke bhû . . .
12. . . . . biṭṭu koṭṭa . . . .

Note.

The inscription is in modern Kannaḍa language and writing. It is dated Sunday the 15th lunar day of the light half of Pushya of the year Viḷambi, Śaka 1340 corresponding to Sunday the 31st December A. D. 1419 (not 1418, as stated in the inscription). It records the construction of the Vîrabhadra temple by one . . . Kumâra during the reign of Pratâpadêvarâya of Vijayanagar. Unfortunately a few letters at the beginning and end of each line and also a few words in the middle of lines 10, 11 and 12 are effaced. Here the king Pratâpadêvarâya is called Śaivâgamapatha-sampanna, learned in the Śaivâgama literature.

93.

Hadarikoppa and Anilekopppa grant of Vîrabhadranâyaka of the Śake year 1640-1641 in the possession of Patel Vîrappa Gauḍa of Eḍahaḷḷi in the Hobli of Anantapur.

One plate. Size 1′×10″.

Modern Kannaḍa language and writing.

(Front)

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê
2. trailôkya-nagarârambha-mûlastambhâya Śambhavê svasti śrî-ja-
3. yâbhyudaya-Śâlivâhana-śaka varusha 1563 neya Vikrama
4. samvatsarada Mâgha-śu lu śrîmat-sajana-śuddha-Śivâchâra-
5. sampanna dyâvâpruthuvî-mahâ-mahattinoḷagâda Yikkêriya Sa-
6. dâśiva Sâgarada hâḷitada bayalallu Muruḍa Baseṭiyû
7. kaṭisida mahattina maṭha-dharmake yeḍava-murâri kôṭe-kô-
8. lâhaḷa viśudha-Vaidikâdvayita-sidhânta-pratishṭhâpaka Śivagu-
9. ru-bhakti-parâyaṇarâda Keḷadî Venkaṭappa Nâyakara paü-
10. traru Bhadrappa-Nâyakara putraru Vîrabhadra-Nâyakaru koṭṭa
11. kraya-dânada dharma-tâmbra-śâsanada kramav entendare maṭa-
12. da paṭṭada Chennavîradêvara kaya aramanege ga 600 âru-
13. nûru varahana tegedukoṇḍu Keḷadi-sîme-voḷagaṇa Hâdariya-
14. Kopada grâmavanu biṭevâgi â-grâmake saluva prâku rêkhe bha-
15. ttagaḍi kha 300 ke ga 1 ra ba. 6 lu ga 50 birâḍa ga 10 ubhayaṃ
16. ga 60 prâku Îśvara-samvatsarada Kârtika śu 15 lu paṭṭada Chen-
17. nabasavarâjadêvara kaya ga 60 aruvattu-varahana kra-
18. yava tegedukoṇḍu Keḷadisîme voḷagaṇa Aṇilekopada
19. grâmadali kuḷa ga 2 ke rêkhe ga 6 ubhayam ga 66 aruvattuâ-
20. ru varahana bhûmiyanu biṭṭevâgi â-bhûmige saluva-
21. sarva-svâmyavanû pûrva-mariyâdeyalli âgumâḍi
22. koṇḍu âchandrârka-sthâyigaḷ âgi maṭha-dharmava
23. naḍasi koṇḍu bâhadu yendu koṭṭa kraya-dânadha-
24. rma-tâmbra-śâsana yidakke dêva-sâkshigaḷu Âditya-

(Back)

25. chandrâv anilônalaścha dyaur bhûmir âpôhridayaṃ ya-
26. maścha ahaś cha râtriś cha ubhê cha sandhyê dharmasya jânâti
27. narasya vruttam dâna-pâlanayôr madhyê dânâ chhreyô
28. nupâlanaṃ dânât svargaṃ avâpnôti pâlanâd achyutaṃ
29. padaṃ sva-dattâ dvigunaṃ puṇyaṃ para-dattânupâla-
30. naṃ para-dattâpahârêṇa sva-dattaṃ nishphalaṃ bhavêtt sva-da-
31. ttâm para-dattâm vâ yô harêta vasundharâm śashṭir varśa-
32. sahasrâṇi vishṭâyâm jâyatê krimi stâna-mânya pû-
33. rva-mariyâde śrî-Venkaṭâdri.

Note.

The grant records the gift by sale of the village Hadarikoppa for 600 varahas and of Anilekopa for 66 varahas by Vîrabhadranâyaka, son of Bhadrappanâyaka, and grandson of Venkaṭappanâyaka of Keḷadi to Chennavîradêva and Chennabasavarâjadêva, heads of the Mahattina Maṭha constructed by Muruḍa Baśeṭṭi in the boundary of Sâgar for charitable services observed in the Maṭha. The inscription ends with the usual imprecatory verses. The grant is dated the first lunar day of the light half of Mâgha of the year Vikrama, Śâka 1563 corresponding to 2nd January A. D. 1641. The date is not verifiable.

94.

Puradakêri copper plate agreement between Vîrarâvuta, Changarâvuta, and Sidharâvuta on the one hand and Basavaṇṇa, son of Sômaṇṇa, on the other, in the possession of the same Vîrappagauḍa.

One plate. Size 10′×8′.

Modern Kannaḍa language and writing.

(Front)

1. śrî-Gaṇâdhipatayê na-
2. maḥ śubham astu śôbhanam astu

3. Rudhirôdgâri-samvatsarada Bhâ-
4. drapada ba 5 lu śrîmatu- Ra-
5. ṭṭehaḷliya sîmeya vaḷitada | Pu-
6. radakêriya Chikkakaḍârada Giri-
7. yoḍeyara makkaḷu Vîrarâüta Che-
8. ṅgaraüta Siddharaütanavarige Ma-
9. ṇḍigaṭṭada Sômaṇṇana maga Basa-
10. vaṇṇanû koṭṭa tâmbra-śâsana-
11. da kramav ent endare | Puradakêriya
12. grâmada gaüḍikeyu nannadendu
13. â-grâmake hôgi hêḷibandanû
14. yendu | nîû nanna hididu kêḷalâ-
15. gi nânu âḍidu â-grâmakke hôgi
16. nanna grâmavendu hêḷi kêḷalilla

(Back)

17. â-grâmada gaüḍikege nânu sala-
18. vavan alla | nîû â-grâmada gaüḍike-
19. ge saluvantavaru | yinn ênâdaru
20. munde â-grâmaü nannadendu kê-
21. ḷi hêḷiden âdare | â-grâmada hinâ-
22. yavanu aramanege aparâdhava-
23. nû nimma eggavanû | tettu koḷuvenû
24. endu koṭṭa tâmbra- sâsâna yi-
25. dake sâkshigaḷu | Belûra Sidhaṇṇaga-
26. üḍa Bâlarâütara Sidhappa |
27. Sênagauḍana sakshisi || kartuvina-
28. voppita Sômaṇa Basavaṇa barahâ
29. sâkshigaḷa voppita Sidhaṇṇa gaüḍara sâkshi
30. Bâlarâütara Sidhapana sâkshi-
31. yint ivarubhayânmatadim ba-
32. radâta Bâlarâutara Paruvappana
33. sênabôva Parvataiyya śrî śrî.

Note.

This records an agreement between Vîrarâvuta, Changaravuta, and Siddharâvuta, sons of Puradakêri Chikka Kaḍâra Giri Voḍeya on the one hand and Basavaṇṇa, son of Mandigaṭṭada Sômaṇṇa, on the other, to the effect that the latter would not put forward his claim to the office of Patêli of the village Puradakêri in the country of Raṭṭahaḷḷi and that if he were to claim the office in future, he would pay the fine inflicted upon him by the palace. The agreement is imperfectly dated the 5th lunar day of the dark half of Bhâdrapada of the year Rudhirôdgâri and ends with the names of witnesses and with the name of the writer, Parvatayya, village accountant.

95.

Chauḍikoppa grant of Keḷadi Somaśêkharanâyaka of the Śaka year 1590 in the possession of the same Vîrappa Gauḍâ.

(Front) One plate. Size $1\frac{1}{4}' \times \frac{3}{4}'$.

1. namas tuṅga-śiraś-chumbi-chandra-châmara-châravê trailôkya-naga-
2. râramblia-mûlastambhâya Śambhavê svasti śri-jayâ-
3. bhyudaya-Śâlivâhana-śaka-varsha 1590 neya Plavaṅga-samvatsa-
4. rada Kârtika-śu 15 lû śrîmat-sajana-śudha-Śivâchâra-sampa-
5. na-dyâvâpruthvi-mahâ-mahattinoḷagâda Kânahaḷḷipurada Pa-
6. rvatavaḍêra śishyaru Nañjavaḍêrige śrîmad-Eḍavamurâri kô-
7. ṭekôḷâhaḷa viśudha-vaidikâdvaita-sidhânta-pratishṭhâpaka
8. Śiva-guru-bhakti-parâyaṇarâda Keḷadi-Sadaśivarâya-
9. Nâyakara vamśôdbhavarâda Śankaṇṇa-Nâyakara prapautraru Siddha-
10. ppa-Nâyakara pautraru Śivappa-Nâyakara putrarâda Sômaśêkhara
11. Nâyakarû koṭṭa kraya-dâna-śâsanada kramav ent endare Sorabadâ sîmeya Gunjanûra grâmada Chauḍi-koppada sthaḷadalû kaṭṭista
13. maṭha-dharmake nimma kaiyalû krayada bagge aramanege ga 500 ai-
14. nûru-varahannû tegedukoṇḍu Śivârpita vâgi bitta svâste | So-

15. rabada sîmeya Guñjanûa-grâmadoḷagaṇa Chauḍikoppada
16. sthaḷadinda prâku bîḷuva nashṭake nilisida bhûmi-sistina nashṭada va-
17. ḷagaṇa bhûmiyinda sahâ | araḷihâda kuḷaga | rinda
18. ḍahâdal 2½ mûlihâda ga ½ hâḍi tuṇḍu 2½ biḷa-
19. la gade 2½ antu koḷaga 4 ke bîjavari kha 20 ke koḷaga 1 ke
20. ga 7 lû ga 28 birâḍa ga | ke 1¾-4½-4 ubhaya

(Back)

21. ṃ ga 32½-4 ke vivara prâku bîḷukuḷa ga | 2½ ra ga 10-2$\frac{13}{16}$ si-
22. stina vaḷagaṇa bîḷuḷga 2-1¼ kega 17 4¾ ge yida bhûmi ku ga ‖ 1 ‖
23. ga 5-1$\frac{7}{16}$ antu ga 32½-4 mûvatteraḍu varahannû
24. vambhattu haṇavina bhûmiyanû kraya-dânavâgi Śivârpi-
25. tavâgi biṭṭevâgi yî-bhûmige stâpitava mâḍida linga-mu-
26. dre-kallina chaturguḍivaḷaguḷḷa nidhi-nikshêpa jala-pâshâṇa akshîṇi-â-
27. gâmi-sidha-sâdhyangaḷ emba ashṭa-bhôga-têja-svâmyavanû pûrva-
28. mariyâdeyalli âgumâḍikoṇḍu nimma śishya-parampare-
29. yâgi â-chandrârka-stâyigaḷ âgi shaḍ-darśanakku nidhi mâḍi ma-
30. ṭha-dharmava naḍasikoṇḍu sukhadiṃ anubhavisi bahadendu
31. koṭṭa dharma-śâsana Âditya-chandrâv anilô-nalaścha dyaurbhû-
32. mir âpô hridyaṃ Yamaś cha ahaś cha râtriś cha ubhê cha
33. sandhye dharmaś cha jânâti narasya vṛittaṃ | dâna-pâlanayôr ma-
34. dhyê danâchh chhrêyônupâlanaṃ | dânât svargam avâpnôti pâla-
35. nâd achyutaṃ padaṃ śrî-Sadâśiva.

Note.

The grant records the gift by sale of some land in Chauḍikoppa by Sômaśêkharanâyaka, son of Sivappa Nâyaka and grandson of Sankaṇṇanâyaka, a descendent of the family of Keḷadi Śadâśivarâyanâyaka, destroyer of Eḍevamurarikôṭe and establisher of Viśuddha Vaidikâdvita, and Śaiva in faith, to Nanjuṇḍa Voḍeyar, disciple of Parvata voḍeyar of Kanahaḷḷi in return for 500 varahas paid by the latter. The gift is made for the service of the Maṭha instituted in Chauḍikoppa. The grant is dated 15th lunar day of the light half of Kârtika of the year Plavanga, Śaka 1589-1590 corresponding to A.D. 1667-68. The date is not verifiable. The grant ends with the usual imprecatory verses.

96.

Viśvanâthapura grant of Keḷadi Vîrabhadranâyaka of the Śaka year 1554 in the possession of the same Vîrappa Gauḍa.

One plate. Size 1′ × 11″.

Modern Kannaḍa language and writing.

(Front)

1. namas tunga-siraś-chumbi-chandra-châma-
2. ra-châravê trailôkya-nagarârambha-mûlastaṃ-
3. bhâya Śambhavê svasti śrî-jayâbhyuda-
4. ya-Śâlivâhana-śaka-varusha 1554 neya
5. Prajôtpatti-samvatsarada Kârtika-ba 10 lû srî-
6. mad-Eḍavamurâri kôṭekôḷâhaḷa viśudha-
7. vaidikâdvaita-sidhânta-pratishṭhâpaka Śivaguru-
8. bhakti-parâyaṇarâda Keḷadi Venkatappa Nâ-
9. yakra pautrarâda Bhadrappa Nâyakara putra-
10. râda Vîrabhadra Nâyakarû Lôhita-gôtra-
11. da Âpastamba-sûtrada Ejuśâkhaya
12. Kamaṭhâṇada Nârasimha bhaṭara makaḷu Kô-
13. nêri bhaṭṭarige koṭṭa bhû-dâna ttâmra-śâsana-
14. da kramav ent endare | Viśvanâthapurada agrâ-
15. hâradalli śâsana-pramâṇina vritti 64 ra vaḷage
16. Kaḍaüra Tirumalabhaṭaru nashṭa-santânavâ-
17. da saṃmaṃdhâ | â-ûralu koṭṭu ida vṛi-
18. ti | vandu vrittinû nimage Śivârpitavâgi

(Back)

19. koṭevâgi â-vṛittige saluva sarva-svâmya-
20. vanu prâku maryâdeyali âgumâḍikoṇ-
21. ḍu Viśvanâthapurada agrahârada vṛittivan-

22. ttara appandadalli sarvamânyavâgi â-
23. chandrârka-sthâyigaḷâgi nimma santâna-pa-
24. rampareyâgi anubhavisikoṇḍu bahiri
25. yandu koṭa bhû-dâna-ttâmra-śâsana । Â-
26. ditya-chandrâv anilô' nalaścha dyaurbhûmir â-
27. po hridayaṃ Yamâścha ahaścha râtriścha
28. ubhê cha sandhyê dharmâś-cha jânâti narasya vṛi-
29. ttaṃ । dâna-pâlanayôr madhyê dânâ chhrêyô'nu-
30. pâlanaṃ dânât svargam avâpnôti pâlanâ-
31. d achutaṃ padaṃ sva-dattâ dviguṇaṃ puṇyaṃ
32. para-dattânupâlanaṃ para-dattâpahârêṇa
33. sva-dattaṃ niśphalaṃ bhavêt । sva-dattâm para-da
34. ttâm vâ yô harêta vasundharâṃ śashṭir varśa-
35. sahasrâṇi vishṭâyâm jâyatê krimiḥ ॥
36. śrî-Veṅkaṭâdri

Note.

The grant records the gift of one out of 64 vṛittis into which Viśvanâthapura land was divided by Vîrabhadranâyaka, son of Bhadrappanâyaka of Keḷadi to Kônêribhaṭṭa, son of Narasimhabhaṭṭa, the original donee Tirumala having been deceased without issue. The grant is dated the 10th lunar day of the dark half of Kârtika of the year Prajôtpati, Śaka 1554. But Śaka 1554 corresponding to A. D. 1632 was Ângirasa. The date is otherwise not verifiable.

97.

Chaṭṭanahaḷḷi copper-plate agreement between Bakotimmaya and Kadiri Vîrarâvutar in the possession of the same Vîrappa gauḍa.

One plate Size 1′×¾′.

Modern Kannaḍa language and writing.

(Front)

1. śrî-Gaṇâdhipatayê namaḥ
2. śubham astu śôbhanaṃ astu । Pra-
3. bava-śanchhacharada nija-Śraṇa-śuda 15 lu
4. śrîmattu Kaḍirri Vîraraüttarige Bako
5. ttimmayanû koṭṭa ûra sâdhanada nirna-
6. yada sadâna । . . . . .
7. Chaṭṭanahaḷḷi yemba ûra gaüdikke-
8. ya mâttige saluvikeyali । nêmada-
9. li grâmasthara kayya haüdenisi â-gauḍi-
10. kkeyu । nimmadu mâḍikoṇḍirâgi yin-
11. nu nammada yandu nîu tarrû â-ûra gau-
12. ḍikege karaṇav illavendu koṭṭa gauḍike-ni-
13. rnayada sâdhana yidake śakshigaḷu Gaṇ-
14. ṭṭamarada Kaṭavva Anijeya Dîya-
15. gonḍa yi-sadhana । koṭṭa Bako ttim-
16. maṇana koṭa muṭida sâdhana Bako

(Back)

17. ttimmaṇṇa gurritu yivira u-
18. bhayânmatadinda yi-sâdhana-
19. va-barata Vobaṇṇa Nayakara
20. Śêshapa । śrîmattu

Note.

The grant records the agreement between Bakotimmaya and Kadiri Vîrarâvutar, the former surrendering his office of Paṭêli of Chaṭṭanahaḷḷi to the latter. The grant is imperfectly dated the 15 lunar day of the light half of Nijaśrâvaṇa of the year Prabhava, probably A. D. 1627.

98.

Copper plate grant of Keḷadi Vekaṭappanâyaka in the possession of the same Vîrappagauḍa.

Two plates. Size 10″ × 10″.

Modern Kannaḍa language and writing.

II Plate (back)

1. nu aramanege kaṭṭikoṇḍu yidalli
2. Vibhava-saṁvatsarada Mârgaśira śu 13 lu
3. Veṅkaṭappa Nâyaka ayyanavaru niṃ-
4. ma maṭhada dharmake Śivârpitavâgi biṭṭidda-
5. râgi â-gadde bîjavari kha 12 ke rêkhe ga 9½ |
6. vombattu varahanu âru haṇavina
7. gaddenu nimma mahattu parampareyâgi
8. maṭha-dharmake naḍisikoṇḍu bahiri
9. yendu koṭṭa bhû-dâna-dharma-
10. śâsana śrî-Veṅkaṭâdri

Note.

The first plate is missing. From the remaining 2nd plate it appears that Venkaṭappanâyaka made a gift of some land by sale for the service of the Mahattina Maṭha. The dating is imperfect.

99.

Kallakaṭṭe or Chennâpura grant of Chennammâji of the Śaka year 1604 in the possession of the same Vîrappa Gauḍa.

One plate. Size 1′—3″ × 1′.

Modern Kannaḍa language and writing.

(Front)

1. namas tuṅga-śiraś-chumbi-chandra-châmara-châravê trailokya-naga-
2. râramba-mûlastambhâya Śambhavê | svasti śrî-jayâbhyudaya-Śâ-
3. livâhana-śaka-varusha 1604 neya Durmati-saṁvatsarada Vaiśâkha-
4. ba 10 lu śrîmat-sajana-śudha-Śivâchâra-sampanna dyâvâpruthvî-ma-
5. hâmahattina vaḷagâda Hulikante Rêvaṇa-sidhêdêva-śiśyaru Rêvaṇâ-
6. sidhêdêvara Siddagiriya maṭhada dharmake Eḍavamurâri kôṭekô-
7. ḷâhaḷa viśudha-vaidikâdvaita-sidhânta-pratishṭâpaka Śiva-guru-bhakti-
8. -parâyaṇar âda Keḷadi Sadâśivarâya-Nâyakara vamśôdbhavar â-
9. da Saṅkaṇṇa Nâyakara prapautraru Sidhappa Nâyakara pautraru Śivappa-
10. nâyakara putraru Sômaśêkhara Nâyakara dharmapatniyar âda Che-
11. nammâjiyavaru barasi koṭṭa kraya-dâna-śâsanada kramav en-
12. tendare Hoḷê-honnûra sîmeya Baṅkipurada Pâlasuṇṇada-
13. haḷḷi Kallakaṭṭe prati-nâma Chennâpurada grâmadinda prâku rêkhe | gadde
14. yinda bîja kha 1 ke ga 7 lu kha 5 ke ga 35 kha 1 ke ga 5 lu kha 5 ke 25 u-
15. bhayaṃ bîja kha 10 ke ga 60 ke uttâra Kôḍihaḷḷi maṭhada Vaḍêrige bî-
16. ja kha ½ ke ga 2 ‖ 2 ‖ 0 ke birâḍada bagelu 2 ‖ 0 śudha ga 2 ‖ śudha ga 57 ‖0
17. birâḍadinda ga 5-3 chiluvânu rêkhe kâsina tuṇḍu 10 taḷavâri-
18. ke davasa-3$\frac{6}{16}$ vartneyinda ga 1 antu ga 1$\frac{10}{16}$ jajariyi-
19. nda-1¼ sthaḷa vechcha birâḍa ga ½ antu ga 64½-2 ge evara sistinim
20. da ga 591$\frac{6}{16}$ ‖ uttârada bagelu gauḍuṃbuḷi kha ½ kke ga 2 ‖ 0
21. grâmada sênabôva Veṅkaṇṇage-3 = Narasaṇa ga 1-3 = anttu
22. ga 5-1¼ ubhayaṃ ga 64 ‖ 1 = ge vivara nimma kaiya aramanege
23. kraya ga 400 nânûra varahana tegedukoṇḍu biṭṭadu ga 40 Śivâ-
24. rpitavâgi biṭṭadu ga 24 ‖ 2 = ubhayam ga 64 ‖ 2 = aruvattu-

(Back)

25. nâlku varahanu êḷu haṇavu bêḷeya bhûmiyanu Śivârpitavâgi
26. biṭṭidhêve yî-bhûmige neṭṭa liṅgamudre kallina vaḷaguḷḷa nidhi-nikshê-pa-ja
27. la-pâshâṇa-akshîṇi.âgâmi-sidha-sâdhyaṅgaḷ enba ashṭa-bhôga têja-
28. svâmyavanu pûrva-mariyâdeyalli âgumâḍi-koṇḍu nimma
29. śiśya-parampareyâgi anubhavisikoṇḍu maṭhada dharmava naḍsi ba-
30. hadendu koṭṭa dharma-śâsana Âditya chandrâv anilônalaś cha dyaur bhû-
31. mir âpô hridayaṃ yamaś cha ahaś cha râtriś cha ubhê cha sandhê dhar-maścha
32. jânâti narasya vrittaṃ | dâna-pâlanayôr madhyê dânâ chhrêyônupâlanaṃ
33. dânât svargam avâpnôti pâlanâd achyutam padaṃ | śri-Sa-
34. dâśiva

Note.

The grant records the gift by sale of some land in Kallakaṭṭe called also Chennâpura in the district of Hoḷehonnûr by Chennammâji, wife of Keḷadi Sômaśêkharanâyaka, son of Śivappanâyaka, grandson of Siddappanâyaka and great-grandson of Sankaṇṇanâyaka to Rêvaṇasiddhadêva, disciple of Huḷikuṇṭe Rêvaṇasiddhadêva for the service of the Siddhagiri Maṭha, the sale price being 400 Varahas. The grant is dated the 10th lunar day of the dark half of Vaiśâkha of the year Durmati, Śaka 1604, corresponding to A. D. 1682. But A. D. 1682 coincided with Dundubhi, and not Durmati.

100.

Copper plate agreements between Puradakêri Kaṭhâri Vîrâvuta on the one hand and Kôṇanatale Rangayya Kadurayya, Harugali-Mâḷichikka, and Dodda Ganga, Chikkagangagauḍa, on the other, in the possession of tho same Vîrappa gauḍa.

One plate. Size 10″ × 9″.

Modern Kannaḍa language and writing.

(Front)

1. Âṅgîrasa-samvatsarada Kârtîka ba 5 lû śrî-
2. matu Puradakêriya Sômaṇṇagauḍana mommaga
3. Kaṭhâri Vîrarâütarige Kôṇanataleya Kâḷaiyana
4. maga Raṅgaiyya Kaduraiyyanu koṭṭa kai-vâle-kra-
5. mav entendare nimma grâmake nîü bandiri nîü
6. sukhadalli nîü mâḍikoḷḷi endu koṭṭa vâle
7. yidake sâkshi Honnâḷi paṭṭaṇa-seṭṭi Chenna-
8. ṇṇa Haḷûra Hare gauḍa yi-vâle-koṭṭa
9. yikkartara vappita ‖ sâkshigaḷa va-
10. ppita paṭṭaṇa-seṭṭi Chennaṇṇana sâkshi yi-
11. ntivarubhayânmatadinda baradâta Chen-
12. naṇṇa |
13. Âṅgîrasa-samvatsarada Kârtîka ba 7 lû
14. śrîmatu Puradakêriya Sômaṇṇagauḍana
15. mommaga Kaṭhâri Vîrarâutarige Harugali Mâ-
16. ḷichikkanu koṭṭa kai-vâle-kramav entendare | nim-
17. ma hiriyaru tamma hiriyarige heṇṇina
18. sammandhake endu Harugalahaḷi Kôṇanatale-
19. ya grâmada gauḍike umbaḷi sâmmyavanu ûṭṭava
20. mâḍikoṇḍu yiri emba hâge koṭu yira-
21. lâgi â-grâma Harugalahaḷi Kôṇanatale
22. gauḍikeyanu yîsu-divasaü uṇḍadu
23. hôgali yinnu namma gauḍikeyanu na-

(Back)

24. namage koḍiyendu nînu kêḷalâgi nânu nim-
25. ma gauḍikeyanu nîü mâḍikoṇḍu mânya-sâ-
26. myavanu ûṭṭava mâḍikoṇḍu yiriyendu ko-
27. ṭṭa kai-vâle munde â-grâmada gauḍikege nana-
28. ge kâraṇavilla nyâya-nikarakke sammandhavilla-
29. vendu koṭṭa vâle yidake sâkshigaḷu Gôṇi-
30. gere Basavantagauḍa Mâsaḍi Timmayya
31. Jâni Nîlaṇṇa kartana vappita .... sâkshigaḷa
32. vappitta . .. Nîlaṇṇana sâkshi baraha
33. yint ivarubhayânmatadinda baradâta
34. Nâgavana aḷiya Nârapa
35. Âṅgîrasa-samvatsarada Phâlguṇa śu 15 lû śrîmattu Pu-
36. radakêriya Sômaṇṇa gauḍana mommaku Kaṭhâri Vîrarâü
37. tarige Haḷiraṅgana makkaḷu Doḍaganga Chikaganga gauḍa Bu-
38. nagiriya Varuṇana vâle nimma hireya heṇṇina samman-
39. dha Haruganahaḷi Kôṇanatale sahavâda gauḍikenu koṭṭu
40. idarallâ nimma gauḍikege nîü bandiri namage kâraṇav i-
41. llavendu koṭṭa vâle yidake sâkshi Honnâḷi paṭṭaṇa-
42. seṭṭi Chennaṇṇa Gurubara Kencha baradâta Chennaṇ

Note.

The plate records three agreements between Kaṭhâri Vîrarâvuta, grandson of Sômaṇṇagauḍa of Puradakêri on the one hand and (1) Rangayya Kaduraya, son of Kâḷayya of Kôṇanatale (2) Harugaḷi Mâlichikka, and (3) Doḍḍaganga and Chikkaganga gauḍa, sons of Haḷiranga on the other. The first records the surrender before witnesses named of the village Puradakêri to Kaṭhâri Râvuta, its owner. The second and third agreements record the surrender of the office of Paṭêli of the villages Harugalahaḷḷi and Kôṇanatale, which in consequence of marriage-connection between the two parties, was for some time in the enjoyment of Mâḷichikka and Doḍḍaganga and Chikkaganga. The agreements are all imperfectly dated the (1) fifth lunar day of the dark half of Kârtika of the year Ângira, (2) seventh lunar day of the dark half of Kârtika of the same year and (3) fifteenth lunar day of the light half of Phâlguna of the same year. All these do not appear to be older than the second half of the 17th century.

101.

Kâkanakuḷi grant of Keḷadi of Sômaśekharanâyaka of the Śaka year 1600 in the possession of the same Vîrappa gauḍa.

One plate. Size 1′×10″.

Modern Kannaḍa language and writing.

(Front)

1. namas tuṅga-śiraś-chumbi-chandra-châmara-châravê
2. trailôkya-nagarârambha-mûlastambhâya Śambhavê svasti śrî-
3. jayâbhyudaya-Śâlivâhana-śaka-varusha sâ 1600 nê
4. Kâḷayuktâkshi-samvatsarada Jêshṭha śu 10 lu śrîmatu sajana-śu
5. dha-śivâchâra-sampannarâda dyâvâ-pruthvi-mahâ-mahattina vaḷagâda
6. mahâ-mahattige śrîman-mahâ-prabhu Biḷigi-Ghaṇṭê-vaḍêra pau-
7. trarâda Śivappanâyakara putrar âda Sômaśêkharanâyakarû
8. koṭṭa dharma-śâsanada kramav ent endare prâku Śubhakṛitu-samvatsa-
9. rada Vaiśâkha-śu 15 lû Âlaḍi-maṭhada Śântadêvara śiśyaru Ba-
10. savaprabhudêvarige Kâkanakuḷi-sthaḷavanu Śarâvatî-tîradali ma-
11. ṭhava kaṭṭisikoṇḍu dharmava naḍasikoṇḍu bahadendu namma
12. ayâjiyavara hesaralli śivârpitavâgi dharma-sâdhanavanû
13. barasikoṭṭu â-svâste ga 12 hanneraḍu varahana bhû-svâstenu
14. gaisi maṭhava kaṭṭisikoṇḍu dharmava naḍasikoṇḍu baruttida-
15. lli tathâtithiyalu â-Basavaprabhudêvara śiśyaru Śân-
16. taliṅgadêvaru Śântadêvaru sahâ bandu yî-hanneraḍu
17. varahana svâstenu namma ayanavaru mahattige namaskâ-
18. ramâḍi mahattina maṭhava kaṭṭisikoṭṭu ayidhâre
19. yî-svâstinu mahattige dharma-śâsana barasikoḍabê-
20. kendu hêḷikoṇḍa sammandhâ ârittide Kâkana-
21. kuḷi hanneraḍu varahana sthaḷavanû mahatti-
22. ge śivârpitavâgi biṭukoṭevâgi â-sthaḷake
23. saluva pûrva chatuḥ-sîmege stâpitava mâḍida

(Back)

24. liṅgamudre-kalla gaḍiyinda vaḷagâdâ tôṭa-tôṭa-sthaḷa-gade-beda-
25. lu-maki-hakalu-bîḷu-tiṭṭu-kânu-kâḍârambha-mane-mane-
26. vâṇa-aṅgôḍu-aṅgaphala-nîru-dâri-nidhi-nikshêpa-jala-pâ-
27. shâṇa-akshîṇi-âgâmi-sidha-sâdhya-navakrutta-kirukuḷa-
28. suvarnâdâya muntâda ashṭa-bhôga-têjôpârja-
29. ne uḷa bhûmi manegaḷanû prâku âḷuva âḷike pra-
30. mâṇige âḷikoṇḍu yî-maṭhada dharmavanu maha-
31. t-parampareyâgi naḍasikoṇḍu bahirendu śrîma-
32. tu-sajana-śudha-śivâchâra-sampannar âdâ dyâvâpru-
33. thvî-mahâ-mahattina vaḷagâda mahâ-mahattige śrî-
34. man-mahâ-prabhu- Ghaṇṭêvaḍêra pautrar âda
35. Śivappanâyakara putrar âda Sômaśêkharanâyakarû
36. Śivârpitavâgi koṭa dharma-sâdhana yidake lôka-sâ-
37. kshigaḷu Âditya-chandrâv anilânalu cha dyaur bhûmir âpô
38. hrudayaṃ yamaś cha ahaś cha râtriś cha ubhê cha sandhyê dha-
39. rmasya jânâti narasya vṛittaṃ dâna-pâlanayôr ma-

40. dhye dânâch chhrêyônupâlanaṃ dânât svargam avâpnô-
41. ti pâlanâd achyutaṃ padaṃ svadattâd dvi-guṇaṃ puṇyaṃ
42. para-dattânupâlanaṃ para-dattâpahârêṇa sva-dattaṃ
43. nishphalaṃ bhavêt śrî-Sadâśiva

Note.

The grant records the gift of some land valued at 12 varahas in Kâkan:kuḷi by Sômaśêkharanâyaka, son of Śivappanâyaka, and grandson of Biḷigighaṇṭe voḍier to Basavaprabhudêva, disciple of Śântadêva, head of Âlaḍi Maṭha for the service of a Maṭha to be constructed on the bank of the Śarâvati. The grant is dated the 10th lunar day of the light half of Jyêshṭha of the year Kâḷayuktâ (kshi), Śaka 1600 corresponding to 20th May 1678.

102.

Mailâtikoppa grant of Keḷadi Sômaśêkharanâyaka of the Śaka year 1589 in the possession of the same Vîrappagauḍa.

One plate. Size $1\frac{1}{4}' \times 1'$.

Modern Kannaḍa language and writing.

(Front).

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê trailôkya-na-
2. garârambha-mûlastambhâya Śambhavê | svasti śrî-jayâbhyu-
3. daya-Śâlivâhana-śaka-varusha 1589 neya Parâbhava-saṃ-
4. vatsarada Vaiśâkha-śu 15 lû śrîmat-sajana-śudha-Śivâchâra-
5. sampanna dyâvâpṛithvî-mahâ-mahattina vaḷagâda Beḷavandû-
6. ra sîmeya vaḷagaṇa Beḷavandûra grâmadalû Beḷu-
7. vandûra Guruvanâyakanû kaṭisida mahattina maṭada
8. dharmake śrîmad-Eḍavamurâri kôṭekôḷâhaḷa viśudha-vai-
9. dikâdvaita-sidhânta-pratishṭâpaka Śivaguru-bhakti-parâyaṇar âda
10. Keḷadi Sadâśivarâyanâyakara vamśodbhavarâda Saṅkaṇṇa-
11. nâyakara prapautraru Sidhappanâyakara pautraru Śivappanâyaka-
12. ra putrar âda Sômaśêkharanâyakaru koṭa kraya-dâna-dharma-śâ-
13. sanada kramav ent endare Beḷuvandûra sîmeyoḷagaṇa Mailâ-
14. tikoppada grâmadinda prâku-rêkhe bîjavari kha 74 ke rêkhe ga 111 ha $4\frac{1}{2}$
15. ke uttâra dêva-uttâra ûra mundaṇa Vîrabhabradêvarige kha $4\frac{1}{4}$ ke ga $4\frac{1}{2}$
16. puravarga-uttâra Doḍḍatalê Nañjêdêvarige kha 4 ke ga 4 - $3\frac{3}{4}$ Guṇḍima-
17. ṭhada dêvarige kha 6 ke ga $6\frac{1}{2}$ ubhayaṃ kha 10 ke ga 10 ‖ 4 ‖ ubha-
18. yaṃ ga 15 - $4\frac{1}{2}$ śudha-bîja kha 5 - $\frac{3}{4}$ ke ga - 6 Kîlaka-saṃvatsaradalû
19. hechidu suṅka durgada bhatta birâḍa saha ga 13 ke vivara Parâbhava-saṃvatsarada-
20. lu ga 8 Kîlaka-saṃvatsaradalu ga 5 ubhayaṃ ga 13 Kapanahaḷi-toreyinda
21. bîja kha $1\frac{1}{2}$ ke ga 2 - $2\frac{1}{2}$ ke prâku bhâmama ga $1\frac{1}{2}$ śudha hechidu ga ‖ 2 ‖ u-
22. bhayaṃ ga 13 ‖ 2 ‖ ubhayaṃ rêkhe ga 10 ‖ 2 ‖ ke nilisidu Sâdhâraṇa-
23. saṃvatsaradalû bîjavari mêle rêkhe kaṭṭida sammandha bâharu kha 1 ke ga $1\frac{1}{2}$
24. lû kha $59\frac{3}{4}$ ke ga 89-$1\frac{1}{4}$ huṭṭuvaḷi hechchu ga 6-$4\frac{1}{2}$ ubhayaṃ ga 96-$\frac{3}{4}$
25. śudha nilisidu ga 13 ‖ 1 Piṅgaḷa-saṃvatsaradalû giḍu beḷada nashṭa kôvi-
26. saruhu kha $2\frac{1}{2}$ ge ga $3\frac{1}{2}$ Kâḷayukta-saṃvatsaradalû mêlaṇa tudigade kha 3 ke $\frac{1}{2}$
27. ga 4-$4\frac{1}{2}$ Rudhirôdgâri-saṃvatsaradalû naḍuvaṇa tudigade kha 3 chavuḍi-banada ga-
28. de kha 2 ubhayaṃ kha 5 ke ga 8 antu giḍa beḷadu bîja kha $10\frac{1}{2}$ ge ga 15 ‖ 4 ‖ u-
29. bhayaṃ nilisidu ga 29 ‖ $1\frac{1}{4}$ śudha ninta rêkhe ga 80-$1\frac{1}{4}$ gaṇâchâra-dinda ga ‖ 2 utâra svâ-
30. sti mêluvâsiyinda Guṇḍipurada Vaḍêrinda ga 1 antu ga 81 ‖ 3 ‖ yem-bhattuvandu vara-
31. hanû yeṇṭhaṇahâgada grâmake saluva kraya ga 818-$2\frac{1}{2}$ ke grâmavû nashṭavâgidda saṃ-
32. mandha biṭṭadu ga 318-$2\frac{1}{2}$ śudha aramanege Guruvappanâyakara kaṭṭu krayada

33. bage nirnayavâgi ga 500 ayinûru varahana tegedukoṇḍu yî-grâmavanu Viśvâ-
34. vasu-samvatsarada Mâgha ba 14 Śivarâtri-puṇyakâladalû mahattina maṭha-dharma-
35. ke Śivârpitavâgi biṭṭevâgi yî-grâmada chaturgaḍige linga mudre śilâ-stâpitava
36. mâḍisida bhûmiyoḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi âgâmi-sidha-
37. sâdhyaṅgaḷ emba ashṭa-bhôga-têjasvâmyavanû pûrva-mariyâdeyalli âgumâ-
38. ḍikoṇḍu â-chandrârka-sthâyigaḷâgi anubhavisikoṇḍu shaḍu-darśanaku nidhi-
39. mâḍikoṇḍu yî-grâmadoḷage prâku uttâravâgiha dêvatâ uttâra puravarga uttâra
40. sahâ naḍasi mahatparampareyâgi maṭha-dharmava naḍasikoṇḍu sukhadiṃ anubha-
41. visi bahadendu koṭṭa dharma-śâsana yidake dharma-sâkshigaḷu Âditya-chan-
42. drâv anilônalaś cha dyaur bhûmir âpô hṛidayaṃ yamaś cha ahaś cha râtri-
43. ś cha ubhê cha sandhye dharmaś cha jânâti narasya vṛittaṃ dâna-pâla-nayôr ma-
44. dhyê dânâch chhrêyônupâlanaṃ | dânât svargam avâpnôti pâlanâd a-
45. chyutaṃ padaṃ śrî-Sadâśiva

Note.

The grant records the gift by sale for 500 varahas of some land (specified) in Mailâtikoppa by Sômaśêkharanâyaka, son of Śivappanâyaka, grandson of Siddappanâyaka, great-grandson of Sankaṇṇanâyaka, a descendant of Keḷadi Sadâśivanâyaka, etc., for the service of Mahattina Maṭha constructed in Beḷavandûr by Beḷavandûr Guruvappanâyaka. It is dated the 15th lunar day of the light half of Vaiśâkha of the year Parâbhava Śaka 1589 (=1588 ?) corresponding to 8th May 1666. The cyclic year does not agree with the given Śaka year.

103.

Choraḍi grant of Keḷadi Basappanâyaka of the Śaka year 1630 in the possession of the same Vîrappagauḍa.

One plate $1\frac{1}{4}' \times 10''$.

Modern Kannaḍa language and writing.

(Front)

1. namas tuṅga-śiraś-chumbi-chandra-châmarachâravê trai-
2. lôkya- nagarârambha-mûlastambhâya Śambhavê svasti śrî-
3. jayâbhyudaya-Śâlivâhana-śaka-varusha 1630 neya Sa-
4. rvajitu-samvatsarada Mârgaśira śu 15 lû śrîmat-sajana-śu-
5. dha-Śivâchâra-sampanna dyâvâprithivî-mahâ-mahattina vaḷa-
6. gâda Chôraḍiyallû Mâḷaseṭṭi kaṭṭista mahattina maṭhada dha-
7. rmakke Eḍavamurâri kôṭekôḷâhaḷa visudha-vaidikâdvai-
8. ta-sidhânta-pratishṭâpaka Śiva-guru-bhakti-parâyaṇar âda
9. Keḷadi Sadâśivarâyaṇâyakara vamśôdbhavar âda Siddhappanâ-
10. yakara prapautraru Śivappanâyakara pautraru Sômaśê-
11. kharanâyakara dharmapatniyar âda Chennammâji-
12. yavara putraru Basavappanâyakaru barasikoṭṭa
13. bhû-dâna-dharma-śâsanada kramaventendare yî-dharma-
14. da bage prâku biṭṭa svâsthege śâsanava koḍasidhev endu
15. Mariyappanavaru hêḷida sammandha yîga barasikoṭṭadu
16. Chôraḍi-sîmeyinda Chôraḍigrâmadinda tôṭada stha-
17. ḷadinda rêkhega 5 1 Durgada hôbaḷi suṅkada vaḷagaṇa
18. Chôraḍi-Mosarûra suṅkadinda yî-tôṭada sthaḷadallu
19. hâkida aḍakemara nallû âha aḍake laksha ârula-
20. kshakke laksha 1 ke sthaḷa-suṅkadinda ga 2 1 Chôraḍi lekhadin-
21. da 1 ubhayaṃ ga 2 2 llû ga 13 2 ubhayaṃ
22. ga 18 3 hadineṇṭu varahannû yeṇṭu ha-
23. ṇavina svâsthenu Śivârpitavâgi koṭevâgi yî-bhûmige
24. neṭṭa liṅgamudre-kallinoḷaguḷḷa nidhi-nikshêpa-jala-pâ-

(Back)

25. shâṇa-akshîṇi-agâmi siddha-sâdhyaṇgaḷ emba ashṭa-bhô-
26. ga-têja-svâmyangaḷu î-bhûmiyalli saśvârâma
27. muntâgi yênu adhika-phalavâhante saha âgumâ-
28. ḍikoṇḍu shaḍ-darusanakku nidhimâḍikoṇḍu maha-
29. ttu pâramparyavâgi â-chandrârka-sthâyigaḷ âgi
30. sukhadiṃ maṭhada dharmava naḍisikoṇḍu bahiri ye
31. ndu barasikoṭṭa bhû-dâna-dharma-śâsana Âditya-ch-
32. ndrâvanilônaḷaś cha dyaur bhûmir âpô hrudayam ya-
33. maścha ahaścha râtriścha ubhê cha sandhyê dharmaścha jânâ-
34. ti narasya vṛittaṃ dâna-pâlanayôr madhyê dânâ chhrê-
35. yônupâlanaṃ dânât svargaṃ avâpnôti pâlanâd achchu-
36. taṃ padaṃ sva-dattâ dviguṇaṃ puṇyaṃ para-dattânupâ-
37. lanaṃ para- dattâpahârêṇa sva-dattaṃ nishphalaṃ bhavêt sva-
38. dattâ putrikâ dhâtrî pitṛi-dattâ sahôdarî anya-dattâ sva-
39. yaṃ mâtâ dattâm bhûmiṃ parityajêt yatra yôgî-
40. śvaraḥ kuryât Śivaliṅgârchanaṃ sakṛit vasanti ta-
41. tra tîrthâni sarvâṇi satataṃ Guha Harasya prîṇanâ-
42. rthaṃ tu Śivabhaktâya dîyatê | dânaṃ tad vimalaṃ prô-
43. ktaṃ kêvalaṃ môksha-sâdhanaṃ śrî-Sadaśiva

Note.

The grant records the gift of some land (specified), in the village Choraḍi by Basavappanâyaka, son of Chennammâji, wife of Sômâśêkharanâyaka, grandson of Śivappanâyaka, etc., for the service of Mahattina Maṭha constructed by Malaseṭṭi in Choradi. The grant is dated 15th lunar day of the light half of Mârgaśira of the year Sarvajit, Sâka 1630 (=1629?) corresponding to 28th November 1707. The cyclic year does not agree with the Śaka year given.

104.

Chikabiḷilahaḷḷi and Hosûr grants of Keḷadi Śivappanâyaka of the Śaka year 1588 in the possession of the same Vîrappagauḍa.

One plate. Size 1¼′ × 11″.

Modern Kannaḍa language and writing.

(Front)

1. śubham astu | namas tuṅga-śiraś-chumbi-chandra-
2. châmara-châravê trailôkya-nagarârambha-mû-
3. lastambhâya Śambhavê | svasti śrî-jayâbhyudaya Śâli-
4. vâhana-śaka-varsha 1588 neya Viśvâvasu-samvatsarada
5. Bhâdrapada ba 1 lû śrîmatu- sajana-śudha-Śivâchâra-
6. sampannarâda dêvâpruthivî-mahâmahattina vaḷagâda ma-
7. hâmahattige śrîman- mahâprabhu Biḷigi Ghaṇṭê-vaḍê-
8. ra pautrarâda Ghaṇṭêvaḍêra putrar âda Śivappanâyakaru
9. koṭṭa dharma-śâsanada kramaventendarê prâku-Doḍaveṅkaṭayanu
10. Sidhâpuradali maṭhava kaṭṭisi â-maṭhake svâsti âgabêkendu
11. hêḷikoṇḍalli Chikabiḷilahaḷi-vaḷagaṇa Śiragaḷale grâmada rê-
12. khe ga 60 ke nashṭake biṭṭadu ga 17 gauḍa umbaḷi ga 3 ubhayaṃ ga 20
13. nuḷidu śudha saluvudu ga 40 Hosûra grâmadali bira hâda 1
14. ke ga 4 ubhayaṃ ga 44 nalavattu nâlku varahana bhû-svâstenû â-ma-
15. ṭhada dharmake biṭṭukoṭṭu naḍadu baruttidalli â-maṭhada pañcha-
16. vaṇṇige Basavaliṅgadêvaru Śivâdhînavâhâga nimma mahattige na-
17. maskâra-mâḍidali â-rîtige mahattige naḍasi-koḍabêkendu hêḷi-
18. koṇḍa sammandhâ yî-grâmada ga 44 varahana bhûminû Śivârpita
19. koṭṭu prâku bareda tâmbrada sâdhana saha koṭṭev âgi â-grâma-
20. da pûrva chatuḥ-sîmege hâkida liṅgamudre-kallinda vaḷagâda gadde
21. beddalu makki hakkalu beṭṭu tiṭṭa kânu kâḍârambha mane ma-
22. nedâṇa nîru dâri soṭṭu muṇḍige muntâda ênuṇṭâda sâm-
23. myavanû pûrva-pramâṇinali âḷikoṇḍu bhûminanega-
24. ḷanû gaisikoṇḍu â-Sidhâpurada maṭhadalli bandanthâ dêvarugaḷu
25. muntâdavarige anga aggaṇi sahavâda dharmavanu naḍasikoṇ-
26. ḍu mahatparampareyâgi âḷi anubhavisi bâhada endu

(Back)

27. koṭṭa dharma-sâdhana | nîvu hêrisuva ettu 10 hattake aḍake
28. meṇasu khobari kabâḍa horatâgi aki batta upu râghi vi
29. daḷa bûsa saha herrisidake suṅkav illade mânyavâgi naḍa-
30. si bâheü yidake lôkasâkshigaḷu Âditya-chandrâv ani-
31. lou nalaścha dyaur bhûmirâpô hrudayaṃ Yamaś cha
32. ahaś cha râtriś cha ubhê cha sandhyê dharmasya jânâti
33. narasya vṛittaṃ | dâna-pâlanayôr madhyê dânâch chhrêyô-
34. 'nupâlanaṃ dânât svargam avâpnôti pâlanâd achutaṃ
35. padaṃ śrî-Sadâśiva

Note.

The grant records the gift of some land (specified) in the villages Chikka-biḷalahaḷḷi and Hosûr by Śivappanâyaka, son of Ghaṇṭevaḍeyar, and grand-son of Biḷigi Ghaṇṭevaḍeyar for the service of the Maṭha constructed by Doḍḍavenka-ṭaya in Sidhâpura. The grant is dated the 1st lunar day of the dark half of Bhâdra-pada of the year Viśvâvasu, Śaka 1588 (=1587 ?) corresponding to 15th September 1665. The cyclic year does not agree with the Śaka year given.

105.

Śringâra Tôṭadakoppalu grant in the possession of the same Vîrappagauḍa.

Two plates. Size $1\frac{1}{4}' \times 11''$.

Modern Kannaḍa language and writing.

II Plate.

(Front)

1. bîjavari kha 9 ke ga 9 ke mara beḷadu guḍe kûḍidu kha 4 ke
2. ga 4 śudha kha 5 ke ga 5 vartaneyinda ga ॥ 2 ॥ gaṇâchâradinda
3. ॥ 2 ॥ antu rêkhe ga 153 ॥ 2 ubayaṃ grâma 2 ke rêkhe
4. ga 313 munnûra hadimûru varahana bhûmi maṭhada
5. mundaṇa Champakâ sarasi keḷage hedâriyinda mêle Hiri-
6. arasu mâḍista śriṅgâra tôṭada koppalu sahâ Śivârpi-
7. tavâgi biṭṭevâgi yî-bhûmigaḷige naṭṭa lingamudre kallina
8. vaḷagâgi yida nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-
9. sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têja- svâmyavanû pûrva-
10. mariyâdeyalli âgumâḍikoṇḍu yettina mânya
11. prâku Hiriarasu biṭṭadu yetu 12 yitalâgi Pramôda-
12. samvatsarada Phâlguṇadallu biṭa yettu 13 ubhayaṃ ye-
13. ttu 25 yippattayidu yettinali aḍake meṇasu ka-
14. vâḍa jhalli paṭṭe horatâgi hêrikomba jinisu kho-
15. bari kâchu vidaḷa bûsa aki bhatta râgi upu bella eṇṇe
16. tupa kabuna javaḷi muntâda jinisugaḷa ghaṭṭada mêle gha-
17. ṭa-keḷage saha ṭhâṇegaḷalli hêrikoṇḍu â-haṇa sahâ
18. maṭha-dharma daṇḍige umbaḷi naḍasikoṇḍu â-chan-
19. drârka-sthâyigaḷâgi nimma mahattu-parampareyâgi a-
20. nubhavisi śaḍudarusanakû nidhi mâḍikoṇḍu bâha-
21. du yendu koṭa tâmbra-śâsana yidake dêvasâkshiga-
22. ḷu Âditya-chandrâv anilônalaścha dyaur bhûmir â-
23. pô hrudayam Yamaś cha ahaś cha râtriś cha ubhê cha san-
24. dhyê dharmasya jânâti narasya vṛittam dâna-pâlanayôr

(Back)

25. madhyê dânâch chhrêyônupâlanam dânât svargam a-
26. vâpnôti pâlanâd achyutam padam sva-dattâd dviguṇaṃ
27. puṇyaṃ para-dattânupâlanaṃ para-dattâpahâre-
28. ṇa sva-dataṃ nishphalaṃ bhavêt Viśu-samvatsarada Chayi-
29. tra ba 10 lu maṭa-dharmake Śivârpitvâgi biṭadu
30. aḍake hêru 10 meṇasu hêru 5 sahâ haḍina-
31. yidu nija-hêranu kâla vandake vandu sâri sun-
32. kav illade modale biṭṭa mânyada ettinali hêri-
33. koṇḍu maṭa-dharmava naḍasikoṇḍu bâhadu.
34. endu koṭṭa śâsana śrî-Venkaṭâdri.

Note.

The first plate is missing. With it the date of the grant as well as the names of the granter and the grantee have disappeared. From the remaining 2nd plate written on both sides, it appears that the Śringâra Tôṭada Koppalu constructed by Hiri Arasu and another village yielding 313 varahas were granted for the service of a Maṭha. The authorities of the Maṭha were also allowed to carry, for the service of the Maṭha, 25 bullock-loads of various useful commodities (specified in the grant) above and below the Ghâṭs free of toll-dues once a year. On the 10th lunar day of the dark half of Chaitra of the year Vishu, the authorities of the Maṭha were also given a license to carry free of toll-dues ten bullock-loads of arekanuts and five bullock-loads of pepper once a year. This is called *ettinamânya*, carrying commodities on bullocks free of toll at specified toll-gates.

106.

Nâvuṇḍa grant in the possession of the same Vîrappagauḍa.

Plates two. Size $1\frac{1}{4}' \times 1'$.

Modern Kannaḍa language and writing.

II (*a*)

1. gadukoṇḍu uttârakoṭṭadu uppina koḷagada guttige ba-
2. geyallû ga $1\frac{1}{2}$ angaḍi dêrina bageyallu Śivârpita-
3. vâgi biṭṭadu ga $1\frac{1}{2}$ ubhayam ga 3 antu ga $158\frac{1}{2}$
4. nûra ayivatteṇṭuvare varaha Yeḍatore sîme
5. vaḷage hostâgi âgâmi âda bageyallu u-
6. ttâra koṭṭa grâmagaḷinda jêḍara vakalu 30 mûvattu va-
7. kalinda bâha magga gârakada haṇa kulumê-vakkalu 5 ai-
8. du vakkalinda bâha kârakada haṇa grâma suṅka aḍigâ-
9. su hasruvâṇi Mônappanu î-maṭhada dharmake Haḷige-
10. ri sîme Nâüṇḍagrâmadallu hâkisida tengina sasi
11. sâ 2,500 eraḍu sâvirada ainûru tengina sasi sa-
12. ha Śivârpitavâgi koṭṭevâgi î-bhûmige neṭṭa lin-
13. gamudre kallinoḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-a-
14. kshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga têja-
15. svâmyangaḷu yî-bhûmiyalli sasyârâma mun-
16. tâgi yênu adhika-phalav âhante sahâ âgu-
17. mâḍikoṇḍu mahattu-pâramparyavâgi â-cha-
18. ndrâka- sthâyigaḷ âgi sukhadiṇ maṭhada dharmava naḍasi-
19. koṇḍu bâhudendu koṭṭa bhûdâna-dharma-śâsana
20. Âditya-chandrâv anilônalaś cha dyaur bhûmir âpô
21. hrudayam Yamaś cha ahaś cha râtriś cha ubhê cha san-
22. dhye dharmasya jânâti narasya vrittam dâna-pâlanayôr
23. madhyê dânâch chhrêyônupâlanaṃ dânât svargam avâ
24. pnôti pâlanâd achchutaṃ padam sva-dattâd dviguṇaṃ pu-
25. ṇyaṃ para-dattânupâlanaṃ para-dattâpahâreṇa

II (*b*)

26. sva-dattaṃ nishphalaṃ bhavêt sva-dattâṃ para-dattâm vâ
27. yô harêta vasundharâṃ śashṭir varusha-sahasrâṇi
28. vishṭâyâṃ jâyatê krimiḥ yatra yôgîśvaraḥ ku-
29. ryât Śivaliṅgârchanaṃ sakṛit vasanti tatra tîrthâ-
30. ṇi sarvâṇi satataṃ Guha Harasya prîṇanârthaṃ tu
31. Śivabhaktâya dîyate dânam tad vimalaṃ prôktaṃ kê-
32. valam môksha-sâdhanam śrî-Sadâśiva

Note.

The first plate is missing. Along with it the date of the grant together with the names of the granter and the grantee has disappeared. From the 2nd plate which is written on both sides it appears that a gift of some land in Yeḍatore sîme together with Nâvuṇḍagrâma and its cocoanut garden consisting of 2,500 cocoanut trees was made for the service of a Maṭha. The authorities of the Maṭha were given the right of collecting, from thirty houses of Kambaḷi-weavers and five families of weavers of other garments and of blacksmiths, professional taxes along with village cess, taxes on green crops (Hasaruvâṇi) and Aḍigâsu for the service of the Maṭha.

107.

Siragaḷale and Horakôḍu-Hirikaiyasthaḷa-grant of Ghaṇṭe Voḍeyar of the Śaka year 1565 in the possession of the same Vîrappagauḍa.

Two plates. Size 10″×8″.

Modern Kannaḍa language and writing.

I (*a*)

1. śubham astu namas tunga-śiraś-chumbi-
2. chandra-châmara-châravê trailôkya-nagarârambha-
3. mûlastambhâya Sambhavê ‖ svasti-śrî jayâ-
4. bhyudaya-Śâlivâhana-śaka-varusha 1565 neya Svabhânu-sa-
5. ṃvatsarada Jyêshṭha-śu 10 lû śrîmathu-sajana-śudha-Śivâchâra-sampanna-
6. rada dêvâpruttî-mahamahattinoḷagâda Kûḍalûra maṭhada pa-
7. ṭṭada Kempanañjyadêvara śiśyaru Sântabasavarâjadêvara śi-
8. śyaru ‖ Pañchavaṇṇige Basavalingadêvarige śrîman-ma-
9. hâ-prabhu Biḷigi Tammappa Vaḍêra pautrarâda Ghaṇṭê Vaḍê-
10. ra putrar âda Ghaṇṭê Vaḍêru koṭṭa dharma-śâsanada kra-
11. mavent endare Venkaṭayyanu Sidhâpuradalli-maṭava kaṭṭi-
12. si nimma vaśava mâḍi â-maṭake bhû-svâstey âgabêken-
13. du binnaha-mâḍikoṇḍa sammandha Kûḍalûra maṭada
14. pañchavaṇṇige Kempanañjêdêvara śiśyaru Śântaba-
15. savarâjadêvara śiśyaru Basavaliṅgadêvarige Sidhâpura-
16. da maṭhadallu naḍasuva dharmakke śrîman mahâprabhu Biḷige
17. Tammappa Vaḍêra pautrar âda Ghaṇṭê Vaḍêra putrar âda Ghaṇ-
18. ṭê-Vaḍêru sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav âgi dhâre-
19. n-eradu koṭṭa bhû-svâste Chikkamâḷige nâḍige saluva Chi-
20. kabiḷalahaḷi grâmadoḷagaṇa Siragaḷale grâma Ho-
21. rakôḍu Hirikaiyastaḷa saha prâku rêkhe ga 60 a-
22. ruvattu varahana grâmada pûrva chatu-sîmeyinda
23. vaḷagâda gaḍi vivara mûḍalu Moḷevatti gaḍiyallu i-

I (*b*)

24. kkida lingamudre-kallu gaḍi teṅkalu Kalluganahaḷḷi gaḍiyallu
25. yikkida lingamudre kallu gaḍi â-kallu banda hâge Âvara-
26. guppe kân-anchinallu yikkida lingamudre kallu gaḍi paḍa-
27. valu Avaraguppe gaḍiyallu yikkida lingamudre kallu ga-
28. ḍi ‖ baḍagalu Chennamâvina gaḍiyalu yikkida lingamudre kallu gaḍi
29. Horakôḍu Hirikaisthaḷakke Chennamâvina gaḍiya ho-
30. ḷeyinda taḷage hoḷeyanchu banda hâge sthaḷa 1 u-
31. bhayaṃ Siragaḷale grâma 1 ke prâku rêkhe saluva-
32. du ga 60 ke prâku nashṭa ga 10 yittalâgi hoḷe-va-
33. giḍu-vattina nashṭa ga 7 ubhayam nashṭa ga 17 prâku ga-
34. uḍumbaḷi ga 3 ubhayaṃ ga 20 nuḷidu śu ga 40
35. nâlvattu varahannu maṭhadallu naḍasuva dharmakke Śi-
36. vârpitav âgi dhâren eṟedu koṭṭa bhû-svâsti nâ-
37. lvattu varahana rêkhe bhûmige saluva pûrva cha-
38. tu-sîmeyinda vaḷagâda gade bedalu makke hakkalu
39. beṭṭu tiṭṭu kânu kâḍârambha mane manedâṇa
40. angôḍa aṅgapaḷa nîru dâri nidhi nikshêpa akshî-
41. ṇi-âgâmi sidha sâdhya-navakruta kirukuḷa su
42. varṇâdâya muntâda ashṭa-bhôga têjô-
43. pârjane uḷa bhûmi-manegaḷanu yichchâ-
44. nukûla uḷa vakkalige yikkegaiyisi getti rû-
45. pamâḍikoṇḍu nimma śiśya-varga-paraṃ-

II (*a*)

46. pareyâgi nimma maṭada dharmava naḍiśikoṇ-
47. ḍu sukhadindihiri nimma maṭada bâgila mu-
48. ndaṇa gade bîrada keyi hâ 1 ke prâku rêkhe ga 4 nâ-
49. lku varahana bhûmiyanu prâku Hosûra gauḍa-
50. guttigge horagâgi kuḷagaḍiya Siddâpurada maṭa-
51. dalu naḍava dharmakke Śivârpitavâgi dhâre-neṟedu ko-
52. ṭṭa svâste nâlku varahana rêkhe bhûmiya pûrva chatu-

53. sîmeyinda vaḷagâda gadhe bedhalu makke hakkalu
54. beṭṭu tiṭṭu kânu kâḍârambha angôḍa â-
55. ngapala nelananchu nîru dâri nidhi nikshêpa akshîṇi
56. âgâmi muntâdanu â-gadhege saluva bhûmiyo-
57. ḷage samasta-phalagaḷanu bittisi geyisi rûpamâḍi-
58. koṇḍu nimma śiśyaru paraṃpareyâgi âḷi anu-
59. bhavisi dharmava mâḍikoṇḍu sukhadallihiri
60. mânyada ettu hattaṛalli hêrisuva vivara a-
61. ḍake meṇasu kâchu khobari kabâḍa hoṛagâgi
62. akki bhatta uppu bhûsa kâyi muntâda saka-
63. la-dinasavarigaḷa hêṛisikoṇḍu sukhadali niṃ-
64. ma maṭhada dharmava naḍasi koṇḍu yihiri ye-
65. ndu koṭṭa dharma-tâmbrada śâsana। yidakke
66. lôkasâkshigaḷu। grantha। Âdityachandrâv-

II (*b*)

67. anilânalau cha dyaur bhûmir âpô hru-
68. dayaṃ Yamaś cha ahaś cha râtriś cha
69. ubhê cha sandhyê dharmasya jânâti
70. narasya vṛittaṃ। dâna-pâlanayôr madhyê dâna-
71. trayânupâlanaṃ dânât svarggam avâpnôti
72. pâlanâd achtaṃ padaṃ śrî-Sadâsiva.

Note.

The grant records the gift of some lands of specified boundary in (1) Siragaḷale in Chikkabiḷalahaḷḷi (2) Horakôḷu Hirikaiyasthaḷa together with a wet field in front of the Maṭha in Siddâpura yielding 60, 40, and 4 varahas respectively by Ghaṇṭe Vaḍeyar, son of Ghaṇṭe Vaḍeyar, and grandson of Biḷigi Taṃmappa Vaḍeyar, called Mahâprabhu to Panchavaṇṇige Basavaliṇgadêva, disciple of Śântabasavarâjadêva, who was a disciple of Kempananjadêva, head of the Kûḍulûr Maṭha, for the service of the Maṭha constructed by the granter in Siddâpura at the request of the grantee. The authorities of the Maṭha were also allowed to carry free of toll ten bullock loads of (1) arecanut, (2) pepper, (3) kâchu, (4) dry coccanut, (5) cloth, (6) tobacco (7) rice, (8) paddy, (9) salt, (10) Bhûsa, fruits, etc. The grant is dated the 10th lunar day of the light half of Jyêshṭha of the year Svabhânu, Śaka 1565, corresponding to 17th May 1643.

The Ghaṇṭevoḍeyars of the grant were Nâyaks of Biḷigi, north-west of Shimoga and quite independent of the Nâyaks of Keḷadi. The grant concludes with the usual imprecatory verses.

108.

Khayira grant of Keḷadi Venkaṭappanâyaka of the Śaka year 1514 in the possession of the same Vîrappagauḍa.

Three plates. Size 10″ × 8″.

Modern Kannaḍa language and writing.

I (*b*)

1. śubham astu। namas tunga-śiraś-chumbi-
2. chandra-châmara-châravê trailôkya-nagarâram-
3. bha-mûlastambhâya Śambhavê। svasti śrî-ja-
4. yâbhyudaya-Śâlivâhana-śaka-varusha 1514
5. neya sanda vartamâna Nandana-saṃvatsarada
6. Âśvîja-śu 5 Sthiravâradalû śrîman-mahârâ-
7. jâdhirâja râjaparamêśvara śrî-vîrapratâpa-
8. śrî-Venkaṭapatidêva-mahârâyarû Pe-
9. nugoṇḍe-simhâsanadallû sukha-saṅkathâ-vi
10. nôdadinda sukha-râjyaṃ gaiütt iha samaya-
11. dalli Yeḍavamurâri kôṭekôḷâhaḷa viśu-
12. dha-vaidikâdvaita-sidhânta pratishṭâpaka Śiva-guru-
13. bhakti-parâyaṇarâda Keḷadiya Sadâśivarâ-
14. yanâyakara pautraru Yimmaḍi Sadâśiva nâ-
15. yakara putraru Keḷadiya Veṅkaṭappa nâyakaru
16. sajanaśudha Śivâchâra-samppannarum appa dyâvâ-

II (*a*)

17. pruthvi-mahâmahattinoḷagâda Ânan-
18. dapurada Champakâ-sarassina mahattina
19. maṭhakke koṭṭa bhûdâna-śâsanada kramav en-
20. ttendare namage kâṇâchiyâgi banda Ka-
21. rṇâṭaka-simhâsanakke saluva Âragada
22. Vêṇṭheyada Mosarûra sîmeyoḷagaṇa Kha-
23. yirada grâmavanû Yeḍavamurâri kôṭe-kô-
24. ḷâhaḷa viśuddha-Vaidikâdvaita-sidhânta-prati-
25. shṭâpaka Siva-guru-bhakti-parâyaṇar âda Ke-
26. ḷadiya Sadâśivarâya nâyakara pautraru Yi-
27. ṃmadi Sadâśiva nâyakara putraru Keḷadiya Ven-
28. kaṭappa nâyakarû sajjana śuddha Śivâchâra-saṃ-
29. ppannarumappa dyâvâpruthvî-mahâmahattinoḷagâ
30. da Ânandapurada Champakâ-sarassina mahatti-
31. na maṭhakke namma hiriyarige śâśvata-Śivalôkavâ-
32. gabêkendu Śivârpitav âgi koṭṭevâgi â-grâ-
33. makke saluva chatus-sîmeyoḷagâda ên uṇṭâdu-
34. danû prâku mariyâdeyalli âguṃaḍikoṇ-

II (*b*)

35. ḍu â-grâmake saluva prâku râyarêkhe ga 150
36. birâḍa sthaḷa-sunka ga 1 kke-1½ lû ga 22½ Du-
37. rgada bhatta-½ lû ga 7½ antu ga 180 â-
38. grâmadoḷagaṇa dêva-brahma-svadinda Beṭṭada
39. Mallikârjunadêvara gadde bîjavari chiṭṭina kha 18
40. kke gaḍi kha 54 ke Tammaḍi Vîrana mukhântra â-dê-
41. vara amṛitapaḍi naḍasi mêluvâsiyâgi tegedukom-
42. budu ga 6½ Eḍehaḷḷi Tirumaladêvara gadde bîjava-
43. ri chiṭṭina kha 5 ke gaḍi kha 20 Âchâpurada mahâ-
44. baladêvara gadde bîjavari 5 ke gaḍi kha 20 Maleyan-
45. dûra Mallibhaṭṭara gadde bîjavari kha 4 ke gaḍi kha 15
46. Maleyandûra Sûrappana gadde bîjavari kha 3 ke gaḍi
47. kha 15 antu gadde bîjavari kha 17 ke gaḍi kha 70
48. ke ga 1 ke kha 7 lû ga 10 ubhayam dêvasva-brahmasva-
49. dinda ga 16½ ubhayaṃ sarvâdâyâ ga 196 ½
50. aksharadallû nûrutombhattârûvare varaha-
51. na Khayira-grâmakke saluva gṛihârâma kshêtra saha-
52. vâda â-grâmadoḷagaṇa nidhi-nikshêpa-jala-pâshâṇa-
53. akshîṇi-âgâmi-sidha-sâdhyangaḷemba ashṭa-
54. bhôga-têjasvâmyavanu nîü nimma mahattu-paraṃ-

III (*a*)

55. pareyâgi â-chandrârka-sthâyigaḷ âgi sukhadin-
56. d anubhavisi bahiri yî-maṭhada kartutvake î-râjyava-
57. n âḷuva dhoregaḷigû mahâmahattigû sanmatavâgi
58. râga-dvêsha-rahitar âgi atithigaḷ âgi mahatparav âgi
59. śishya-varga hoṛatâgi naḍeyabêkendu Yeḍavamurâ-
60. ri kôṭe-koḷâhaḷa viśuddha-Vaidikâdvaita-siddhânta-prati-
61. shṭâpaka Śiva-guru-bhakti-parâyaṇar âda Keḷadiya Sadâ-
62. śivarâya nâyakara pautraru Yimmaḍi Sadâśiva nâya-
63. kara putraru Keḷadiya Venkaṭappa nâyakaru sajjanaśu-
64. ddha-Śivâchâra-saṃpannarumappa dyâvapruthvî-mahâma-
65. hattinoḷagâda Ânandapurada Champakâ-sarassina ma-
66. hattina maṭhakke koṭṭa Khayirada grâmada dâna-śâsana yi-
67. nt oppudake sâkshigaḷu Âditya-chandrâv anilônalaś cha-
68. dyaur bhûmirâpô hṛidayaṃ yamaś cha ahaś cha râtri-
69. ścha ubhê cha sandhyê dharmasya jânâti narasya vṛittaṃ
70. dâna-pâlanayôr madhyê dânat chhrêyônupâlanaṃ dâ-
71. nât svargam avâpnôti pâlanâd achyutaṃ padaṃ sva-dattâdvi-
72. guṇaṃ puṇyaṃ para-dattânupâlanaṃ para-dattâpahâ-
73. rêṇa sva-dattaṃ nishphalaṃ bhavêt sva-dattam para-dattaṃ vâ yô hav-
74. rêta vasundharâ | śashṭir varusha-sahasrâṇi vishṭâyâṃ
75. jâyatê krimi | śrî- Venkaṭâdri

III (*b*)

76. sârige 1 ke Śâlivâhana-śaka-varusha 1523 neya
77. Śârvari-samvatsaradallu biṭṭadu Mosarûra sîme-
78. ya vaḷagaṇa Taraḷageṛeya grâma 1 ke râya rêkhe ga 70
79. birâḍa sthaḷa sunka ga 1 ke ৫ 1½ lu ga 10½ ga 9
80. bhatta ৫ ½ lu ga 3½ antu ga yeṃbhattunâlku
81. varahada grâmavanû nimma mahattu-parampareyâ-
82. gi maṭha-dharmake naḍasikoṇḍu bahiri nimma
83. maṭhada dharmake biṭṭa ettina mânya ghaṭṭada mêle
84. ghaṭṭada keḷagaṇa sunkada ṭhâṇegaḷalli hannera-
85. ḍu ettina mânyavanu biṭṭevâgi aḍake meṇa-
86. su khobari kavâḍa horatâgi nîü hêrikoṃ-
87. ba jinisu vidaḷa bûsa eṇṇe tuppa bella akki
88. bhatta râgi uppu sahâ yishṭu jinisigu suṅka-
89. villade kâlam pratiyalu mânyavâgi hêrikoṇḍu bahiri
90. endu koṭṭa dharma-śâsana śrî-Veṅkatâdri
91. sârige 1 ke Sâlivâhana-śaka varusha 1552
92. neya Śukla-samvatsarada Mârgaśira ba 10 lu
93. śrîmat-Keḷadi Vîrabhadranâyakaru Śivâ-
94. rpitav âgi biṭṭadu Khayirada grâmadalli
95. Timmaṇṇa Voḍêra hôbaḷiya gaddenu
96. nîü anubhavisi baruttiddalli â-gade

(No further plate is forthcoming.)

Note.

The grant records the gift of the village Khayira in Mosarûrasîme, Âragada Vêṇṭhe under the rule of the Keḷadi Nâyaks, yielding 196½ Varahas inclusive of previously granted Dêvâdâya and Brahmâdâya, and 180 varahas exclusive of them by Keḷadi Venkaṭappanâyaka, son of Sadâśivanâyaka II, and grandson of Keḷadi Sadâśivarâyanâyaka, fendatory of Venkaṭapati-râya devoted to god Śiva and Gurus, establisher of Viśuddha Vaidikâdvaitasiddhânta and Eḍevamurâri kôṭekôlâhala for the service of Mahattina Maṭha of the Champakasaras of Ânandapura. The grant is dated Saturday the 5th lunar day of the light half of Âśvija of the year Nandana, Śaka 1514 corresponding to Saturday the 30th September A. D 1592. The grant concludes with the usual imprecatory verses.

The grant (IIIb) records the gift of another village Taraḷagere of 84 varahas together with a license to carry twelve bullock-loads of arecanut and other commodities free of toll below or above the Ghats. This grant is dated Śaka 1523 Śârvari. But Śârvari agrees with Śaka 1522 and not with 1523. No month is however given here.

The same plate (IIIb) records the gift of Hôbali wet field of Timmaṇṇavoḍeyar in the village Khayira in addition by Keḷadi Vîrabhadranâyaka on the 10th lunar day of the dark half of Mârgaśira of the year Śukla, Śaka 1552. But the cyclic year Śukla coincided with Śaka 1551 and not with 1552.

109.

Mûlavîsa grant in the possession of the same Vîrappa Gauḍa.
Three plates. Size 1½′×1′.
Modern Kannaḍa language and writing.
(The 1st plate is missing.)

II (*a*)

1. Kalyâṇiseṭṭi Ragaṭe Malukaṇṇa Sûgûru Nâgaṇṇa
2. Kaḍale Baseṭṭi Hatti Malukaṇṇa Jôḷada Baseṭi Chindi
3. Channapa Baseṭi Sakarekaḍalavigutti Sangaṇṇa Jâlibe-
4. ñche Malukaṇṇa Javâdi Basavaṇṇa Khaṇḍêrâyana Ma-
5. llaṇṇa Mâmane Sidhaṇṇavaḍêra Baseṭi Ummaḷali
6. Bhadraṇṇa Kavaḍi Saṅgaṇṇa Rudranûra Chennaṇṇa Kîṇi-
7. ge Baseṭi Biḍadaḷada Nambiyaṇṇa Âlûra Yeḍavaṇ-
8. ṇa Vôle Vîraṇṇa Guttaḷada Chennapa Turukara Maluka
9. Âudugaḷḷa Pañchavi Dûdiseṭṭi Vîraṇṇa Mudukappa
10. Guttihaḷi Gaṅgaṇṇa Mudugalla Dânapa Maṇḍaḷige Hon-

11. napa Kannâbiseṭi Kâmuśâhu Gâṇiga Chennapa Kuru-
12. kuṇḍi Nâgaṇṇa Keḍegere Liṅgaṇṇavaḍêru Digâve Chen-
13. napa Ānegondi Chennapa Sâbâdi Nâgaṇṇa Guti Ma-
14. lukaṇṇa Gôharada Dânapa Uḷuve Baseṭi Arenû-
15. ra Nâgaṇṇa Kamaṭhâḷa Chennabaseṭi Baḍadaḷada Daṇ-
16. ḍapa Sakhare Malaṇṇa Muni Śivaṇṇa Yêḷamaley A-
17. ruḷapa Alavidandapa Kallapa Râmaliṅgaṇṇa Chika-
18. daṇḍavigôvige Âdapa Liṅgadahaḷi Nandapa Peda-
19. pa Chîlada Keñchapa Hambhâvi Sidhapa Mâbaḷaseṭi Kô-
20. ṭe Sômaṇṇa Sôpaṇṇa Huṇusêhâḷa Lakiseṭṭi Ku-
21. ruvatti Paruvaṇṇa Hiṇḍihuḷi Rudrapa Korânyada
22. Baseṭi Aladi Liṅgapa Ûpina Râchapa Chennabase-
23. ṭi Maḷige Vîraṇṇa Maḷige Baseṭṭi Hoḍeda Malaṇṇa
24. Virupaṇṇa Sâbâdi Baseṭi Yêḷumale Sidhaliṅgapa

II (*b*)

25. Masige Sûgaṇṇa Niguḷige Kambâḷaseṭi Bhadraseṭṭi
26. Sâvaḷige Mâtaṅgaseṭṭi Bennûra Liṅgaṇṇa Â-
27. nevêri Nâgaṇṇa Âdiseṭi Huchaṇṇa Ayinaṅ-
28. galada Jeḍeyappa Mûḍala Hiriyûra Haravapa
29. Bishṭapa Gûḷûra Dâsapaseṭṭi Guruvaṇṇa Chennaṇṇa
30. Kṛishṇaseṭi Kêtasamudrada Chennapa Maliseṭṭi Tumu-
31. kûra Bôli Nâgaseṭṭi Gôraṭe Pâpaṇṇa Kôgila Taṃ-
32. maṇṇa Hebbûra Timmaṇṇaseṭṭi Tammiseṭṭi Chennapa-
33. seṭṭi Durgada Maliseṭi Giritimmaya Baḷâpurada
34. Kempaṇṇa Râchaṇṇavaḍêra Baseṭi Nâgaseṭi Tôṭa-
35. pa Ratinâgala Vîraseṭi Râmaliṅgaṇṇa Gôviseṭi Paṇi-
36. tale Vîrabaseṭi Liṅgapaseṭi Kaḍabada Nâgiseṭi Kayi-
37. dâḷada Kônêriseṭi Tâmiseṭi Kerehaḷi Chennapa Ma-
38. ḷige Baseṭi Pâḷeda Gaṅgaṇṇa Mâyisamudrada Bâla-
39. ya Gûḍanâgarada Vîraṇṇa Mallaṇṇa Mâyaṇṇa Ma-
40. ḷa Chennapa Sivurada Udaṇḍaseṭi Honnaṇṇana Vîraṇ-
41. ṇa Kaḍukere Kaḷanappa Ankaṇṇa Liṅgaṇṇa Dharmâ-
42. varada Râchaṇṇa Cheṇḍî Râchaṇṇa Honnaguḍise-
43. ṭi Nandivâlada Nibaḷiseṭi Bûdihâḷada Tammaṇṇa
44. Aṇṇigere Liṅgaṇṇa Muḍuûra Râchaṇṇa Gadu-
45. ga Sidhaṇṇa Giḍa Basavaṇṇa Śivanaṅkâra Basavaṇṇa
46. Huḷiyâra Chennaṇṇa Muḍaṇṇa Beḷuvaḷî Râma-
47. seṭi Bidire Yaliseṭi Kere Sidhaṇna Chêlûra Ma-
48. daṇṇa Tirumalaseṭi Chennevaḍêru Aguḷiya

III (*a*)

49. Ajapa Śrîraṅgapaṭaṇada Râmaliṅgaṇṇa Tumakûru
50. Vâle Vîraṇṇa Chikarâchaṇṇa Benakanahaḷi Chikaṇase-
51. ṭi Aütana Kṛishṇaseṭi Kôgilakuṇṭe Sidhavîraseṭi Haṅ-
52. chavaḷiya Keñchaṇṇa Aretiseṭi Penuguṇḍe Liṅgaṇṇa
53. Jagadâpaguttiya Mariyâne Baseṭi Garajêvaḍêru Eṭṭa-
54. vâḍa Sivapa Bêlurâ Basavaliṅgaseṭi Kûḍala Baseṭi
55 Bôgâra Tipiseṭi Paṭṭaṇaseṭṭi Nâgiseṭi Dummiseṭṭi
56. Keñchapa Ammaḷe Kàmiseṭi Bâṇâvarada Vîraseṭi Ma-
57. ntriseṭi Mêḷige Bommaṇṇaseṭi Liṅgaṇṇavaḍêru Mâ-
58. daṇṇavaḍêru Basavaṇṇa Mûḍavaḷi Chennamaliseṭṭi
59. Kôḍuvaḷi Virupaṇṇa Âkala Chennapa Pôkala Chenna-
60. pa Kandikere Ankaṇṇa Râûra Mudukaṇṇa Bagun-
61. ja Kaḍemane Râchaṇṇa Sûraṇaseṭi Beḷare Mallaṇaseṭṭi
62. Paramêśvaraseṭi Paradêsiseṭi Sidhaṇṇa Singêri Bommi-
63. seṭi Suṅkada Vîravîraseṭi Dummi Keñchamallaṇṇa Gaṇdada
64. Nambiyaṇṇa Âragada Sûsangi Keñchaṇṇa Paruvaṇ-
65. ṇa Hireseṭi Dêvapaseṭi Saṭe Vîraṇṇa Sampekoḷala Ba-
66. seṭi Bidirûru Nîlakaṇṭaseṭi Bommaṇṇanahaḷḷi Sidhaṇṇa Ke-
67. ñchamaliseṭi Yikêri Avinahali-sthaḷada Kañchikere Viru-
68. paṇṇa Doḍabaseṭi Hampe Puṭaṇṇa Pârvatî Guruvaṇ-
69. ṇa Hoḷanandiyapa Chandaṇṇa Gûḷiseṭi Chennaṇṇa Ye-
70. lê Liṅgiseṭi Śivaseṭṭi Vîraṇṇa Bâdâvi Vîraseṭi Jaṅga-

71. mayyana Chikaṇṇa Bharamiseṭi Pavâḍada Malliseṭi Guru-
72. liṅgaseṭi Chennavîraṇṇa Bhadraseṭi Chennaṇṇa Hom-
73. buchada Chennabasavaseṭi Mahadêvapurada Kâḷingaseṭi Ko-
74. ṭûrupêṭe Kôṭeseṭi Vîraṇṇa Hoḷeyapa Uḍugaṇi

III (*b*)

75. Araḷe Kalapa Paradêsiseṭi Sidhaṇṇa Bommiseṭi Vîraṇṇa
76 Hoḷeseṭi Tavanidhi Beṇṇegere Liṅgaṇṇa Tôṭapa Ânanda-
77. purada Dêmade Mahantaseṭi Hosagundada Mallaṇṇa A-
78. yanûra Sidhaṇṇa Kâmaji Vîraṇṇa Aṅgaḍi Dêvaṇṇa Keñcha-
79. ṇṇa Bâḷeguṇḍi Tammiseṭi Huchavîraseṭi Mantasâle Ga-
80. ḍiyapa Keñchapa Ujanivaḷêra Guruvaṇṇa Horanavayala
81. Aratiseṭi Saṅgaya Patre Bôḷiseṭi Kere Âlûra Chikaṇa-
82. seṭi yivaru muntâda mûḍalu baḍagalu sthaḷa vaḷanâ-
83. ḍu muntâda seṭigaḷu namagu î-dharma pratipâlisu-
84. va arasugaḷigû sadharmav âgabêkendu yî-mûla-
85. vîsavanu namma santâna-pârampareyâgi adaviṭa-
86. ṇe-hâki hêri sunkava teruvanthâ nânâ-mandiya sa-
87. kala-naḍegaḷigû tappade mahattina dharmake naḍasi bâhe-
88. ü mahânâḍa-vapitadinda śrî-Sangamêśvaradêvaru yen-
89. du koṭṭa mûlavîsada dharma śâsana yidake dêvasâkshiga-
90. ḷu Âdityachandrâv anilônalaścha dyaur bhûmirâpo
91. hṛidayaṃ Yamaścha ahaścha râtriścha ubhê cha sandyê dha-
92. rmasya jânâti narasya vṛittaṃ dâna-pâlanayôr madhyê
93. dânâch chhrêyônupâlanaṃ dânât svargaṃ avâpnôti
94. pâlanâd achyutaṃ padaṃ śrî-Veṅkaṭâ-
95. dri

Note.

The first plate is missing. Along with it the date of the grant together with the names of the granter and the grantee has disappeared. The grant is called *mûlavîsada-dharmaśâsana* which seems to mean the grant of one-sixteenth of a paṇa on mûla, capital value of the commodities brought at the toll-gate for the service of the Mahattina Maṭha. In granting one-sixteenth of a paṇa on each item of commodities brought to the toll-gate (of Keḷadi ?) for the service of the Maṭha, the consent of well known merchants and other persons of the Keḷadi state enumerated in II a, II b, III a & III b seems to have been taken. The grant ends with the usual imprecatory verses.

Shimoga Taluk.

110.

Vîrabhadrâpura grant of Keḷadi Vîrabhadra Nâyaka of the Śaka year 1554 in the possession of Narasimhaśâstri son of Paṭṭaguppe Aṇṇayyaśâstri, at Shimoga

4 Plates. Size 1′-0″ × 0′-8.″

Nâgari characters.

Kannaḍa language.

I (*a*)

1. namas tunga-śiraś-chumbi-chandra-châmara-
2. châravê | trailôkya-nagarârambha-mûlastambhâya
3. Śambhavê || svasti śrî jayâbhyudaya Śâlivâha-
4. na śaka varsha 1554 neya Projôtpatti-saṃvatsa
5. rada Mâgha ba 14 lu śrîmad Eḍeva-Murâri kôṭe-kô
6. lâhala viśuddha-Vaidikâdvaita-siddhânta-pratishṭhâpa-
7. ka Śiva-guru-bhaki-parâyaṇarâda Keḷadî Venkaṭa-
8. ppa nâyakara pautraru Bhadrappa nâyakara putraru Vîra-
9. bhadra nâyakaru Paṭṭagupe baḷiya Charmâvati Hari-
10. drâvatî-sangamada nadî-tîradalu kaṭṭisida Vîra-
11. bhadrâpurav emba sarvamânya agrahârada nânâ
12. gôtrada nânâ-sûtrada nânâ-śâkheya mahâjana-
13. gaḷigû sandhyâmaṇṭapa brahmapuri panchagâra-
14. ka muntâda grâma-dharmagaḷigû dêvasthâna Vîrabha-

15. drêśvara-dêvaru Hanumanta-dêvaru Vinâyakadêvaru
16. gaḷa amṛitapaḍi nandâdîpti muntâda vechcha-
17. gaḷige sahâ Śivarâtre puṇyakâladalli Vara-
18. dâ-nadî-tîradallu Îśvara-pûjeya mâḍuvâga sa-
19. hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi Śivârpi-
20. tavâgi koṭṭa bhûdânada tâmra-śâsanada

I (*b*)

21. kramav ent endare Paṭṭuguppe-sîme Śuddhavâḍada vaḷaga-
22. ṇa Mâyigoṇḍanakoppada grâma 1 kke prâku rêkhe kuḷa-
23. ga 67½ ge arevâsi sahâ ga 101·2½ birâḍadindalu
24. Durgada bhatta $\frac{10}{16}$ sthaḷa-sunka ½ vechcha birâda 1 antu
25. ga 1 kke 2⅛ lu saluvudu ga 21½· $\frac{10}{16}$ Jangamara birâḍa
26. kuḷaga 1 ke ¼ lu ga 1½ ·1$\frac{14}{16}$ antu rêkhe ga 124½
27. ge nashṭa hola harida kuḷaga 64 ke ga 118 ·½ umbaḷi-
28. mânyadindalu Kaḍale Honneyana maga Sankayyaninda
29. bîja khaṃ 14 ke ga 14 ke ardhâya ga 7 sênabôva Giri-
30. yappanindalu apuṭa hechidu Plavanga-saṃvatsaradalu
31. tôṭadinda ga 1 ubhayaṃ Brâhmarinda ga 8 puravarga-
32. dindalu Chennapa-vaḍêrindalu kuḷaga 3 ke bîja kha 3¾
33. ge ga 8½·4½ ke ardhâya ga 4·4½ ubhayam ga 12·4½
34. dêvasthânada migateyiṃda Paṭṭaguppe Râmaidêvarinda
35. bîjavari khaṃ 3 ke gaḍibhatta khaṃ 48 Ḍôṇîhoḷe-
36. grâmadinda bîja khaṃ 1½ ge gaḍîbhatta khaṃ 12 ubha-
37. yaṃ bîjavari khaṃ 4½ ge gaḍibhatta khaṃ 60 mêluvâ-
38. siyinda ga 2 ke vechcha amṛitapaḍige bhatta khaṃ 359 śu-
39. ddha migate roke (?) ga 2 bhatta khaṃ 25 ke khaṃ 6 lu salu-
40. vudu ga 4·1$\frac{10}{16}$ ubhayam ga 6·1$\frac{10}{16}$ antu rêkhe ga
41. 136½·1$\frac{14}{16}$ ge utâra puravarga vutârâ Ḍôṇî-
42. hoḷe-maṭhada Chennavîraṇṇa voḍeyarige prâku a-
43. rdhâya utârada bagêlu ga 4·4¾ nashṭake nilisidu

II (*a*)

44. Ânanda-saṃvatsaradalu Giriyappana svâsteyinda
45. lu ga 1 ubhayaṃ ga 5·4¾ śuddha-rêkhe ga 131·2⅛
46. gaṇâchâradinda ga ½·4 ubhayaṃ rêkhe ga 132·1⅛ Vi-
47. bhava-samvatsaradalu hechida Bhayiragoṇḍîsanneyinda
48. bîja khaṃ 2½ ge ga ·1½ umbaḷi-mânyadindalu apuṭa
49. kaṭikoṇḍadu Kaḍale Sankayaninda ga 14 ke prâku ardhâya
50. bâhadu ga 79 śuddha ardhâyadinda ga 7 ubhayaṃ ga 8½ ubhaya-
51. rêkhe ga 140½·1⅛ ge utâra Pramôda-saṃvatsaradalu
52. Hârô Venkaṭayana maṭhake sênabôvana hittalinda kula
53. ga ½ ke huṭṭuvaḷi pramâṇa ga 1½·4¼ śuddharêkhe ga 139½·1
54. $\frac{10}{16}$ ga utâra Râmêśvaradêvara abhishêka sahasranâma-
55. da bage migate bagelu ga 6·1$\frac{10}{16}$ śuddha rêkhe ga 13 ½
56. Chika Maṇḍariya grâma 1 ke rêkhe kuḷaga 39 ke arevâ-
57. si sahâ ga 58½ ke hoḷe haridu kuḷaga 5 ke ga 7½·9 śu-
58. ddha kuḷa ga 34 ke ga 51 birâḍa ·2⅛ lu ga 10$\frac{10}{16}$·3$\frac{6}{16}$
59. Jangamara birâḍa kuḷa ga 1 ke ·¼ lu ga ½ ·3½ antu rêkhe
60. ga 62½·1⅞ umbaḷi-mânyadinda Khaṇḍêrâyaninda
61. bîja khaṃ 6 ke rêkhe ga 7 Haḷuvagôḍa Nâgaṇṇaninda bîja
62. kha 3 ke ga 3 Maṇḍaragiriyaṇaninda khaṃ 1 ke ga 1
63. antu ga 11 ke vivara prâku bâha ardhâya ga 5¾·3 talâgi (?)
64. kaṭikoṇḍadu ga 5½ ubhayaṃ ga 11 dêvasthânada mi-
65. gateyinda Brahmyêdêvarabastiyinda bîja khaṃ 2½ ke gaḍi
66. bhatta khaṃ 20 rêkhe ga ½ ge vecha amṛitapaḍige bhatta khaṃ 20

II (*b*)

67. śuddha ga ½ gaṇâchâra ga ½ antu rêkhe ga 74½·1¾
68. ubhayaṃ agrahârake ga 208·2 dêvasthânakke aru-
69. vattu agrahârada mahâjanangaḷu naḍasi bâhadu ga 36
70. hegaḍegaḷa sîmeyindalu Mutûru ga 8 Mulûru ga 8 muṇ-
71. ḍe kâruga 8 antu ga 24 ubhayaṃ ga 60 ubhayaṃ salu
72. vudu ga 268·2 innûra-aruvatteṇṭu î paṇavina bhûmi-
73. ge saluva gade tôṭa kânu kâḍârambha muntâgi sarvânga-sa-

74. kanvitavâda bhûmigaḷanu Keḷadî Venkaṭapa Nâyakara pautraru
75. Bhadrapa Nâyakara putraru Vîrabhadra Nâyakaru Paṭṭugupe-baḷiya
76. Charmâvati Haridrâvatî sangamada nadîtîradalu kaṭisida
77. Vîrabhadrâpuravemba sarvamânyada agrahârada nânâ-gôtra-
78. da nânâsûtrada nânâśâkheya mahâjanangaḷigû san-
79. dhyâ-maṇṭapa brahmapuri panchagâraka muntâda grâmadharma-
80. gaḷigû dêvasthâna Vîrabhadrêśvara Hanumantadêvaru Vinâ-
81. yaka-dêvarugaḷa amṛitapaḍi nandâdîpti muntâda vechagaḷi
82. ge sahâ Prajôtpatti-saṃvatsarada Mâgha ba 14 Budhavâra Śi-
83. varâtre puṇyakâladali Varadânadî-tîradalu Îśvara-
84. pûjeya mâḍuvâga Śivârpitavâgi sahiraṇyôda
85. ka-dânadhârâpûrvakavâgi koṭevâgi î svâstheya
86. dhruva-uṇḍige mâḍida vivara mahâjanangaḷige
87. Kauśika-gôtrada Âśvalâyana-sûtrada Ruku-śâkhe-
88. ya Gôbûra Venkaṭâdribhaṭṭara makkaḷu upâdhya Kâmabha-
89. ṭṭarige ga 12 Kâsyapa-gôtrada Âśvalâyana-sû
90. trada Rukuśâkheya Sêḍimbada Guṇḍâbhaṭṭara makaḷu Chin-
91. tâbhaṭṭarige ga 12 Harita-gôtrada Âśvalâya

III (*a*)

92. nasûtrada Rukuśâkheya Meruṇḍeya Chandrabhaṭṭara makkaḷu Du-
93. rgâbhaṭṭarige ga 12 Maunabhârgava-gôtrada Âśvalâya-
94. na-sûtrada Ruku-śâkheya mantrimûrtigaḷinda Śrînarasim
95. hyabhaṭṭara makkaḷu Kôlûru purâṇika Viśvanâthabhaṭṭarige
96. ga 12 Bhâradvâja-gôtrada Âśvalâyana-sûtrada Ruku
97. śâkheya Kônêribhaṭṭara makkaḷu Nârâyaṇabhaṭṭarige
98. adhyayana upâdhige ga 12 Śaunaka-gôtrada Âpa-
99. stambha-sûtrada Yajuśśâkeya Gaṇiganûra Mâyi-
100. bhaṭṭara makkaḷu udyâ Mallibhaṭṭarige ga 12 Kauṇḍiṇya-
101. gôtrada Âpastambha- sûtrada Yajuh śâkheya Guḍasamu-
102. drada Durvâsabhaṭṭara makkaḷu Viśvanâthabhaṭṭarige ga 12
103. Kâsyapa-gôtrada Âpastambha-sûtrada Yajuśâkheya
104. Kôlacharada Venkaṭâdribhaṭṭara makkaḷu Jôyisa Tiru
105. malabhaṭṭarige ga 12 Kauṇḍinya-gôtrada Âpastambha-
106. sûtrada Yajuh-śâkheya Îśvarada Tipaṇṇa- jôyi
107. sara makkaḷu Râmâjôyisarige ga 12 Viśvâmitra-
108. gôtrada Drâhyâyâṇa-sûtrada Sâma- śâkheya Matûra Ti
109. paṇa-bhaṭṭara makkaḷu Venkaṭâdribhaṭṭarige ga 12 Vasi-
110. shtha-gôtrada Drâhyâyaṇa-sûtrada Sâmaśâkheya Gâju-
111. guḷada Kembhâbhaṭṭara makkaḷu Apâjibhaṭṭarige ga 12
112. Śâṇḍilya-gôtrada Âśvalâyana-sûtrada Ruku-śâkheya

III (*b*)

113. Iṭige Timmapayyana makkaḷu Venkaṭapatidêvage yajamânike sê-
114. nabôvike bage sahâ ga 24 antu vṛitti 13 ke ga 168 upâdhi
115. adhyayanava hêḷuva bage Ruguvêdake ga 1 Yajur vêdake ga 1 Sâma
116. vêdake ga 1 antu ga 3 agnihôtrake ga 6 ubhayaṃ ga 9 ubhayaṃ
117. mahâjanangaḷige ga 177 grâmadharmake vingaḍisidu bra-
118. hmapurige ga 6 sandhyâmaṇṭapa agishṭige gôpîchandana
119. gandhâkshatege ga 2 sandhyâmaṇṭapada Vinâyakadêvanige ga
120. 1 · 2 upâkarmake ga 1 antu 10 · 2 panchagâraka tila
121. vâra ga 6 asaga ga 4 baḍagi ga 3 kelasi ga 3 danava kâva
122. bage ga 4 antu ga 20 grâmadêvate ga 1 antu agrahârake
123. ga 20 · 8 · 2 dêvatâvechake Vîrabhadrêśvara-dêvarige amṛita-
124. paḍige dina 1 ke avasara 2 ke akki · 1 lu tiṃ · 1 ke kham 1½
125. lu bhatta khaṃ 3¾ lu saluva bhatta kham 45 Dhanurmâsake kham 3-
126. ubhayaṃ bhatta khaṃ 48 ke ga 1 ke khaṃ 6 lu ga 8 tove-hesaru ga ½ · 1
127. annaśuddhi tuppa ga ½ · nandâdîpti 1 ke ga 3 alankâra-dîpti
128. saṇjê-dîpti sahâ ga 1 · 2 nitya-tâmbûla · 3 hati-dhûpa · 2 śrî-
129. gandha · 3 angavastra ghere sîre ga ½ Sômavâra panchâmṛita
130. vâra 1 ke · ¼ lu ga 1 · 2 yaṇṇemajjana · 2½ Sômavâra vaḍe-
131. paramânna vaḍe 10 ke uddu vâra 1 ke pa ¼ lu tiṃ 1 ke pa 1 lu paḍi
132. 12 ke 2½ yaṇṇe tiṃ 1 ke sê 1½ lu ma ¼ · 8 ke · 2½ ubhayaṃ
133. ga ½ paramânnake gôdhi sêru 1 lu ma 1 sê 8 ke · 3½ bella sê ½

134. lu ma ½ · 4 ke · 2 ubhayaṃ ga ¾ · ½ ubhayaṃ vaḍe paramânna ga 1 · ½
135. panchaparva sambandhada Dîvaḷige 1 Yugâdi 1 Maharnamami
136 1 Benakana chavuti 1 Nûla-huṇṇuve · 1 antu panchaparva
137. sammandha ga ½ Kârtikapûje ga 1 Vasanta-pûjege ga ½ Śivarâtre-
138. sammandha ga ½ Ayana Sankrânti 2 ke · 2½ pradôśapûje · 3
139. antu kaṭṭaḷege ga 20 kandâchârake abhishêkada sahasranâ-
140. ma mantrapushpake saha sistu ga 12 ke vivara Rudrâbhishêka

IV (*a*)

141. Sahasranâmake ga 5 Vêdasâra sahasranâma ga 1 mantrapushpada ga 3
142. antu ga 12 ḍôlu nâgasara ja [na] 4 ke ga 22 râjângaḷa jana 1 ke ga
143. 2 prasâda uṇḍukoṇḍu bâgilu kâdikoṇḍiha parichârika ja [na] 1
144. antu ja [na] 7 ke ga 36 ubhayaṃ Vîrabhadra-dêvarige ga 56 Hanumanta-
145. dêvarige amṛitapaḍige ga 3 sanjêdîpti ga ½. 1 panchaparvake
146. · 4 antu ga 4 ubhayaṃ dêvara 2 ke ga 60 ubhayaṃ ga 268·2
147. innûra-aravatteṇṭu varahannu î paṇavina bhûmigaḷanu â grâ-
148. ma-maṇḍalake saluva gṛihârâmakshêtra-nidhi-nikshêpa-jala-
149. pâshâṇa akshîṇi âgâmi siddha sâdhyangaḷemba a-
150. shṭa-bhôga-têjasvâmya-sahitavâgi nîvu nimma santâna-pa-
151. rampareyâgi âchandrârkasthâyigaḷ âgi sarvamânyavâ-
152. gi sukhadiṃ anubhavisi bahiri endu Keḷadî-Venkaṭapa-
153. Nâyakara pautraru Bhadrapanâyakara putraru Vîrabhadranâyakaru
154. Paṭṭagupe baḷiya Charmâvati Haridrâvatî-sangamada nadî-ti-
155. radali kaṭisida Vîrabhadrâpuravemba sarvamânya agrahâ-
156. rada nânâgôtrada nânâsûtrada nânâśâkheya mahâjanaṃ-
157. gaḷigû sandhyâmaṇṭapa brahmapuri panchagâruka muntâda
158. grâma-dharmagaḷigû Vîrabhadrêśvaradêvaru Hanumantadêvara-a
159. mṛitapaḍi nandâdîpti muntâda vechake sahâ Prajôtpatti-saṃva
160. -tsarada Mâgha ba 14 Budhavâra Śivarâtre puṇyakâlâdali Va
161. radânadî-tîradalu Îśvarapûjeya mâḍuvâgalu Śivârpitavâ-
162. gi sahiraṇyôdaka-dâna-dhârâ--pûrvakavâgi koṭṭa bhûdânatâm-
163. mra-śâsana idake dêvaru sâkshigaḷu-âditya-chandrâvanilô-
164. naḷaś cha dyaur bhûmir âpô hṛidayaṃ Yamaś cha ahaś cha râtriś cha u-
165. bhê cha sandhyê Dharmaś cha jânâti narasya vṛittaṃ ‖ dânapâlana-yôr ma-
166. dhyê dânâch chhrêyônupâlanaṃ dânât Svargam avâpnôti pâlanâ-
167. d achyutam padaṃ ‖ svadattâ [d] dviguṇam puṇyaṃ paradattânupâla-naṃ ‖ parada-
168. ttâpahârêṇa svadattaṃ nishphalaṃ bhavêt ‖ svadattâṃ paradattâṃ vâ yô ha-
169. rêta vasundharâm ‖ shashṭa varsha-sahasrâṇi vishṭhâyam jâyate krimih-

IV (*b*)

170. êkaiya bhaginî lôkê sarvêshâm êva bhûbhujâm na bhôjyâ
171. na karagrâhyâ vipradattâ vasundharâ ‖ śrî Venkaṭâ-
172. dri

Note.

The grant consists of 4 copper plates engraved on both sides in Nâgari characters. It is dated the 14th lunar day, Śivarâtri day of the dark half of Mâgha of the year Prajôtpatti, Śaka 1554. According to Swami Kannu Pillai's Tables Śaka 1554 corresponding to A. D. 1632 is Ângirasa and not Prajôtpatti. The inscription records the grant of some lands in the village Mâyigoṇḍanakoppa in Paṭṭuguppe by Keḷadi chief Vîrabhadra Nâyaka, son of Bhadrappa Nâyaka and grandson of Venkaṭappa Nâyaka for the maintenance of certain Brahmans named residing in Agrahâram village of Vîrabhadrâpura and for the worship of the gods Vîrabhadrêśvara, Hanumantadêvaru and Vinâyakadêvaru. Details are given of the expenses to be incurred on certain festivals in the temples.

111.

On a stone set up near the village Chaûḷaṇga in Shimoga Hobli by the side of the road leading to Shimoga.

Size 3′—0 × 1′—3″.

(The top has gone off).

1. svasti śrîmatu Masîthiya maṭha-
2. da koḍage-nimittavâgi
3. Chaüḷaṇga grâmavanu
4. biṭṭaru.

Note.

This records the grant of the village Chaüḷaṇga to the Maṭh called Masîthiya maṭha. The name of the donor is not mentioned nor is the inscription dated.

112.

On a fragmentary rock lying in the jungle near the village Puradahâḷu of Shimoga Hobli.

Size 4′—6″ × 2′—2″.

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâja para-
2. mêsvarṃ paramabhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Bhûlôkamalla-dêvaru râ-
3. jyam âchandrârkka-târam-baram saluttam ire svasti samasta-praśasti-sahitaṃ śrî-
4. man-mahâmaṇḍaḷêsvaraṃ Uttara-Madhurâ-dhîsvaraṃ Paṭṭi-Pombuchcha-pura-varâ-
5. dhîsvaraṃ Padmâvatî-labdha-vara-prasâdanuṃ mrigamadâmôda-śrîman-mahâmaṇ-
6. ḍaḷêsvaraṃ Jagadêvarasaru Sântaḷige-sâyiramumaṃ Banavâsi-panni-rchchâ-
7. siramumaṃ sukha-sankathâ-vinôdadiṃ râjyaṃ geyyuttam ire Saka varisa
8. 1082 neya Vikrama-saṃvatsarada Vaisâkha suddha 3 Sômavâradandu....
....
9. puṭṭida prabhu Kappagauḍana besarigaṃ Haḷavaḷa Huliya
10. mana tamma Haḍavaḷa Jakkaṇṇangaṃ âtana sati Boppakkagaṃ puṭṭida Ha-
11. ḍavaḷa Boppaṇaṃ bandu tana. koṇḍâḍuttam ire śrîmaj-Jagadêvarasa
12. . . . . yalire Baṭṭakaḷada Tailahadêva . . . . . Sakarada Sahiveya
13. kondu suralôka-prâptan âdaḍe śrîmaj-Jagadêvarasaru nettarugoḍagey-
14. âgi gadyâṇa eraḍu biṭṭaru intî dharmmavan aḷidava pancha-mahâpâ-takan akku.

Note.

The inscription records the gift of some land yielding two gadyâṇas to the family of Haḍavaḷa Boppaṇa by Jagadêvarasa, Chief of Sântaḷige and Banavasi, in recognition of the services rendered by the former to the latter by fighting to death against Tailapa-dêva of the later Kadambas. The inscription is in Kanarese language and characters and is dated Śâka 1082 Vikrama samvatsara vaiśâkha śuddha 3 Sômavâra equivalent to the English date Monday the 10th April 1160 A. D.

Translation.

Be it well. While Bhûlôkamalladêva, shelter to the whole world, Prithivîvallabha, Mahârâjâdhirâja, Râjaparamêśvara, Paramabhaṭṭâraka and Satyâśrayakulatilaka, was ruling and while Jagadêvarasar, possessed of many titles, Mahâmaṇḍalêśvara, lord of Madhura in the north, and lord of Paṭṭipombuchchapura, recipient of the favour of the goddess Padmâvati, and mṛigamadâmôda, was ruling at ease over Sântaḷige 1000 and Banavasi 12000, on Monday the 3rd of the light half of Vaiśâkha of the year Vikrama, Śaka 1082, there was born Kappagauḍa, a chief. Haḍavaḷa Boppaṇa, son of Haḍavaḷa Jakaṇṇa, brother of Haḍavaḷa Huliyamma, and husband of Boppakka, a relation of Kappagauḍa, and in charge of Kappagauḍa's dominion, slew one, Sakara Sahive (?), of Tailapadêva chief of Baṭṭakaḷa (Baṭkal) in battle and died. In recognition of this service, Jagadêvarasa made a gift of 2 gadyâṇas as *raktakoḍige* to the family of Boppaṇa. Those who take away this Dharma will be guilty of the five great sins.

113.

On a fragmentory stone by the side of a temple in ruins in the jungle to the west of the village Îchavâḍi in the same Hobli.

Size 3′ × 2′.

Kannaḍa language and writing.

1. . . . . Bûtuga permâḍi tadapatyaṇ Eṛeyapam tatsuta vîra.
2. . . . . Râchamallan ahitaramalla। ant â Râchamallanind-Eṛeyangan âtana magam
3. . . . . n âtana puṭram Saigoṭṭa . . . . . Râcha-malla . . . . . .
4. . . . . miḍukadiral eḍada kayyoḷ mada-mâtangamane piḍidu nilisida . . . . . .
5. . . . . kkâṇurggaṇad âchâryâvatâram entendoḍe। dakshiṇa-dêśa-nivâsi। Gangamahîmaṇḍaḷika . . . . .
6. . . . . nandibhaṭṭârakarum Bâḷachandra-bhaṭṭârakarum Mê-ghachandra- traividya-dêvarum . . . . .
7. . . . . pempam taḷedaṃ Guṇanandidêva śabdabrahma। avariṃ baḷikam Akaḷanka-simhâsanama . . . . . .
8. . . . . madamâtangarum Bauddhavâdi-timira-patangarum sânkhya-vâdi kuḷâdri-vajradhararum Naiyyâyakâ . . . . .
9. Siddhânta-vârdhi-varddhana-sudhâkararum। sakaḷa-sâhityapravîṇarum। manôbhava-bhaya-rahitarum.
10. śrîmatu Prabhâchandrasiddhânta-dêvara sishyaru anavadyâchâryar Mâghanandi-siddhânta . . . , ...
11. avara śishyaru। Chaturâsyam chaturôktiyiṃ prabhuteyind Îśam guṇa-vyâpaka-sthitiyim Vishṇu subuddhi vi . . . . .
12. siddhântāvibhûshaṇangenisidam śrîmat-Prabhâchandramam। avara sa-dharmaru। nutasiddhânta . . . . .
13. mapratimam tânene pempuvettu muditôdâttar jagadvandyar ûrjjitaru-dyô-tita . . . . . .
14. manòbhava-viśâḷa-Hara-niṭilâksham vâdi-madaradani-biduvaṃ bhêdipa mṛigarâja jayatu Śrutakîrtti-budhaṃ। . . . . . .
15. Vâdirâjam dal enisidam . . . yoḷu। avara sadharmaru 1 châritra-chakri samyamadhâri krâṇur-ggaṇâ . . .
16. śishyaru। vara-śâstrâmbudhi-vardhana-hariṇânkam . . . vâdi-mada . . . nirutaṃ tânenal esedam.
17. vâraṇavâgi kîrtti narttisuvudu pempuvetta . . . nnatimêruge . . dalâgesevudu sadguṇa . . .
18. nîḍi piriduṃ nistêjamaidirdda . . . noḍade . . . prabhuteyam tâḷdirppa . . . karaṃ . . .
19. nuḍigaḷu satya-suvarṇa-bhûshaṇa-gaṇam . . . suratnaṇgaḷam . . karaṇḍakam tanutapa . . .
20. dhênu-vratirûpamam taḷedudô . . bhûjâtavî dhareyoḷu tâpasa . .
21. munipam . . . ratnâkaram। int-enisi negaḷdâchârayya . . . . . tiḷakarum Jina-sadma . . . .
22. vâridhi-śîtarôchi . . . stutyam . . . Jinapadâbja-dvaya-bhṛîn-gam . . . bhujabaḷagangam . . .
23. tamma Gangânvayadavar ppaḍisalisuttum . . . . . maravesa nâgi mâḍisi . . . . .
24. datti Taṭṭikeṛe sarvabâdhâparihârâ . . . keṛeya keḷage taḷavritti .
25. Mârasingananujam . . . . sanda Nanniyaganga-kshitipâḷakaṃ tad-anujam . . . .
26. vaḷḷi yemb ûrumaṃ basadi . . . mûḍalugadde . . . .
27. guḍḍa Nanniyagangadêvam . . . . embûrumam . . . . . â-gaddeyim tem.
28. śiddhântadêvara guḍḍam Rakkasa-gangam Nanniyagangam . . . . sîmeyim teṇka . . . .
29. mûḍaṇadese . . . naṭṭa kallugaḷu . . . .
30. Munichandra-siddhântadevara guḍḍam। bhujabaḷadiṃ śatru-mahîbhuja (here 6 lines are illegible)
37. taḷaprahâraḍoḷe. . . n unguṭadinde mîṇṭuvam . . . . kavungu . . . .

38. dharmma-mâhaâjâdhirâja-paramêśvaram | Kôlâḷapuravarêśvaram | Nandagiri-nâtham madagajêndra . . . .
39. maṇḍaḷika-dêvêndram darppôddhatârâti-vanaja-vana-vêdaṇḍam . . .
40. dêvam mâḍisida . . . . tîrthada basadiyam.
41. . . . chandrasiddhânta-devara śishyar mukhyavâgi biṭṭa datti.
42. Nanniyagangadêvanum paṭṭa-mahâdêvi . . . .
45. kâṇikeyaṃ nâḍûrggaḷoḷu paṇavam koṭṭarâ . . . . .

Note.

The upper part of the stone together with a few lines of inscription is cut off and lost. A few letters in almost all the lines in the remaining portion of the inscription are quite illegible. The language of the inscription is old Kannaḍa mixed with Sanskrit. The inscription is not dated, or probably the dated portion might have been lost.

The inscription records the gift of wet fields under Taṭṭikere by King Nanniya Ganga and his queen to .. ..chandra-siddhântadêva, a Jaina teacher of the Digambara sect. The chief interest of the inscription lies in the genealogy it gives of the Ganga dynasty from Bhûtuga downwards. Unfortunately, the inscription is not in a good state of preservation. The probable date of the inscription is about the close of the tenth century A. D.

Translation.

....Bûtuga Permâḍi. His son was Eṛeyapa. His son.....Râchamalla, destroyer of enemies. From Râchamalla there came Ereyanga. The latter's son was ....His son was Saigoṭṭa... .....Râchamalla.

L. 4. He caught hold of an elephant with his left hand and kept it at bay.

L. 5. The line of teachers belonging to Krâṇûrgaṇa is as follows.

There came first Nandibhaṭṭâraka, teacher of the Ganga kings ruling over the southern country. He was followed by Bâḷachandrabhaṭṭâraka and Mêghachandra-traividyadêva .. ..(then) Guṇanandi Sabdabrahma. Then came Akaḷankasimhâsana, who defeated the Buddhists and the Sânkhyas in religious dispute. He was expert in logic and literature..... .. ....Then came Mêghanandi-siddhântadeva. His disciple was Prabhâchandra who was like Brahma in eloquence, like Śiva in power, and like Vishṇu in fame. His colleague was Śântakîrti.... ... . His colleague was.....Lls. 16—23... .....His disciple was..... . ....Under him the kings of the Ganga dynasty....repaired the tank in Taṭṭikere and made a gift, free from taxes of the wet lands .....The brother of Mârasinga.....famous Nanniya-Ganga, his brother.....having constructed a temple, made a gift of wet fields to the south .....Rakkasaganga and Nanniyaganga made a gift of wet fields to the east.... .. ... and set up stones marking the boundary..... disciple of Munichandra-siddhânta-dêva.

(Here six lines are effaced).

Mahârâjâdhirâja, lord of Kôlâla, and Nandagiri,.. .....constructed the temple, and made a gift of the wet fields.....Nanniyaganga and his queen offered money for the worship of gods in the temple.

114.

On a fragmentary stone lying by the side of a ruined temple in the plain adjoining the bêchirâk Kallukurchi village in Śankar Range of Seṭṭihaḷḷi forest belonging to the same Hobli.

Size 2′-3″ × 6′.

Kannaḍa language and characters

[The stone is cut off both on the right and left sides]

1. namaś Śivâya
2. châmara-châravê
3. mbhâya Śambhavê | svasti
4. râya-vibhâḍa bhâshege ta-
5. dhipati srî-Vîra-Bukkarâ
6. paṇoḍeyaru Â
7. ṃ geyyuttam irdali

8. Âshâḍha ba 30 Guruvâra
9. lavankanâḍa
10. khyarappa uḍuko A
11. ṇagêriya Nâgaṇṇo
12. śahaḷḷiya Vaichavo
13. nu gaiutali sama
14. Nâgaveggaḍe Nêmattiya
15. vanuvaga Vîraṇṇage
16. pa Yeniyada Bo
17. haḷḷiya Turaka-veggaḍe
18. stanâḍaru tamma
19. kkaḷu Aṇṇappana maga
20. rvvakavâgi sarvvanamasya
21. ko kaḍa mâniyanu
22. ûra chatus-sîme mû
23. paḍulu tenkalu
24. . . Maluhaṇage

Note.

The inscription is in modern Kannaḍa language and characters. As the stone is cut off on both sides, the most important portion of the inscription relating to the king, the donors and the date has disappeared. From what remains it appears that while Bukkaṇṇavoḍeyar (probably of the Vijayanagar dynasty) was ruling, Aṇageri Nâgaṇṇa and others made a grant of some land for conducting the worship of some god in the temple now in ruins.

115.

On a stone set up near an old well in the Pâdari Hosûr jungle near the bêchirâk village Arakere in Shimoga Hôbli.

Size 5′×3′.

Kannaḍa characters and language.

1. śvasti saka [va] risha 88 aydaneya Rudhirôdgâri-samvatsaram pravarttise Kannaradêvaṃ
2. prithvîrâjyam geyyuttire Indaran Maṇḍaḷi Sântaḷigeyoḷ râjyam . . .
3. Aḷguḷgeya Âttodoriya nâḷgâvuṇḍu Âraṇagâvuṇḍa
4. Keṟeyagâvuṇḍa padedu dêgulava mâḍisido âtanâ taṃma
(some lines here have peeled off)
5. Beṭṭuga tuṟugaḷoḷ sattu . . . . . .
6. keye Gevirggâvuṇḍa kalla mâḍisi

Note.

The characters and language of the inscription are very old and correspond to the date of the inscription, Śaka 885 (=A.D. 963) Rudhirôdgâri being the year in the Jovian cycle, when Kannaradêva is said to have been the king. It is a memorial stone set up to commemorate the death of Beṭṭuga in his attempt to rescue the village cows, from some cattle-lifters (not named here). Some words on both sides of the human figure carved between lines 4 and 5 are entirely effaced.

116.

On a vîragal lying at the same place

Size 5′×2′.

Kannaḍa language and writing

1. svasti śrîmach Châḷukya Vikrama-kâlada 40 ttaneya Manmatha
2. saṃvatsaradandu śrîmanmahâmaṇḍaḷêsvara Tribhu[va]nama-
3. lla Permmâḍi Sântaradêvaru samasta prasasti-sahitaṃ
4. svasti śrîman mahâsâvanta Eḍavale Eppattaṟa man-
5. nneya Bammarasana magaṃ Manneya Goḷḷarasana nambi-
6. si talegoydukoṇḍu hôgi naḍepind âḷḍakoḍana (?) bîḍâ
7. ḷḍana kayyalu sattu sura-lôka-prâptanâḍanu
8. âtana tamma Manneya Oḍḍamarasa tana naḍapida . . . . . .

9. geyyuttuṃ âga bidduda tandu Paṭṭavaḷḷiya munde kaṇ-
10. ḍukoṇḍu kalla mâḍisi veḷeyal irvvarige biṭṭa gaddeya
11. lu 2 chêṟeya (?) mattalu 4 śrî Goggarasage Malake
12. tarakeṟeyalu biṭṭa gadde kaḷani Chêṟele Kaṃ . . . . . .
13. Elavaḷḷiyalu biṭṭa gaḷḍe ke ma 5 Chêṟele Kale .
14. î dharmmamaṃ tappade pratipâḷisuva Oḍḍamarasa
15. î dharmmama-
16. n aḷidava Gange-
17. ya taḍiya-
18. lu kavileya-
19. n aḷida

Note.

This is an epigraph of the reign of Tribhuvanamalla Permmâḍi Śântaradêva also known as Tailapadêva who belonged to the Śântara dynasty of kings that ruled at Paṭṭipomburchapura the modern Hombucha or Huncha in Nagar taluk and is dated in the year Manmatha, the 40th year of Châlukya Vikrama Era corresponding to A.D. 1106 (current) or 1105 (expired). The initial date of the Chalukya era being A.D. 1076. the inscription records that a son (not named) of Bammarasa, mahâsâmanta and chief of Eḍavala seventy province cut off the head of the chief Gollarasa (?) or Goggarasa and was himself slain while returning to camp. It further states that his (Goggarasa's ?) brother, the chief Oḍḍamarasa, coming to know of the event set up a stone at Paṭṭavaḷḷi in memory of both the slain (Bammarasa's son and Goggarasa) and also granted some lands at Malaketakere (?) and Eḷavaḷḷi in memory of the slain. The inscription ends by stating that Oḍḍamarasa pledged himself to continue the grant in perpetuity and with the usual imprecations.

117.

On a stone lying on the site of a ruined village in the jungle adjoining the village Kusakûr in Benkipur Hobli

Size 3′-0 × 2′-6″.

Kannaḍa language and characters.

1. svasti śrîmatu Châḷukya Trailôkyamalladêva-varshada 5 neya Bhâva-memba saṃva-
2. tsarada Âshâḍa suddha 10 Âdivâradandu Guttiya maṇḍa-
3. ḷika Bammarasa Eḍakenâḍa Bettaleya bâḍa Naḍuhaḷḷiya-
4. n iṟidu tuṟuvaṃ koḷvali Kammarûra Chennagâvuṇḍa

Note.

The inscription is dated Sunday the 15th lunar day of the light half of Âshâḍa of the year Bhâva, it being the 5th ? year in the reign of Châlukya Trailôkyamalla, a title borne by two Chalukya kings, Sômêśvara I (1042-1062) and Tailapa III. (1150-1182). As Bhâva coincided both with A. D. 1054 and A. D. 1154, we must necessarily take Tailapa as the king referred to in this inscription. This is corroborated by the agreement of Sunday the 27th of June with the 15th lunar day of the light half of Âshâḍha, A. D. 1154. The inscription is incomplete and seems to record the death of either Bammarasa in his attempt to carry off the cattle of Naḍuhaḷḷi or of Kammarûr Chennagâvuṇḍa in rescuing them.

118.

On a stone set up in Patel Subbaṇâchâr's field in the village Taḷḷikaṭṭe in the same Hobli.

Size 4′ × 3′.

Kannaḍa language and characters.

1. Sukla-saṃcharada Vayi-
2. śâkha ba 3 lu Tiruma-
3. ladêvanu Gôpâladê-
4. varige maṇṭapava ettisi
5. nandâdîptige biṭṭa
6. ho 1 kha ½ hattu koḷa-
7. ga idake aḷupidare
8. brahmêti gôhattyi śrî

Note.

This records the building of a maṇṭapa for the god Gôpâladêvaru by one Tirumaladêva on the 3rd day of the dark fortnight of the month Vaiśâkha in the year Śukla and also the grant by the same person of 10 koḷagas of grain for keeping a perpetual lamp before the god. The dating is imperfect.

119.

On a fragmentary stone lying in the boundary of the village Kûḍagere in the same Hôbli.

Size 3′ × 2′.

Kannaḍa language and characters.

1. Vikṛiti-saṃvatsarada
2. Jêshṭa ba 3 Bu lu
3. Vîrapadêva-
4. ru Kayilâsa-
5. ke sandaru a-
6. vara maḍadi . . .
7. .Kenchamma . . . .
8. . . . . .
9. . . . kallu śrî

Note.

This records the death of one Vîrapadêvaru on the 3rd lunar day of the dark fortnight of the month Jyêshṭha of the year Vikṛiti. The inscription does not mention which Vikṛiti it refers to. The latter portion of the inscription cannot be easily made out as the last three lines are effacted. Probably it means that Kenchamma, the wife of the said Vîrapadêvaru erected this stone in his memory.

120.

On a stone lying in the midst of a thorny shrub to the west of Âlahaḷḷi in the Hobli of Hoḷalûru.

Size 4′ × 1½′

Kannaḍa language and writing.

1. Śubhamastu . . .
2. Raüdri-saṃvatsarada
3. Mârgaśira . . . .
4. kartarâda Keḷadi Sadâśiva-
5. râyanâyakaru
6. grâma-dêvateyâda
7. Mallinâtha-dêvarige
8. dîpârâdhanege mâḍi-
9. da darma i-stânakartu
10. Gaṇâchâriyage varaha 4
11. dîpârâdhanege biṭṭa
12. sarvamânya mâḍidanta
13. dharma âvanu tapidaru
14. yîra-padake sallanu
15. î-dharmavanu arasige
16. binnaha mâḍi Parvata-
17. oḍeya mâḍida
18. . . . . .
19. . . . . .

Note.

The inscription is in Kanarese and records the gift of some land yielding produce worth four varahas for the service of Mallinâtha, the tutelary deity of the village (not named). It is dated, but the date is not verifiable.

Translation.

Be it well. In the month of Mârgaśira .....of the year Raudri.....Sadâśiva Nâyaka of Keḷadi made a gift for the service of *dîpârâdhana* to Mallinâtha, the tutelary deity of the village of a sarvamânya land yielding produce worth four

varahas, handing over the same to Gaṇâchâri, the temple manager. Those who take it away will have good neither in this nor in the other world. Under the order of the king (Sadâśiva) Parvata-Voḍeyar gave effect to this order.

121.

On a stone in front of Kallumaṭha at the village Kûḍli in the same Hobli.

Size 3′ × 3′-2″

(The top and bottom of the stone are cut off).

Kannaḍa language and characters.

1. berasu digvijaya-prayâṇa-bhêriyam poyisi poṛamaṭṭu śrîman-mahâ-
2. manḍaḷika Khaṇḍeyarâyaâ-
2. Śivâra Svayambhunâyakâchâryyana malache .. lagam gaṇḍa-gôva
3. mîseyara-gaṇḍa Piṅgaḷirâya-rakhapâ-
3. ḷaka Vîra-Kampiladêva-udarggagarbba-sarbbasvâpahâraṃ goḷal andu
4. śubhamuhûrtadoḷu sênâbhimukhav ū
4. rgge naḍedali ‖ *mattêbha* ‖ bharadindam Siraguppegaiydi biḍal
5. ant â-vârtteyaṃ Kampilaṃ nirutam kêḷi
5. ra [da] lli bandu bayaloḷ somp âge mârkkoṇḍu bhûdhara-Ballâḷa-
6. nripâḷan ikkelana nôḍal Chambe-daṇḍâdhipam duradoḷ pokkiṛi-
6. dokkalikki kaḍidam sarbbôrbbi bârpp-embinam ‖ *vachana* ‖ antu-
7. yeḷeyuddavâda saṃgrâmaraṅgadoḷu ghaṭeyoḷe-gaṇḍa bhu
7. javîra-ghaṭâvîra pandevîra-dammeḍege khâti-mâḍuva râvutara
8. gaṇḍa mêdinîmîseyaragaṇḍa Chembeya-daṇṇâ
8. ykara mayduna Sakki-sâhaṇiyaru tannâḷdan enisuva Ballâḷa-
9. bhûpâḷange bâseyam koṭṭu va

Note.

This seems to be a memorial stone set up to commemorate the death of Chambeya-daṇḍanâyaka, Commander-in-chief, under Ballâḷa (III?) in a battle against Kampila-dêva, chief of Siraguppe in Shimoga District. The inscription is not dated, It is in old Kanarese language and characters. As the two epithets, *bhûdhara* and *nripa* to Ballâḷa, mean the same thing, it is likely that *bhûdhara* was a title to him.

Translation.

When, having started with the sound of war-drums sounding the march King Bhûdhara Ballâḷa with a view to destroy the pride of (1) Mahâmaṇḍalika Khaṇḍerâya, (2) Svayambhunâyakâchârâya, (3) Piṅgala-râya called mîseyara gaṇḍa, (4) and Vîra Kampiladêva, the protector, came with his army with speed on Siraguppe and encamped there. Kampila, hearing of the news, went against Ballâḷa and fought with his army so as to win the praise of the whole world. When Ballâḷa was on that occasion looking at the two sides of his army Chambeya-daṇṇâyaka with his brother-in-law Sakkisâhaṇi came out and having promised.....

122.

On a stone lying in the midst of trees on the boundary of the village Holatîhâḷu in the same Hôbli.

Size 4′-3″ × 5′-3″

Kannaḍa language and characters.

1. svasti srî vijayâbhyudaya Śâlivâhana śaka
2. varusha 1664 ya Śubhakrutu-saṃvatsarada
3. mârgaśira ba 7 yu budhavâradandu śrî-
4. -mat Keḷadiya Śômaśêkara-nâyakara
5. nirûpadinda nâḍadhikâri Niraṅjanayanu
5. baṇṭanâda Basavayanige Holati grâma-
7. -da hakkaloḷage gadde nâlku ko beddalu nâ-
8. -lku ko·mânyavâgi naḍuvudendu bare-
9. si koṭṭa śilâsâsana sâkshi Sûrya-Chan
10. drâdigaḷu idakke âru tapidare Kailâ
11. sake horagu âguvaru

Note.

The inscription records the gift of some fields rent-free to a warrior named Basavayya by Sômaśêkhara Nâyaka of Keḷadi. It is dated and the dating supplies means for verification. But śaka 1664 carreoponding to A. D. 1742 is not Śubhakṛit as mentioned, but Dundubhi. If śaka 1664 be corrected as 1644 which corresponds to Śubhakrit, then the English date equivalent to the given date would be Wednesday the 19th December 1722, when Sômaśêkhara II was ruling in Keḷadi.

Translation.

Be it well!. On Wednesday the 7th day (Tithi) of the dark fortnight of Mârgaśira (December, 19) of Śaka 1644 (A. D. 1722) Śubhakrit year, under the order of Sômaśêkhara-nâyaka II of Keḷadi, Niranjanaya, the officer in charge of district, made a gift of four paddy fields and four dry fields in the village called Holati free from taxes to soldier Basavayya, and set up this inscription stone. The sun and the moon are witnesses. Those who take away this will be excluded from Kailâsa.

123.

Sorab Taluk.

Copy of an inscription in the possession of Râmabhaṭṭa, priest, Ranganâtha temple at Sorab.

namas tunga-śiraś-chumbi-chandra-châmara-châravе | trailôkya-nagarârambha-mûl-astambhâya Śambhavê | svasti śrî-vijayâbhyudaya nṛipa Śâlivâhana śaka varusha 1635 neya Jaya-saṃvatsarada Chaitra ba 1 llu śrîmat Keḷadi Basavappa nâyakaru Chitapâvana-jâti Padumanâthabhaṭṭarige barasi koṭṭa nirûpa- Sorabada Ranganâthadêvara garbha-gṛihadalli iruva Chenna Sômêśvaradêvara pûjeyannu prâg-ârabhya mâḍikoṇḍu baruttêve î Venkaṭêśvarasthânika Aṇṇebhaṭṭaru aputrarâgi hôgidâre î dêvara pûjeyannu nanage appaṇe âgabêkenta hêḷikoṇḍa sambandha kâṇike tegedukoṇḍu î dêvarige uttârav ada bhûmiyallu Hirê-Śakuna grâmada yêri-buḍada gadde ga 6 Hosakaṭṭe gadde ga 6 ubhayaṃ ga 12 amritapaḍige sanyâsi-gade ga 6 nandâ-dîpakke Kârtika-daṇḍe saha ga 2½ kâluvê-mele are-duṇḍu ga 1-2 Jigaḷe-hoṇḍa ga 2 antu ga 6-12 panchaparvakke antu ga 24-1 Yipatu nâlku varaha ondu haṇavina bhûmiyanu ninna vaśa mâḍi koṭṭu dêvatâ sêveya naḍasi-koṇḍu baruvante Râmappage nirûpa barasi koṭṭa prakâra î bhûmiyannu ninna havâle mâḍikoṇḍu yî dêvara angabôga nâlku chatrada vaḷage banda kâṇike sahâ nîne tegedukoṇḍu dêvatâsêveyannu sângavâgi mâḍikoṇḍu ninna santâna-pâram-pareyâgi anubhavisikoṇḍu bahudu endu barasi koṭṭa śâsana.

Note

This is said to be the copy of an inscription; but the original itself is not forthcoming. It is dated in Śâlivâhana Śaka Varusha 1635 Jaya Samvatsara Chaitra ba. 1 But Śaka 1635 (expired) corresponds to Vijaya and the year Jaya falls in Śaka 1636. The date of the record is therefore wrong either with regard to the name of the year or the numbering of the Śaka year. If we presume that the name of the year is correctly given, as is usual, then the English equivalent of the date of the record is 23rd March 1714 A. D.

The epigraph records that one Padumanâbhabhaṭṭa belonging to the Chitpâvan community of Brahmans applied to the Keḷadi chief Basavappanâyaka for employment as an *archaka* (priest) of the Venkaṭêśvara temple in the place of the previous *archaka* who died issueless. He stated that he was doing similar work in another temple (Chennasômêśvara shrine) at Sorab. The chief, after receiving from the applicant fee for transferring the r ghts (*sambandhagâṇike,*) directed by a *nirûp* (letter) his officer Râmappa to hand over the lands of the said temple yielding annually the sum of 24 varahas and 1 haṇa to the applicant, and to instal him as the *archaka* for conducting the worship in the temple with permission to receive the usual presents made by devotees and enjoy his post as *archaka* as a hereditary estate.

124.

On a stone set up near Mâri temple at the village Yelasi in the Hobli of Sorab.

Kannaḍa language and characters.

1. ya gauṇḍa surâlayak êṛṛidanu . . . . | gadde koḍange tamma ippatta
2. . . . rmmattanâ mêle naḍada . . lasiya Rudrapoḍeyam gâ

3. . . . naḍisuvaru dêvargge 3 ya . . . naḍasuvaru
4. . dharmmamaṃ pâlisidavaru Vâraṇâsiya mahâ-kshêtradali sâyira-kapi
5. leyaṃ kôḍum koḷagumaṃ ponniṃ rannadiṃ kaṭṭisi kotta phala l aḷi pidavaru . . . .

Note.

This inscription is very fragmentary and incomplete as both the top and the bottom of the stone on which it is engraved have peeled off. A certain Gauṇḍa is said to have ascended to heaven (in battle) and that some lands were granted as a Koḍage to him (to be enjoyed by his decendants). Rudrapoḍeya of the village Yelasi and some one else (not named) of Devârggere were to see that the grant was maintained. The inscription ends with the usual imprecations, etc.

125.

On a stone set up to the north of the Îśvara temple at Mâgaḍi in the Hobli of Uḷuve

Size 4′-6″ × 2′-9″.

Kannaḍa language and writing.

1. svasti samasta prasasti-sahitaṃ Śrîman-mahâmaṇḍaḷêsvaraṃ
2. Banavâsi-puravarâdhîsvaraṃ Jayantî-Madhukêśvara-dêva-labdha-va
3. ra-prasâdaru Guttiya Kîrttidêvarasaru Râya-Chaṭṭan-ankakâra
4. Kumâra maṇḍaḷika Bammarasaru Banavâse-pannirchchâsiramu
5. maṃ sukha-sankathâ-vinôdadiṃ râjyaṃ gevyuttam ire
6. svasti samasta-bhujabala-chakravarti Sôvidêva-varshada 6nê Nandana samvatsarada
7. Âśvayuja suddha 7 Mangaḷavâradandu Eḍenâḍ eppattara baḷiya Bâge-Mâ-
8. guḍiya prabhu Ganga-gâvuṇḍaṃ Êkalabbe gauḍiya suputraṃ Mûḍa
9. gâvuṇḍam Guttiya bavaradalu Kîrttidêva-maṇḍaḷikana avasaradalu
10. Mâguṇḍiya Mûḍagâvuṇḍaṃ chaturbbalamaṃ tâgi taḷt iṛidu
11. paḷaraṃ kondu sura-lôka-prâptan âdaṃ ant âtana madavaḷi Târabbe
12. . . vîranâyaka-dharmma haḍapa sattige prabhuvu sahita-
13. mâgi uraṃ parihâraṃ âge chandrârkkatâramba
14. raṃ salisuvaru jitêna labhyatê Lakshmîr mritênâpi surânganâ
15. kshaṇa-vidhvamsanê kâyê kâ chintâ maraṇê raṇê
16. . . . . Kuppeya Sôvarasara besanadiṃ . . . . sâsanava . . . .

Note.

This record is of the reign of the Kadamba king Kîrtidêvarasa who ruled Banavasi 12,000 country with Gutti or Chandragutti, a village in Sorab Taluk of the Shimoga District, as his capital and is dated Tuesday the 7th lunar day of the bright half of Âśvayuja of the year Nandana, it being the 6th year of Sôvidêva, apparently the Kalachurya king Sôvidêva, who ruled probably as paramount sovereign from 1167 to 1176 A. D. The English equivalent of the date is Tuesday 10th September A. D. 1172. With this king is associated *Kumâra-maṇḍalika* Bammarasa as ruling the province. It is not clear who this Bammarasa was. The inscription records that on the specified date, Mûḍagâvuṇḍa whose parents were Ganga Gâvuṇḍa, lord of the village Mâguṇḍi in the province Eḍenâḍu Seventy and whose wife was Ekabbegauḍi fought on behalf of the king Kîrtidêva in the battle of Gutti and was slain, and that a grant of the village was made in his memory. As mention is made of his wife in the inscription, it is probable that she committed *sati*.

126

On a stone set up to the south of same temple

Size 4′-3″ × 2′-10″.

Kannaḍa language and characters.

1. svasti śrîmat Kaḷachuryya-chakravarti Râyamurâri Sô-
2. vidêvaru . . Châḷukya . neya Nandanasamvatsarada Âsvayuja su
3. . . . vâradandu svasti śrîman mahâmaṇḍaḷêsvaraṃ Banavâsi-
4. puravarâdhîsvara Jayantî Madhûkêśvara-dêva-labdha-varaprasâdarur Guttiya Kî-
5. rttidêvarasaru râya-boppan-ankakâra kumâra-maṇḍaḷika Bammarasaru

6. sukha-sankathâ-vinodadiṃ râjyam-geyyuttam ire . . . . . .
Mâguḍiya
7. tuṟuvaṃ koṇḍu hôhâga . . . . . .
8. lu . . kâdi palaram kondu tuṟuvaṃ maguḷchi sura-lôka-prâ-
9. ptan âda। Naḍuhaḷḷiya . . Chikagâvuṇḍa . . kalla . . . . .
10. Sira mangaḷa mahâ śrî śrî ॥

Note.

This inscription is similar to the previous one and its date is calculated from the commencement of the reign of the Kalachuri king Râyamurâri Sôvidêva. Unfortunately, the number of years that elapsed from the commencement of the reign of Sôvidêva has been effaced in the grant as also the name of the week-day, only the name of the month Âśvayuja and the year Nandana being legible. It records that while Mahâmaṇḍalêśvara Kîrtidêvarasa and *Kumâra-maṇḍalika* Bammarasa were ruling Banavase 12,000 in peace, somebody (name gone) of Mâguḍi died in an attempt to recover the cows when the village was attacked and its cattle were carried off and that Chikagâvuṇḍa of Naḍuhaḷḷi set up the inscription-stone in his memory.

127

On a stone lying near a Maṇṭapa on the road to the village Chandragutti in Chandragutti Hôbḷi.

Size 2′-9″ × 2′-3″.

Kannada language and characters.

1. śrî Gaṇapatyâya namaḥ। namas tunga-śiraś-chumbi-chandra-châmara-
châravê trailôkya-nagarârambha-mûla-stambhâya Sambhavê
2. . . . . svasti śrîman-mahârâjâdhirâja paramêśvara bhuja-
3. baḷa . . . . . Hoysaḷa Ballâḷa . . . . . nâyaka
4. . . . tuṟuvaṃ parid oyvâga . . . . . .
5. . . . . dêvalôkamaṃ sûṟegoṇḍa
6. . . . . mâḍida tammutirvva

Note.

The inscription is not dated. A number of letters here and there are effaced and nothing can be made out of it except that while Hoysala Ballâḷa was ruling some one died in his fight against cow-raiders.

128

TUMKUR DISTRICT.

Chiknâyakanhaḷḷi Taluk.

Bumlapur copper plate grant of Randulla-khân of the Hijri year 1086-7 (A. D. 1676) found in the possession of Jôḍidâr Venkaṭêsiah, in the village Ajjiguḍḍe.

One plate, size 1′ × 9″

1. Az rukhat khanâ khudavand khanâ âlishan khanâ Azum Randullakhân
khallada doulut hu bājanibêkar kunanê bal
2. va istikhbal va daish mukon va kakerniyanê Simtê Hunhulli Parganê
Rasoolpur
3. urfa Chiknâyakahalli bedonand-kê shuhurê Saniye arba Suban
4. alf dur wajahê unam as rahê murhamut ba ismê Nursu
5. Paṇḍit Sashu Paṇḍit Tabeeb Sakanê Parganê Muzkur woo ra our sons-dê
mouzaē Buṃlapur Simthē Muzkur
6. kulbob va kul khonunot dukhalê mah sul nukh dyat va baji wajuhot va
Parivari va birki va va.
7. ruthna va Ezbon pati va mohimpati va Ghirê Mahsul va Pidagiri va Sitê
gour va tumbakopati va bhate pati
8. va gauthaduri va Inampati va lazimpati va Sairshibond va namuk va
mula va hullivara va tail va zakot va Mars Zakot
9. va az ruftun dur Sawadê Aneet Ainê gins Kunjuḍê Siah va roughum va
khudrunpeti va churm vā kā-ba darukht

10. waghira wared bi gulla va amanut house va Kunti va kalvi kararum va va nirarum va khesht va bagh ha va koe.
11. susuâb va kurki va waistundi va kul khadeem puṭṭah ke budu bashum va jadeed puttah ke
12. khahum shud dokhul uftada burg va putt va bupkar dakhel va rutnador ke as diwan shudand
13. va Pishter khahem shud dakhale dais mukhe va dais kumpani kulkunî va norkundê ki kulbab va kul khanun
14. dadê shuda ast mauzê muzkur durduste amul ba wo khahen dod ba mouzae muzkur bagzurod dakh giri
15. shudan nade hand mouzê muzkur va imamdar badanud hud mahdud kerdê va banala kunand oulad va Ahfaz jari
16. duranand dur her salê uznê taza khurda khat na namayend talikh navishta girufta aste ba musharund ite badahand turjumai onra
17. hindwi agursalanê mara ke ashkol bakunud wara sougendê zishtê muzhabe khudust Parganagiê huzur va silko
18. bunderus Pundit bê huzurê Shaik Farid huzurê rukht khanê injanib zabani va takhiabud Mahuldor Noukere rukht kanê
19. i janib tarikhe bista nahum share Moharmal horom Sina 1087.

Translation.

Be it known to all the officers—present and future—such as the Dais Mokan and Hisparan, Nargiran and Mukhaddam and others in service, at Honhaḷḷi in Rasulpur district commonly known as Chicknâyakanahaḷḷi, that the order of Khan-e-Azam Randulla Khan reads thus.—

That about the year 1074, the land situated at Bumlapur is given away as Inam Land, to Nursupaṇḍit Sosu Paṇḍit, the physician of the above named district. He has been authorised to collect the revenue, excise customs and the miscellaneous cesses such as the Azdan pathi, Mohim pathi, Tombacco pathi and so forth, besides all the old and new puttas. The Inamdar of the said place should mark the boundary by digging trenches all round. This Jahgir can be inherited by his descendants, after his demise. Let not the local officers infringe their right of the collection of revenue and cesses. Cursed and damned be the officers who violate this order.

Given away in my presence and of my Mahaldar, on this day the 29th Moharram-al-haram 1087 Hijri.*

129.

Copper-plate grant of Sâlinâyaka Bhairappa Nâyaka in the possession of Archaka Subbaṇâchârya at Chikkanâyakanhaḷḷi

1 plate. Size 10″×6″.

Kannaḍa language and characters.

1. śrî Râmêśvara
2. namas tunga-śiraś-chumbi-chandra-châmara-châravê trailôkya-nagarâram-
3. bha-mûlastambhâya Śambhavê Harêr lîlâ-Varâhasya damshṭrâdaṇ-
4. ḍas sa pâtu vah Hêmâdri-kalaśâ vatra dhâtrî-chhatra-śriyaṃ dadhau sva
5. sti śrî-vijayâbhyudaya-Śâlivâhana-śaka-varushaṃgaḷu 1559 nê vartamâ-
6. navâda Pramâthi-nâma-saṃvatsarada Kârtika ba 30 lû śrîmad-râjâ-
7. dhirâja râjaparamêśvara śrî-vîrapratâpa śrî-Venkaṭapatidêva-mahârâ-
8. yaravaru Penugoṇḍeyallû ratnasimhâsânârûḍhar âgi sâ-
9. mrâjyaṃ-geyyuttiralu amaranâyakatanakke pratipâlisi koṭṭa Hvo-
10. saḷa-dêśada Yarekaṭṭe-śâsanâṅkitarâda Goraḷa-gôtrada Sâli-Nâya-
11. kara Bhairappa-Nâyakuru Vârdhisagôtrada Âpastamba-sûtrada Ya-
12. juśśâkhâdhyâyigaḷ âda Anantabhaṭṭara pautrar âda Vengaṭabha-
13. ṭṭara putrar âda Lakshmaṇâchâryarige koṭṭa bhû-dâna-dharmaśâ-
14. sanada krama vent endare Magadha-dêśada Âragada veṇṭheyâda Kan-
15. dikereyallu Hiriyakere-hindaṇa kêdige-meḷeya modala kâluve-daṇḍeya
16. gadde kha 1¾ kke daḷe . . modala daḷe 1 kke siḷu 3 kke kha ¼ eraḍa-
neya daḷege

* Transiiterated and translated by Mr. A. M. Shoustry Professor of Persian, Maharaja's College Mysore.

17. sîḷu 3 kke kha ¼ mûrane daḷe sîḷu 2 kke kha ¼ nálkane daḷe sîḷu 2 kke kha ¼ antu
18. sîḷu 10 kke daḷe 4 kke kha 1 . . . û vandu khaṇḍuga Bhaṇḍi-Timmana hola kha ¼ u-
19. bhayaṃ khaṇḍugada-aiguḷa-bhûmiyannu Gorala-gôtrada Sâli-Nâya-
20. kara Bhairappa-Nâyakaru Vârdhisagôtrada Âpastambha-sûtrada Yaju-
21. śśâkhâdhyâyigaḷ âda Anantabhaṭṭara pautrar- âda Venkatabhaṭṭara putra
22. râda Lakshmaṇâchârrige Kârtika Sômavârdallu sahiraṇyôdaka-dâ-
23. na-dhârâ-pûrvakavâgi koṭṭev âda kâraṇa â bhûmiyoḷag uḷḷa nidhi-
24. nikshêpa-jala-taru-pâshâṇa-akshiṇyâgâmi-siddha-sâdhyangaḷ-emba ashṭa-bhô-
25. ga-têjasvâmyagaḷû nimage sallatakkadu yillindâmunde nîü mâ-
26. ḍuva dâna-âdhi-kraya-parivartanegaḷ-emba vyavahâra- chatushṭaya-
27. kkû yôgyav âgi nîü nimma putra-pautra-pâramparyadallû âchandrârka-
28. sthâyigaḷ âgi sukhadindâ anubhavisikoṇḍu baruvud endu Vâ-
29. rdhisa-gôtrada Âpastambha-sûtrada Yajuś-śâkhâdhyâyigaḷ âda Anan-
30. ta-bhaṭṭara pautrar âda Venkaṭabhaṭṭara putrar âda Lakshmaṇâchâryari-
31. ge Gorala-gôtrada Sâli-Nâyakara Bhairappa-Nâyakaru barasi ko-
32. ṭṭa bhûdâna-śâsana grantha dânapâlanayôr madhyê dânâchhrêyô-
33. nupâlanaṃ dânât svargam avâpnôti pâlanâd achyutaṃ padam sva-dattâ
34. putrikâ dhâtrî pitṛidattâ sahôdarî anya-dattâ cha mâtâ cha dattâṃ
35. bhûmiṃ parityajêt êkaiva bhaginî lôkê sarvêshâm êva bhûbhujâm
36. na bhôjyâ na kara-grâhyâ vipradattâ vasundharâ śrî-Râmêśvarâ

Note.

The inscription records the grant of a paddy field to Lakshmaṇâchârya, son of Venkaṭa-bhaṭṭa by Sâlinâyaka Bhairappa Nâyaka in charge of Yerekaṭṭe in Hoysaḷa-dêśa under the rule of Venkaṭapatirâya of Penugoṇḍa. The grant is dated; but the date is wrong, since Śaka 1559 Corresponding to A.D. 1637-38 is Iśvara but not Pramâthi which coincided with 1639-40. Nor does the Amâvâsya of the month Kârtika agree with the specified week-day, Monday. The grant therefore seems to be spurious.

130.

Baḍikigûḍalu Copper-plate grant of Śrîrangarâja, feudatory of Râmarâya of Vijayanagar in the posseesion of Śrîrangaseṭṭi son of Puttarangaseṭṭi at Kandikere

3 Plates: Varâha seal: size 8″ × 4½″.

I, (*b*)

1. namastunga-śiraschumbi-chandrachâmara-châravê | trai-
2. lôkya-nagarârambha-mûlastambhâya Śambhavê | yasya
3. samparka-puṇyêna nârîratnam abhût śilâ | yad upâsyam
4. sumanasâm tadvastudvandvam âśrayê | yasya Dviradavktrâ
5. dyâh pârishadyâh paraśśatam | vighnaṃ nighnanti satatam Vi-
6. shvaksênam tam âśrayê | Harêr lîlâ-varâhasya daṃ
7. shṭrâ-daṇḍaḥ sa pâtu naḥ Hêmâdrikalaśâ yatra dhâtrî
8. chchhatraśriyaṃ dadhau | pautrasyâsya Purûravâ Budhasutas ta
9. syâyur asyâtmajah samjajnê | Nahushô Yayâtir abha-
10. vat tasâmchcha Pûrus tataḥ | tadvaṃśê Bharatô babhûva nripatis ta-
11. tsantatau Śantanuḥ tattulyô vijayô Abhimanyur udabhût tasmât Pa-
12. rîkshâdayaḥ | śrî-Râmarâya-kshitipâlakasya chintâmaṇêr a-
13. rthi-kadambakasya Lakshmîr-ivâmbhôruhalôchanasya Lakkâm
14. bikâmushya mahishy athâsît | tasyâdhikaiḥ samabhavat tana-
15. yas tapôbhiḥ Śrî Ranga Râja-ṇripatiḥ Śaśivamśadîpaḥ |
16. âsantsamullasati dhâmani yasya chitram netrâṇi vairi-
17. sudriśâm cha niranjanâni | satîm Tirumalâmbikâm
18. charitaśîlayâ Ârundhatîm priyâmapi titikshayâ vasuma-
19. tîm yaśôrundhatîm | Himâmśur iva Rôhiṇîm hṛidayahâ-
20. riṇîm sadguṇair amôdata sadharmiṇîm iyam avâpya vî-
21. râgraṇîḥ | rachitanayavichâram Râmarâjancha dhîram vara-
22. Tirumalarâyam Venkaṭâdri-kshitîśam | ajanayata samê-
23. tân ânupûrvyât kumârân iha Trumaladêvyâmêva rajâ
24. mahaujâḥ | sakala-bhuvana-kaṇṭakân arâtîn sami

25. ti nihatya sa Râmarâjavîraḥ | Bharata-Manu-Bhagîrathâ-
26. dhirâjam prathitayaśâḥ praśaśâsa chakram urvyâḥ | Ā

II (*a*).

27. trêya-gôtrajô nâmâgrayayîcha bhûbhujâm | râjâdhirâjabirado
28. râjarâja samâmhatiḥ | mûrurâyaragaṇḍânkô vairirâśîgabhîram |
29. śishṭa-samrakshaṇaparo dushṭa-śârdûlamardanaḥ || ityâdibirudai
30. rryukta urvîm śâsti mahâyaśâḥ | vasan Vijayanagarê Râma-
31. râja udâradhîḥ | Sûryavaṁśa-pradîpasya tasya Kâśyapa-gô
32. triṇaḥ | Mâḍarâja-kulâmbôdhi-sudhâmśôr guṇaśâlinaḥ |
33. taṭâkârâma-kûpâdi-nirmâṇa-śubha-karmaṇaḥ | bhûpa-
34. têr vasudhâpâla-marma-varma-vibhêdinaḥ | Śrîpatyârâdha-
35. kasya śrî Śrîrangapatibhûpatêḥ | pautrasya vallabhêndrasya
36. putrasya prathitaujasaḥ | mahâ-tejasvinas tasya Rangarâ-
37. jasya bhûpatêḥ | panchasaptati-chatvâri-śata-sâhasrakê
38. Śakê | Ānanda-nâmakêbdêcha Mâghe mâsyanaghê śu-
39. bhê | pakshê valakshê punnyâyâm gaṇyâyâm grahaṇâ-
40. nvite | śrî-Vênkaṭêśa-pâdâbja-sannidhau śrêyasâm
41. nidhau | ramyê Hvaisaṇa-râjyê cha Makaranâdvaṇṭhâ
42. yutê | Kaṇḍikere-sîmni Baḍikiguḍalu nâmnêti viśrutaḥ |
43. aparâm Śrîrangarâjapurîsaṁjñâm samâśritam grâ-
44. masya tu diśi prâchyâm Bhasma-nâmakaparvataḥ | tadâdi
45. dikshu sarvâsu sthâpitâścha śilâḥ kramât | nânâśâkhâ
46. bhidhâgôtrâ nânâsûtra-samanvitâḥ vṛittimantôtra
47. likhyantê viprâ Vêdântapâragâḥ | Haritânvayapâ-
48. thôdhîr Yên durabbâryanandanaḥ | Râgha-vaiyyaślâghanî-
49. yô vṛittimêkâm ihâśnute | Bhâradvâjasa gôtra-

II (*b*).

50. śrîs Timmayâryasya nandanaḥ | kavi Tippa iti khyâtô
51. vṛittimêkâm ihâśnutê | Kauṇḍinya-gôtra-Yâdâṭi
52. śrîman Nârâvadhânijaḥ | Narasimhâdhvaraḥ śrîmâ
53. n vṛittim êkâm ihâśnute Gârgyagôtrabhavô Dêvarâja-
54. bhaṭṭatanûbhavaḥ | Iśvarâkkaṇabhaṭṭôtra sârdhavṛittim samaśnutê Lôhitâ
55. nvayajô Darbha-Tirumalârya-tanûbhavaḥ śrîmâd-Vênkaṭabhaṭṭâ-
56. khyô vṛittim êkâmihâśnutê | Bhâradvâja-sagôtra-śrî sudhîr Ma-
57. llâryanandanaḥ | śrî-Timmâpaṇḍitâkhyôtra vṛittimêkâ
58. mihâśnutê | Kauṇḍinyagôtra Yâdâṭi śrîman Nârâva
59. dhânijaḥ | Narasimbhaṭṭa iti khyâtô vṛittim êkâm ihâ-
60. śnutê | Kauśikânvaya-Nandvâla Kâmabhaṭṭa-tanûbhavaḥ |
61. sudhîḥ śrî-Tirumalâryôtra vṛittim êkâm ihâśnutê | Gau-
62. tamânvaya-samjâtô Mallibhaṭṭa-tanûbhavaḥ | Gôpâla i-
63. ti vikhyâtô vṛittim êkâm ihâśnutê | Ātrêyagôtraja-
64. śrîmân Lakshmaṇâryasya nandanaḥ | vidvan Mâdhavabha
65. ṭṭôtra vṛittim êkâmihâśnutê Vâdhûla-gôtraja-śrîmâ
66. n Timmayâryasya nandanaḥ | Yallam-Bhaṭṭa iti khyâtô
67. vṛittim êkâm ihâśnutê Śaunakagôtraja śrîmân Lin-
68. ga-yajva-tanûbhavaḥ Râmâbhaṭṭa iti khyâtô vṛittim ê-
69. kâm ihâśnutê | Kauṇḍinya-gôtraja-śrîmân Râmâ
70. bhaṭṭa-tanûbhavaḥ | Bramhâbhaṭṭas sudhîr atra vṛittêr ardham
71. samaśnute | Śrîvatsa-gôtraja-śrîmân Abbâbhaṭṭa-
72. tanûbhavaḥ | Viśvanâthaḥ ślâghanîyô vṛittêr ardham sama-
73. śnute | Jâmadagnigôtraja śrîman Kṛishṇabhaṭṭa-tanûbha-
74. vaḥ | Timmâbhaṭṭa iti khyâtô vṛittêr ardham samaśnutê |
75. Śrîvatsa-gôtraja śrîman Akkam-bhaṭṭa-tanûbhavaḥ | Lin-
76. gâbhaṭṭa iti khyâtô vṛittêr ardham samaśnutê | Haritânva-
77. yapâthôdhi Venkaṭâdri-tanûbhavaḥ | Krishṇambhaṭṭa iti
78. khyâtô vṛittêr ardham samaśnutê | Bhâradvâjasagôtra-śrîr Ya
79. llambhaṭṭa-tanûbhavaḥ | Timmabhatta iti khyâtô vṛittêr ardham
80. samaśnutê | Kauśikânvaya-sañjâtô Annambhaṭṭata-
81. nûbhavaḥ | Nandibhaṭṭa iti khyâtô vṛittêr ardham samaśnu-
82. tê | sarvamânyam chatussîmâ-samyutam cha samantataḥ |
83. nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitam | akshi-
84. ṇyâgâmi-samyuktam gaṇabhôgyam sabhûruham | vâpî-
85. kûpa-taṭâkaiścha kâsârâmaiścha samyutam | putrapau-

86. trâdibhir bhôgyam kramâd â-chandra-târakam ! dânâ-dhamana-vikrîtam
87. yogyam vinimayôchitam ! paritaḥ prayataiḥ snigdhaih purôhita-pu
88. rôgamaih ! vividhair vibudhai śrôtrasukha-sampannayâ girâ !
89. Râmarâja-mahârâjô mânanîyô manasvinâm ! sahira-
90. ṇya-payôdhârâ-pûrvakam dattavân mudâ ! śrî Râmarâja-
91. kshitipasya kîrtidhuryasya dharmaśâsanam idam dâna-pâ-
92. lanayôr madhyê dânâchchhrêyô-nupâlanam ! dânâtsvargam avâpnôti
93. pâlanâd achyutam padam ! svadattâ dviguṇam puṇyam paradattânu-
94. pâlanam ! paradattâpahârêṇa sva-dattam nishphalam bhavêt !

III (*b*)

95. svadattâ putrikâdhâtrî (bhâryâ)) para-dattâ sahôdarî ! pitṛi-
96. dattâ svayam mâtâ vipradattâ vasundharâ ! svadattâm
97. paradattâm vâ yô harêta vasundharâm ! shashṭi-varsha-sahasrâṇi
98. vishṭhâyâm jâyatê krimiḥ ! êkaiva bhaginî lôkê
99. sarvêshâm êva bhûbhujâm ! na bhôjyâ na karagrâhyâ
100. vipradattâ vasundharâ ! sâmânyôyam dharmasêtu
101. r nṛipânâm kâlê kâlê pâlaniyô bhavadbhiḥ ! sarvân êtâ
102. n bhâvinaḥ pârthivêndrân ! bhûyô bhûyô yâchatê Râma-
103. chandraḥ ! madvamśajâḥ paramahîpati-vamsajâvâ yê
104. bhûmipâḥ satatam ujjvala-dharma-chittâḥ ! maddharmam êva sa-
105. tatam paripâlayanti tatpâda-padma-yugalam śi
106. rasâ namâmi ‖ Śrî Râma (in Kannaḍa)

Note.

The grant is in Haḷegannaḍa characters. It records the gift of some vrittis in Baḍikigûḍalu to some Brahmans mentioned in the grant. It is dated Śaka 1475, Ânanda samvatsara, Mâgha full moon day with a lunar eclipse. The date corresponds to Thursday the 18th January 1554. There seems to have been no lunar eclipse on the date.

Translation.

I (*b*) Lines 1-2.—Salutation to Śambhu who looks beautiful with the fly-fan-like moon on his head and who is the supporting pillar of the City made of the three worlds.

Lines 3-4.—I seek shelter under those two things, with the touch of which a stone become a beautifull woman, and which is worthy of being worshipped by celestials and the learned.

Lines 5-6.—I seek shelter under Vishvaksêna, the members of whose assembly such as Gaṇapati and others more than a hundred in number drive out obstruction (to work).

Lines 6-7.—May you be protected by the staff-like tusk of the boar, the sportive incarnation of Vishṇu, on which tusk the earth with its pot-like gold-mountain appeared like an umbrella.

8-12.—His grand-son, and son of Budha was Purûravas; his son was Âyus; the son of Âyus was Nahusha; his son was Yayâti; his son was Puru; in his family there sprang up Bharata; in his family there was born Śantanu equal to Bharata; Then came Vijaya and Abhimanyu and Parîkshit and others in succession.

12-14.—Lakkâmbikâ was the queen of Râmarâya like Lakshmî to Vishṇu.

15-16.—In virtue of his merits, there was born of him Śrîrangarâja; while he, a light of the lunar race, was ruling, the eyes of the wives of his enemies became destitute of eye-ointment (and darkness)—it is a wonder.

16-20.—He married Tirumalâmbikâ who was Arundhati in character, earth in forgiveness, and who was like Rôhiṇi to the moon.

20-26.—He begot on Tirumalâmbikâ (1) Râmarâja (2) Tirumalarâya and (3) Venkaṭâdri.

While having uprooted all the enemies, Râmarâya ruled over the earth, as famous as Bharata and Bhagîratha,

II (*a*) Lines 27-47.—and being a descendant of the Âtreyagôtra, leader of all kings and possessed of the titles, Râjâdhirâja, Mûrurâyaraganḍa, bent on protecting the good and destroying the wicked and the like, Śrîrangarâja of great valour, son of Vallabhêndra, and grandson of Śrîrangarâja, a descendant of the solar race, of Kâśyapagôtra, a moon born of the ocean-like family of Mâdarâja, famous for the

charitable construction of tanks, wells, and groves and expert in the art of Government, on the fifteenth lunar day with a lunar eclipse of the month, Mâgha (January and February) in the year Ânanda Śaka 1475, made a grant of the vṛittis called Baḍikigûḍalu near Kandikere in the beautiful Hoysaṇa country to the east of the mountain called Bhasma (*bûdi*) to the Brahmans of various gotras (enumerated). Then follow the usual imprecatory verses.

Numismatics.

74 About 100 silver and copper coins in the possession of various gentlemen in Kolar aud Shimoga were examined during the year. A few silver coins found in the possession of Anantappa Heggade, Hosabale, bear the name of Akbar, and some of Shah Alum. One silver coin of Nepal in the custody of Kudla Lingappa, Hosabale, is found to bear the name Śrî Râjêndra Vikrama Sahadêva on the obverse and Bhavâni and Śrî Śrî Gorakanâtha on the reverse. A large number were recent, belonging to Hyder Ali and Kṛishṇarâjavoḍier III of Mysore. One copper coin with some legend in a peculiar script on its obverse and elephant symbol on its reverse is under examination.

Manuscripts.

75. Just when the Report was being made ready for the press, the following manuscripts were received from the Library of the Sravana Belgola Maṭh for examination and verification of the verse on the date of setting up the statue of Gômaṭha in Sravana Belgola referred to in para 58: —

(1) Trailokyadîpaka of an unknown author,
(2) Bâhubalicharitaśataka or a Century of Sanskrit stanzas on the greatness of Bâhubali or Gômaṭha attributed to Nêmichandra.
(3) Belgulada Vistâra, an enlarged Kanarese poetical version of Bâhubalicharitaśataka, written by Anantakavi in the second half of the 19th century.

76. The Trailôkyadîpaka is based upon the Trailôkyasâra of Nêmichandra. Regarding the date of the birth of Kalki, it says that there was the Śaka king when there had elapsed 605 years and five months from the Nirvâṇa of Mahâvîra and that every thousand years after the Nirvâṇa of Mahâvîra is marked by the birth of Kalki, a scourge to the religion of the Jainas, and that Kalki who was coeval with the first thousand years had been named Chaturmukha destined to live for 70 years From the Bâhubalicharitaśataka it appears that while Vinayâditya of the Hoysala dynasty was ruling in Haḷebîḍ, Râchamalla of the Gangas with his minister Châmuṇḍarâya was ruling in Madhura. Râchamalla seems to have been a feudal sovereign of Vinayâditya Hoysala, inasmuch as Châmuṇḍarâya is stated to have come over to Sravana Belgola all the way from Madura and have given land endowments for conducting worship of Gômaṭhêśvara, set up by him in Sravana Belgola. The fifty-fifth stanza of the Śataka gives the date of the erection of the statue of Gômaṭha in terms of the Kalki-era. While paraphrasing the verse in Kanarese, the Belgola-vistâra says (III 38 and IV 172-3) that the religious rites connected with the erection of the statue began on the 14th Tithi of the dark half of Phâlguna of the year Prabhava and that on Sunday the fifth Tithi of the white half of Chaitra of the year Vibhava, with the constellation Mṛigaśira and Saubhâgyayôga, the rite came to a close by the erection of the statue. The word *masta* used in the Sanskrit text is translated in the Kanarese version as Mṛigaśira.

77. The Śataka records in its 69th stanza the occurence of a strange phenomenon about three miles from the town of Haḷebîḍ. It says that all of a sudden there appeared an opening on the surface of the earth and that there came out a volume of smoke and flame from the opening. As a commentary on this stanza, the Belgoḷavistâra says that birds flying in the sky and men and beasts moving on earth in the vicinity fell dead. It is not possible to say whether it was a mild volcanic erruption.

Office Work.

78. Of the three items of work selected for completion by Praktanavimarsa Vichakshana, Rao Bahadur, R. Narasimhachar, after his retirement, namely (1) the Sravana Belgola volume, (2) the Karṇâṭaka Śabdânuśâsana, and (3) the Haḷebîḍ Monograph, the revised edition of the first was completed and published.

(2) Translation of the Inscriptions of the Supplement to the Mysore volumes III and IV of the Epigraphia Carnatica has been completed and made ready for the press.

(3) The texts of the inscription of the Supplement to the Tumkur volume have been completely printed and the transliteration and translation of the same as well as those of the Supplement to the Hassan volume are under preparation.

(4) Fair progress has been made in the printing of the texts of the inscriptions of the Supplement to the Bangalore volume.

(5) The printing of the General Index to the volumes of the Epigraphia Carnatica as well as that of the Index to the Annual Reports from 1907 to 1920 made very little progress during the year.

(6) About 30 publications of the Department and 51 photos have been sold during the year.

(7) A list of photographs and drawings prepared during the year is appended to the Report (Appendix B).

Concluding Remarks.

79. With a view to decide the date of the early Kadambas who had succeeded the Andrhabhrityas in ruling over Mysore and who are stated in the Tâlagunda stone-inscription of the Shikâripur Taluk in Shimoga to have been in marriage alliance with the early Guptas, I took the Chronology of the early Guptas for investigation. As soon as my paper on the subject was ready, I sent typed copies of the same to distinguished scholars in England for opinion. An eminent Sanskrit Scholar and Epigraphist wrote in reply as follows:—

"Your case requires to be examined from many points of view, and only a study of many months, or indeed years, could enable one to speak upon it with confidence. I will therefore give it careful attention, and in the meantime I hope that you will print it."

80. An equally distinguished scholar who is an acknowledged authority on Indian Numismatics has been pleased to write to me as follows:—

"As you say, your views depend on the traditional accounts preserved by Alberuni by Chinese writers, and in Jaina literature. These traditional accounts are certainly worthy of cosideration and some of the passages you quote are new to me. I am therefore indebted to you for calling my attention to them.

But I think you will agree with me that tradition by itself is not always a certain source of information. This is as true of European countries as it is of India. Facts handed down by tradition are apt in the course of ages to be misunderstood. If therefore tradition can be proved to be in conflict with the more certain evidence of inscriptions or coins, we must recognise the fact that some such misunderstanding has actually taken place. It would, as I know you will admit, not be reasonable to prefer the traditional account in such a case.

A decisive instance which determines the period of Chandragupta II seems to me to be afforded by the silver coins of Surâshtra. There can be no doubt that this reign passed from the Western Kshatrapas to the Guptas and equally little doubt, I think, that the coins of the Western Kshatrapas are dated in the Śaka era and those of their successors in the Gupta era. Now the last date on coins of the Western Kshatrapas is 310 or 310 + x = 378 or 378 + x A. D. and the earliest date on a Guptacoin belonging to this region (Chandragupta II) is 90 or 90 + x (see B.M.Cat. *Andhras* etc. pp. Cl. ff. P. 192. B. M. Cat. *Gupta Dynasties*, p. 49). I cannot resist the conclusion from this evidence that Chandragupta II's date is after 378 A. D. I think it quite impossible that the date of a coin issued by him in Surâshtra could be 90 + 166-7 = 256-7 A. D."

81. At first I took the date of the erection of the statue of Gômatha in Belgola to be A. D. 968 with which the cyclic year Vibhava coincided. Deducting 600 years of the Kalki era from it, I fixed Kalki's birth date at A. D. 368 and the commencement of Kalki's rule at 368 + 30=398. Deducting 231 years from it the date of the commencement of the Guptas was fixed at 398-231 = 167, which was the date independently arrived at by General Cunningham for the initial point of the Gupta era. It is this date referred to in the extract quoted above. But the fifth lunar day of the white half of Chaitra of the year Vibhava, A. D. 968 fell on Saturday,

but not on Sunday. According to the verse giving the date of the erection of Gômaṭha's statue the fifth lunar day was on Sunday. Hence later on I abandoned A. D. 968 Vibhava and selected A. D. 1028 Vibhava for the date of the setting up of the statue, since Sunday the 3rd of March, A. D. 1028 agreed with the 5th lunar day of the white half of Chaitra of Vibhava combined with the constellation of Mṛigaśira and Saubhâgya Yôga. Deducting 600 years from 1028 I fixed the initial date of the Kalki era at 428, and Kalki's accession to the throne of his father at 432 and his death at A. D. 472. A. D. 472 is equal to Śaka 394 when Kalki's rule is said to have terminated in the Trilôkasâra of Nêmichandra. Hence deducting 231 years from 432, the date of the commencement of Kalki's rule, the initial date of the age of the Guptas is fixed at A. D. 200-201. This date has been shown to be in harmony not merely with the traditional accounts preserved by Alberuni, Chinese writers, and in Jaina literature and Ceylonese records, but also with epigraphical statement made in the Allahabad stone-pillar Inscription of Samudra Gupta. It is stated herein that Samudragupta conquered the Shahan Shahis whose period of rule is determined to have terminated about A. D. 260 It is also shown to harmonise with the astronomical data supplied from the Eran pillar Inscription of Budhagupta and with Jovian cycles mentioned in the grants of the Parivrâjaka Mahârâjas.

8 . As to the numismatic data referred to in the letter quoted above, it may be pointed out that the period of the Guptas might be taken to have overlapped the closing period of the Kshatrapas instead of succeeding it. There are instances of subordinate rulers minting their own coins side by side with the coins issued by their feudal sovereigns or friends. It is possible that about A D. 280 or 300 coins struck both by the Kshatrapas and the Guptas were simultaneously current in Surâshṭra. There may be some doubt as to whether the Kshatrapas were subordinate to the Guptas or whether the latter were so to the former. On the basis of Samudragupta's extensive conquests, it may be asserted that the Kshatrapas were subordinate or allies to the Guptas. Thus it is possible to converge numismatic evidence to the same focus to which traditional, epigraphical and astronomical data are shown to point in perfect agreement

The new items of discovery made during the year are :—

(1) The exact date of the erection of the statue of Gômaṭha in Sravana Belgola A. D. 1028.
(2) The dates of birth, accession, and death of Kalki A. D. 402; 432; and A. D. 472.
(3) The initial date of the chronology of the Guptas A. D. 200-201.
(4) Extension of Harsha Vardhana Silâditya's rule to Mysore about A. D. 640.

MYSORE,
Dated 6th July 1923.

R. SHAMASASTRY,
Director of
Archæological Researches.

APPENDIX A.

Statement showing the amounts spent during the year 1922-23 for the repair and maintenance of ancient monuments in the State.

Serial No.	District	Taluk	Place	Name of Institution	Detail of expenditure	Amount sanctioned	Amount spent during the year	Remarks
1	2	3	4	5	6	7	8	9
						Rs. a. p.	Rs. a. p.	
1	Mysore ..	Seringapatam ...	Melkote ...	Sri Narayanaswami Temple.	Repairing the Dhâra-Mantap attached to the Sri Narayanaswami temple.	1,605 0 0	262 2 0	
2	Do ..	Do ..	Seringapatam ...	Sri Ranganathaswami Temple	Petty repairs	2,017 0 0	700 6 0	
3	Do ...	Nagamangala ..	Bindiganavale ...	Sri Kesavadevaru Temple ...	Urgent petty repairs and improvements.	949 0 0 100 0 0	174 0 0 100 0 0	
4	Do ..	Mysore ...	Mysore ...	Varahaswami Temple ...	Sundry repairs	...	78 1 9	
5	Bangalore ..	Bangalore City.	Fort ...	Tippu Sultan's Palace ...	Annual repairs ... ... Special repairs	100 0 0 725 0 0	100 0 0 ...	Work is in progress.
6	Do ..	Do ...	Ulsoor Gate ...	Cenotaph ...	Annual repairs	135 0 0	135 0 0	
7	Chitaldrug ..	Molakalmuru ...	Molakalmuru ...	Jatangi Ramesvara Hill ...	Pay of watchman	72 0 0	66 0 0	
8	Hassan ..	Arsikere ..	Arsikere ...	Isvara Temple ...	Do	108 0 0	77 0 0	
9	Do ..	Belur ...	Halebid ...	Jain Basti ..	Special repairs	5,585 0 0	898 0 0	The outlay up to end of June 1922 is 4,489. Total outlay 5,857. Work is completed.

N. B.—Information from the Executive Engineer, Mysore Division, regarding amounts spent in that district was not received.

APPENDIX B.

LIST OF PHOTOGRAPHS TAKEN DURING THE YEAR 1922-23.

No.	Size	Description	Place	District
1	12″×10″	Vira Narayana temple General view	Belavadi	Kadur
2	,,	,, South-west view	,,	,,
3	,,	,, Interior view	,,	,,
4	,,	,,		
5	,,	,, Ceilings in Sabha Mantapa ..	,,	,,
6	10″×8″	,, Do	,,	,,
7	12″×10″	,, Ceiling in Mukha Mantapa ..	,,	,,
8	10″×8″	,, Viranarayana Image	,,	,,
9	,,	,, Venugopala Image	,,	,,
10	,,	,, Yoga Narasimha Image	,,	,,
11	,,	,, Upparige: North-East view ..	,,	,,
12	,,	,, Pillar in Sabha Mantapa ..	,,	,,
13	,,	,, Pillar in Mukha Mantapa ..	,,	,,
14	8½″×6½″	,, Front Elevation: Right half ..	,,	,,
15	,,	,, ,, Left half ...	,,	,,
16	,,	,, Upparige; Front view	,,	,,
17	,,	,, Star-shaped Pillar	,,	,,
18	,,	,, Venugopala Tower	,,	,,
19	,,	,, Yoga Narasimha Tower	,,	,,
20	,,	,, Elephants below Jagali	,,	,,
21	10″×8″	Lakshmi Narayana temple: Lakshmi Narayana Image	Isvarahalli	,,
22	8½ ×6½″	Do do ..	,,	,,
23	,,	Inscription Stone	,,	,,
24	12″×10″	Do	Kalsapura	,,
25	,,	Do	,,	,,
26	10″×8″	Chaluva Narayana temple: Figure of Chaluva Narayana.	,,	,,
27	8½″×6½″	Gangadharesvara temple: South view	,,	,,
28	5½″×3¼″	Do Hoysala crest ..	,,	,,
29	8½″×6½″	Viragal	,,	,,
30	,,	Kedaresvara temple: Figure blowing horn ..	Halebid	Hassan
31	,,	Hoysalesvara temple: Ganapati figure	,,	,,
32				
33	,,	Do Female figures on the south wall ..	,,	,,
34				
35	,,	Do Figure with long coat	,,	,,
36	10″×8″	Channakesava Temple: Figure of Kappe Channigaraya.	Belur	,,
37	,,	Do Detail of head of do ..	,,	,,
38	8½″×6½″	Do Venugopala Image in the Kappe Channigaraya Shrine ..	,,	,,
39	,,	Do Venugopal on the wall of Andal temple ..	,,	,,
40	8½″×6½″	Viragals	Albur	Tumkur
41	,,	Do	,,	,,
42	12″×10″	Lakshmi Narasimha temple: Ceiling of Porch ..	Vighnasante	,,
43	,,	Do do North view	,,	,,
44	,,	Do do View of top Tower ..	,,	,,
45	,,	Do do Garuda on the tower ..	,,	,,
46	10″×8″	Do do Pillar of Porch ..	,,	,,
47	,,	Do do Front view ..	,,	,,
48	12″×10″	Tippu Sultan's Palace: Interior view	Bangalore	Bangalore
49	10″×8″	Do Front view	,,	,,
50				
51	8½″×6½″	Copper plate inscriptions		
52				
53				
54	,,	Stone inscription of Siladitya		

LIST OF DRAWINGS PREPARED DURING THE YEAR 1922-1923.

No.	Description	Place	District
1	Plan of Vira Narayana temple	Belavadi	Kadur
2	Front Elevation of Gateway to Temple	Kurudumale	Kolar
3	Door shutters and clerestory window to Venkatramana temple..	Alamgiri	Kolar
4	Design for a temple at Anandur	Anandur	Mysore

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